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WHITMER, MRS PEGGY
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messenger
CHURCH OF THE BRETHREN JANUARY 1973

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letters

SOMETHING TO WRITE ABOUT

So the church regularly sends me the MESSENGER, but I'd be a liar if I said I read anything in it — until the Nov. 1 issue containing an interview with Clyde Shallenberger and an article by Joel Thompson. Thank you for giving me something to write about.

I am glad that you are bringing the fine work of Dr. E. Kübler-Ross to the attention of many persons who are not professionally involved with the dying patient. It adds greatly to our studies of doctor-patient relationships, but will have greater impact, I believe, if families and friends of the dying are made aware of frustrations encountered by the terminally ill. More needs to be said about that — and about the attitudes and problems of the crippled, elderly, mentally handicapped and homosexual, and about the attitudes and problems of young, healthy, straight persons in relating with the former.

Mr. Thompson hit on some very good points in his discussion of health care. It was made very clear that there is a need in Nigeria for expanded medical facilities. I wonder, though, how many of the supporters of this program would consider participating in such a program, as a patient, in their own home town. That would mean that most of their treatment time would not be spent with a doctor, but with a less well-trained "paraprofessional." Indeed, some cases may never be taken to the doctor. But even with our higher doctor/patient ratio (compared with that of Nigeria), consider our complaints about waiting, fees, and impersonal contact. Such a program would take care of all that, and (do you believe it?) probably provide more honestly good medical care.

It sounds as though we are supporting a very good thing in Nigeria. Someday we might turn around, though, and find ourselves very much "backward" when it comes to delivering medical care in the United States. The comprehensive health care system is not just for those countries where medical technology is underdeveloped, for the highest degree of medical technology does not guarantee delivery to the sick.

SUSAN STAUFFER
Ann Arbor, Mich.

THE CONVICT AS VICTIM

In a letter published in MESSENGER (Nov. 1), John K. Flory says, "Possibly some readers will take issue with the concept of the convict as victim. . . . " Yes, I for one take issue.

I have never been convicted of crime but I could have been and perhaps should have been. I am guilty of gross dishonesty and betrayal of trust. What a relief to learn that my behavior can be blamed on society!

The crucified thief who railed at Jesus was right — he was the victim of society. The other thief, who said, "We are receiving the due reward of our deeds," was dead wrong. Jesus was a fool to preach repentance. Who needs to repent? We are not sinners but victims!

Ain't we got fun playing that old game Look What You Made Me Do!

CHRISTIAN BASHORE
Gettysburg, Ohio

MISTAKEN PRIORITY

I was surprised to note in the Nov. 15 MESSENGER that the publication is going on a once a month basis after Jan. 1.

I think this is regrettable and not in the best interest of the Brotherhood. We are a fellowship and vast numbers of Brethren know other Brethren. This makes for frequent expressions of viewpoint and exchange on many pertinent topics by many authors. We are also interested in views of one another, congregations, districts, and program progress and development. The change it appears to me will curtail all this and make it less current. The blow is aggravated by discontinuing *Leader* several years ago.

Would it not have been better to have shared the prospect of this development to the Brotherhood for review before the decision? Somehow I missed this prospect in the report at Annual Conference or from General Board business.

MESSENGER has had, and continues to have, a hold on a significant number of our people which could be the envy of many larger denominations. Our communication structure is weakened with this move to a monthly magazine. I feel that it is false economy and a mistake in priorities.

RUFUS B. KING
North Manchester, Ind.

CONVICT THE WHOLE SYSTEM?

I do not enjoy getting involved in controversy, but I cannot let Steve Hersch's rather irrational attack upon US capitalism go unchallenged.

First let us concede that some workers in the US are underpaid and that exploitation of the laborer has not been completely eliminated. Perhaps we can also agree that so long as such conditions exist they ought to be a very real concern of the Christian citizen.

However, to convict the whole system of capitalism and profits of complete corruption, seems to me to require more substantial and concrete evidence that Mr. Hersch provides.

To scream about a 55% increase in a corporation's profits without knowing or stating that corporation's previous profit position and to suggest that a $90 billion total US corporate profit is excessive without knowing or stating the total corporate investment seem to me to be irresponsible. And to say that all dividends are paid out of "the blood and sweat of underpaid labor" is ridiculous.

It seems to me the least Mr. Hersch could have done would have been to point out some other societies with different economic systems under which the laborer is more adequately rewarded for his labor and enjoys a better standard of living. . . .

BOB BEERY
North Manchester, Ind.

ASKING THE RIGHT QUESTIONS

Recently I received a subscription to MESSENGER and enjoy it greatly. It is thought-provoking and seems to have the excellent editorial policy of asking the right questions, be they hard or easy.

HENRY I. FOX, PASTOR
First Baptist Church
Chico, Calif.

FOR SUPERFILLED DAYS

I enjoy MESSENGER very much and read it cover to cover. As though that isn't enough, my brother comes out to see me on "his day off" and we discuss the articles. Really more than discussions sometimes. I believe you'd enjoy "listening." Nearly always you'd have either the one or the other right with you.

In reading Letters I sometimes think I must be reading the "comics" — at other times I wonder if we are all "Brethren" and sometimes I really wonder if the letters are by "adults."

Then along comes a Dale Brown article followed by Tom Skinner's and my days are "superfilled" till the next MESSENGER comes.

How I do enjoy each one — though for different reasons! Keep them coming.

PAULEEN HALEY
Manheim, Pa.

OUR RELIGIOUS PIONEERS

Congratulations! The cover and center spread ("The Dunker Love Feast," Oct. 1) and the earlier picture of the Mumma (Antietam) meetinghouse (Sept. 15), plus their accompanying articles, were great historical reminders of Brethren heritage. You have made a good beginning in discovering "history for the MESSENGER." Let's have more.

Continued on 26

page one

MESSENGER opens the new year with statements by two Brethren whose insights are offered out of contrasting situations. Each comes from families of long standing in the church; each has had his life-style majorily shaped by his convictions on the draft and militarism; each is intensely interested in the church and its fellowship.

One is Bob Gross, a 22-year-old imprisoned since last January at Ashland, Ky., for draft resistance. Bob formerly was a BVSer engaged in draft counseling and peace education. His grandparents, the Russell F. Helsterns, and other family members have been widely involved in the church and in peace, civic, and service efforts. In prison Bob is taking a full load of college classes. His "Poems From Prison" appear on page 17.

Lt. John F. Ebersole is a career officer in the US Coast Guard. For action in combat while commanding a patrol boat in Vietnam, he was awarded two Bronze Stars. A grandson of Amos Wampler, a Brethren circuit-riding minister in Missouri, John is a former youth group president. He, his wife, Charla, and three daughters attend the Woodbridge church in Virginia, where he teaches an adult church school class and his wife is church clerk. His article, "Serving God and Country," is the essence of a sermon delivered to the Woodbridge congregation October 9.

Other contributors this issue are Richard L. Landrum, pastor of the Stone Church of the Brethren, Huntingdon, Pa.; Patricia M. Churchman, director of public information at Bridgewater College in Virginia; curriculum writer Glee Yoder, whose "Take It from Here" columns are to be published in book form by Judson Press in 1973; Shirley Heckman, Parish Ministries consultant on educational development; Harold McCullough, Lutheran pastor, Knoxville, Tenn.; Gerald F. Moede, secretary, Faith and Order Secretariat, National Council of Churches; Glenn Harmon, pastor, Irricana, Alberta; Galen T. Lehman, North Manchester, Ind.; and Ted Whitacre, Woodbridge, Va., pastor currently engaged in a year's study at Virginia Theological Seminary.

THE EDITORS

Joy Dull: Moderator-elect

If one were to characterize the new moderator-elect of Southern Ohio district in a single word, a likely choice would be "vigor."

For a woman like Joy Dull needs enthusiasm for extensive participation in dozens of projects for family, church, and community.

"Most of my adult life I've been a volunteer," Joy laughs. And the catalog of her involvements is a thick one. At a Dayton community well-child clinic, for several years doing play therapy; more recently assisting in the routines of weighing and measuring youngsters. In her local congregation, Brookville Church of the Brethren, working with junior highs, playing the organ, directing two choirs. On the district level, coordinating workshops and lab schools for kindergarten age children. At home, teaming with her husband Ralph on Heifer Project activities and campaigning for him in two (unsuccessful) bids for Congress. The latter involvement spurred Joy's serious questioning of government, particularly in relation to its responsibility in the Vietnam War.

At 39 she worries that "human potentiality gets lost in the kind of society we live in." She wonders if church people may find it too easy to hide behind a screen of "the church will do it" when the need is for individuals to work at human problems on very personal levels.

Her participation in a Church-Women-United-sponsored workshop on global awareness (see MESSENGER, April 1, 1972) cultivated in her a keen sense of how US involvement in the world looks to an international group.

Typically Joy did not expect election as moderator for 1974. In fact, she recalls, even the invitation to be nominated came during the intensive campaigning for Ralph, and she delayed a response, imagining that her answer would arrive too late to be considered.

Now, though, Joy anticipates an even more crowded schedule during her year as assistant to the moderator. With all the vigor she can muster.

intouch

Robert Walters: "We're pulle

For the Bob Walters family, travel to Mexico began out of a yearning for new places and a love for the beach. But in the first overnight at an American campsite at Puerto Penasco, Mexico, several years ago, the scene that was to become indelible for the Walterses was that of homeless and hungry youngsters begging in the streets and scouring the garbage tank on the beach.

For several Christmases following, the family returned to the village of Puerto Penasco with fresh oranges picked from trees in their own yard. They distributed these to the street children. And then the opportunity for a more sustained contact came in 1969 and 1970 when Bob directed interdenominational work camps to improve sanitation facilities at Puerto Penasco. Involved in the week-long events were First Church of the Brethren, Phoenix, Ariz., of which Bob has been pastor since 1964, and three other denominations there with whom First church had been cooperating in camping ventures.

Secured as interpreter was Bernardo Castillo, a black minister of the Apostolic Christian Church. At a campfire one evening on the beach, Bernardo told of the tremendous needs of orphans in his city of San Luis. The workcampers were moved, and Bob Walters and a Presbyterian minister, William Vogel, agreed to visit Bernardo in his home.

In San Luis, a city of 85,000 twenty miles south of Yuma, Ariz., the visitors learned there were some

rresistably”

400 orphans with no facility for their care. Upon consulting through Bernardo with businessmen and women, city officials, and the Mexican Land Commission, Bob and Marilyn Walters and others agreed to purchase land in San Luis to construct Orfanatorio Bethel. Bob was named vice-president of a seven-member board, four of whom are Mexican, three North American. Bernardo Castillo is director.

In July work was begun on the first unit, a $70,000 enterprise, through the efforts of two work camps. Members of First church this past year have raised $2,500 in gifts and given more than 100 new garments. Architectural and medical services have been donated or promised.

The half dozen trips the Walters family made to Mexico this past year were for reasons quite other than the lure of sun and sand. “My wife and I feel irresistably pulled into involvement with and commitment to building an orphanage in San Luis,” Bob explains.

“And while a great deal seems to have developed in a fairly short time, when our minds turn again to the children eating from garbage cans and sleeping in abandoned shacks, we sense the urgency of the Master’s words, ‘Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.’ ”

Roger Ingold: Man in the middle

1973 is the year when many Church of the Brethren eyes will focus on Nigeria. A whole series of special events and observances have been prompted by the fiftieth anniversary of Brethren mission work. Preparations have already engaged dozens of persons in both countries, but the man most involved is Nigeria representative for World Ministries Commission, Roger Ingold.

To be the man in the middle is no new experience for Roger. Indeed it is representative of most of the responsibilities he has carried during the past twelve years. Roger, accompanied by his wife Virginia and their two sons, John and David, first went to Nigeria in June 1960. After a few months of teaching at Waka schools, Roger was asked by the Foreign Mission Commission to serve as field secretary, succeeding pioneer missionary H. Stover Kulp, who was nearing retirement age. A layman when he went to Nigeria, Roger was later ordained at the Garkida church.

Roger’s administrative duties require considerable traveling. He must frequently attend General Board and Annual Conference sessions, he must be available to counsel missionaries, he must keep in close touch with Nigerian church leaders, particularly in the Lardin Gabas area of the Church of Christ in the Sudan.

Like an ambassador with a portfolio of assignments, Roger is inevitably in the middle of what is happening.

The year that the Ingolds arrived in Nigeria was the year of that country’s independence. The new developing nation has taken remarkable strides in the few years of its independent history, but there have also been problems and an unfortunate civil war.

Roger’s experience, his level-headedness, as well as his sensitivity to people qualify him to serve creatively in times of crisis. Just a year ago *Outdoor Life* carried a story by a Nigerian missionary who described how Roger, his companion on a hunting expedition, had saved his life. He referred to Roger as “an able hunter who keeps his cool.”

These are obvious qualifications for an administrator who must supervise the expenditure of around $800,000 a year (about $350,000 from Brethren contributions and a larger sum from government and other sources) and facilitate the work of mission personnel (less than half the staff on hand 5 years ago) and of Nigerians who are assuming tasks formerly carried by missionaries.

If you can corner Roger Ingold between appointments, he will gladly talk about anniversaries, but most likely he will urge you not to linger too long in the past, but to look ahead — toward the promise of a dynamic Nigerian church, increasingly on its own, and toward the real benefit that a program such as Lafiya (the name for the new Nigeria Medical Ministry) can bring to a part of the world where there are still great human needs.

Brethren Volunteer Service: A 25th year, a 100th unit

Ron Hanft, Ken Carberry, Annamae Rensberger, trainers: "Volunteers are diverse"

With the service mandate in Matthew 25 "ringing in their ears," the first volunteers in Brethren Volunteer Service went to their 1948 projects.

Twenty-five years later, BVSers are still joining service projects at the rate of 180 a year. And as they did in BVS' infancy, those assignments reflect a cross-section of current needs in communities around the world.

But BVS has come of age, and the 1948 dream has changed in shape and scope. "Future shock has affected us," says Charles L. Boyer, director of volunteer services for the World Ministries Commission. BVS emphases now point to "real-life situations which show how volunteers deal with persons and handle themselves in different settings."

Coordinating training is Ron Hanft, with a staff of two other trainers: Annamae Rensberger, assistant training

Brethren commend advances in disaster ministries

A decided turn toward stateside relief ministries is in the offing by various Protestant bodies in the nation.

Heretofore there has been a reluctance, particularly by larger denominations and ecumenical agencies, to engage in person-to-person disaster service ministries in the USA, stated Kenneth E. McDowell, community development consultant on the Church of the Brethren World Ministries staff. That that position is changing, he said, may be noted from two developments currently under way.

First, on January 8-11 the staff of the New Windsor Service Center in Maryland will host and conduct a US Disaster Workshop for the orientation and training of selected Church World Service and CROP personnel for leadership in emergency situations across the country. The new thrust which CWS is moving into is the coordination of denominational disaster responses.

In the training McKinley Coffman and Miller Davis of the World Ministries staff at New Windsor will work with ten CWS-CROP staff persons. Representatives of CWS, the Red Cross, the Salvation Army, Mennonite Disaster Service, and the Office of Emergency Preparedness of the US government will assist with the training.

The second new factor cited by Mr. McDowell is the drafting of disaster relief programs by such bodies as the United Methodist Church and the United Presbyterian Church in the USA.

Both the direct participation of these bodies in person-to-person disaster service and the coordinating role of Church World Service on the domestic scene are developments which the Church of the Brethren heartily commends, Mr. McDowell added. Such major tragedies as occurred from floods at Rapid City, S.D., Buffalo Creek, W. Va., and East Coast cities all in 1972, he noted, point to the need for combined strategy and engagement by the churches, government, and private agencies in ministering to human need.

Staff choir in a "service of song"

There they stood and there they sang — front center on the platform at the Friday evening service at Annual Conference — eight members of the Elgin Staff, looking and sounding almost professional under the able direction of Wil Nolen, fellow staff member and Conference music director.

It was the initial appearance of what — for want of a better name — was listed on the program as the Staff Male Chorus.

How did it happen that eight voices, all with some experience in choral singing, evenly divided in ranges from low bass to high tenor, could be found on a national staff obviously chosen for abilities other than singing? Call it providential, if you like, but some General Board and staff members see in the staff chorus an opportunity to relate in new ways to the constituency they are employed to serve.

In casting about for a name for the chorus, one of the group, after some director, and Ken Carberry, volunteer assistant.

Therapy for troubled people BVS training is not, Ron notes firmly. And neither is it education in specific job skills. It is a way to allow each unit member in only four weeks the kind of personal growth that will enhance his or her effectiveness and satisfaction.

As other units have done, the 27 members of BVS' 100th unit participated in seminars, explored faith stances and attitudes, related a life-style of service to the concepts of nonviolence. Each volunteer spent a week on a practice project which helps dispel notions of false glamor associated with being a volunteer. And because the training units are mobile, volunteers in the 100th quickly learned flexibility, a trait that can enhance their on-project experiences. "Many programs are not administered the way white, middle-class persons are accustomed to," Chuck Boyer smiles.

Increasingly, he indicates, project directors are asking BVS to give them skilled volunteers. " 'Don't use us for a laboratory' is their plea."

"The most valid generalization about volunteers is that they are diverse," coordinator Ron wrote in a brochure describing training opportunities. "Each training unit has its own personality and style of functioning. This diversity offers volunteers a difficult challenge as well as an exciting opportunity."

In December 1948 this word to the *Gospel Messenger* came from one of the first volunteers in training at New Windsor, Md., Paul Cheeks: "The food is excellent and our group is growing successfully, although we are far from being ideal."

A word on BVS at 25 comes from volunteer Tom Bross, recently returned from Poland (see Messenger, March 15, 1972). "My abilities to contribute and react positively to different situations have increased immeasurably. . . . In BVS I had to leave my personal laboratory and confront a different world."

hasty research in Old Testament chronicles describing Hebrew temple worship, found several references to a guild of musicians known as the sons of Asaph. These men functioned as the temple singers and provided a "service of song" for all the major celebrations in the Jewish temple.

Unlike the orginal sons of Asaph who were related primarily to temple worship, the staff chorus is composed of amateur singers who, along with their contribution to music and worship experiences, are prepared to serve the Brotherhood in many different capacities.

After its initial appearance at Cincinnati, the staff chorus was in no mood to disband. They have recently been rehearsing in preparation for at least four other scheduled appearances: Sebring, Fla., Jan. 26; the Roanoke, Va., area, Feb. 18; Harrisburg, Pa., March 18; Kansas-area churches, April 28. In addition to accepting engagements on special area, district, or regional programs, the singers will be available for assignments related to staff responsibilities.

Earle W. Fike Jr., executive secretary of the Parish Ministries Commission, and a member of the choral group, points out that the group provides new opportunities for direct sharing between staff and the general membership; leadership for celebrative experiences; and response to specific needs within districts and congregations.

The other members of the chorus are J. Bentley Peters, Ralph McFadden, Hubert Newcomer, Kent Naylor, and Matthew Meyer (all from Parish Ministries Commission); Stewart Kauffman (stewardship enlistment), and Kenneth Morse (communication team).

According to director Wil Nolen, the group is prepared to offer a variety of numbers including original materials created by members of the chorus.

No long-range plans for the services of a staff chorus have been discussed, and in many respects its efforts are experimental. But for the present year, it will be open to additional invitations.

Inquiries regarding future scheduling of the chorus should be addressed to Kent Naylor at the Church of the Brethren General Offices in Elgin.

Uganda exiles: "We hope to get together someday"

When Uganda president Idi Amin threatened some 45,000 Asian residents with incarceration in concentration camps unless they left the country, church-related agencies promised aid in resettling the exiles. Church World Service and the Church of the Brethren are participating in the resettlement of the 1,000 persons the US is admitting by sponsoring up to 20 individuals and/or families.

Shortly after Amin's Nov. 8 deadline, eleven had found sponsors in Virginia, Kentucky, Illinois, and Maryland, though at least one family group of the eleven experienced delays in reaching their point of entry into this country.

McKinley Coffman, director of centers for the Church of the Brethren and contact person at New Windsor, Md., for potential sponsors, reports that the refugees, mostly persons of Indian or Pakistani ancestry, all speak English. In Uganda they were business and professional people.

Asian dominance for generations of Uganda's industry and commerce, in fact, is one reason Amin decreed expulsion of Asians.

Soldiers who supervised the mechanics of the exile spared no Asian dignity as they seized possessions from departing refugees.

Aside from the shock of losing a homeland, a result of the expulsion order has been the separation of many escaping families.

Mushtagalia Ebrahimki, 22, now in Westminster, Md., having been sponsored by the Westminster Church of the Brethren, is one who is experiencing separation from his family. "My father brother, and a sister are in England, as they have United Kingdom citizenship, and I am here. We hope to get together someday, as we have always been a close family."

For Mr. Ebrahimki and the other Asians who left Uganda in the waning months of 1972, that hope may burn more brightly as international resettlement efforts by the Church of the Brethren and other agencies continue.

Brethren in Appalachia ask priority thrust, divestment

An appeal to the Church of the Brethren General Board to make ministries in central Appalachia a program priority in 1974-75 has been issued by the Brethren Appalachian Caucus.

The recommendation ultimately seeks approval by Annual Conference of $100,000 in funds for Appalachian development work over the two-year period. The request was scheduled for consideration by the Goals and Budget Committee, along with projections from other program areas.

In requesting aid the Brethren Appalachian Caucus cited conditions affecting the poor in central Appalachia's 60 most economically depressed counties. The annual per capita income for the area is only half that of the national average. In some of the counties two thirds of the residents live in substandard housing; 50 percent depend on public assistance.

In a second statement the Caucus, meeting at Lake Junaluska, N.C., late in October, decried the effects of strip mining in Appalachia and requested the General Board and the Pension Board "to divest themselves of most of their securities in firms or utilities that strip-mine land and use strip mined minerals."

But, the regional Brethren group went on, the Church of the Brethren should retain "a few securities" in strip mining connected companies "so that the church can bring witness to stockholders' meetings with the aim of changing company policy on strip mining."

According to the Caucus, strip mining in Appalachia "is destroying the land and water and is causing untold suffering to people living in the stripped area."

With the income from the divested stocks, the General Board should reinvest in securities working for "human development" and "ecological concerns," the Caucus recommended.

In a third action, the Brethren Appalachian Caucus asked the General Board to expand its present policy of setting aside four percent of its investment portfolio for community enterprise loans.

The Caucus passed a resolution requesting the board to loan a minimum of three percent additional investment monies for development loans in Central Appalacia with interest rates at four percent or less.

"We realize the high risk nature of such investments and representatives of the Caucus will be glad to cooperate with the board in its efforts to locate indigenous enterprises having strong chances of success," the group commented.

At the two-day session, held at the outset of the annual meeting of the Commission on Religion in Appalachia, the Brethren Caucus selected a six-member steering committee and established organizational guidelines.

M. Dwayne Yost, Manchester, Ky., was named chairman and Rebecca Swick of Surgoinsville, Tenn., was named secretary-treasurer.

Other steering committee members are Georgia Ledford, Creekville, Ky., Julian Griggs and Ernest H. Walker, Berea, Ky., and Donald E. Rowe, Ellicott City, Md.

Macon County house raising: A new style of vacation

Don and Ruth Collier left their 137-acre grain farm in Mulliken, Mich., and drove 700 miles to Macon County, N.C., to do a week of carpentry.

Members of the Church of the Brethren, the Colliers had read a notice in MESSENGER, stating that "concerned churchmen and churchwomen" were needed to help build a new home for a low income family and repair housing for others in western North Carolina.

"I am glad I came down," Mr. Collier said. "I never enjoyed a vacation like this one. Usually, I am thinking only about myself on vacation. But here, we have met new friends and are helping out someone in need."

The Colliers joined with five other volunteer couples, mostly from North Carolina, who paid $15 each to work in a program sponsored by the Commission on Religion in Appalachia and the Macon Program for Progress. The house they erected is for a family of four, a single parent family who had waited three years to have their own home.

Earl Holland, a local carpenter with the Macon Program for Progress, a community action program directing the self-help work, was proud of the small band of church people working on this newest house. "Most groups come here to look and talk," he said. "This one came to work.

"What they have done is unbelievable. Generally, it takes 1½ months, since local people only can work on the houses in the evenings, to do what they have done in a week. Some of the women are doing a good job of sawing and nailing, too," the professional carpenter said.

Virginia Miller, a church and community worker with the United Methodist Board of Missions and coordinator of CORA's task force on social, political, and economic issues, appraised the one week's work by the middle-aged volunteers. "This experience has given church people a legitimate reason to work with people in poverty. Most workshops involving middle class and poor people are all words. I think this work camp has demonstrated that learning comes by experience."

Don Collier, Macon County building site

According to Harold E. Warstler, a Brethren who is executive director of the Macon Program for Progress, the new house with three bedrooms and a basement on a one-acre lot will cost $8,500 — about one half the typical cost because it is a self-help venture. The Macon Program for Progress has supervised local self-help groups in raising 51 houses for low income families since 1968.

The work camp from October 15-22 was such "a good experience" for Don Collier of Michigan that he said he and his wife plan to return again next year.

CORA urges broad reforms in nation's welfare system

Reform of the nation's welfare system was urged by the Commission on Religion in Appalachia (CORA) in its annual meeting. In a number of areas of CORA ministries half the residents depend on welfare.

"Almost everything is wrong with the present system and almost everybody is agreed that reform is long overdue," CORA commissioners said in a seven-page statement.

Passed without dissenting vote and based on several years study, the resolution did not spell out the details of welfare reform but did offer criteria for an "ethically acceptable" system.

Emphasis should be placed "on incentive, not compulsion," the commission said. Employment opportunities and job training should be realistic. "Need" should be the only test for eligibility. Benefits should be scaled to give families adequate levels of living. Federal standards of funding should be set to reduce discrimination.

CORA commended "the action of legitimate welfare rights organizations that are striving to formulate and promote decent programs of public assistance."

Comprised of delegates from 17 denominations and several councils of churches in a 13-state area, CORA is considered as one of the most genuinely ecumenical service agencies in the country. It includes Roman Catholic and a wide range of Protestant participants. Its 1972 annual meeting occurred at Lake Junaluska, N.C., in October.

For the first time, indigenous Appalachians were elected to the CORA board.

Representing the Church of the Brethren Appalachian Caucus on CORA are Irma Gall, Walker, Ky., Ralph E. Smeltzer, Washington, D.C., and Ronald K. Wine, Kingsport, Tenn.

Begun in 1966, CORA provides seed money and helps to plan cooperatives, small industry and locally-based business in severely economically depressed areas. Its efforts toward self-determination involve the training of indigenous church leaders, particularly in West Virginia, Virginia, Tennessee and Kentucky.

underlines

GET YOUR OAR IN ... Help the nominating committee of Standing Committee *develop a ballot* by selecting persons capable of carrying significant responsibilities in the life of the church.

Your assistance is needed in order to enlarge the committee's awareness of leadership potential in the church. Any person or group may suggest the name of one or more nominees after getting each person's consent to have his or her name considered.

There may well be more names suggested than will appear on the ballot. This should be explained to the persons whose names you submit.

Send nominations by *Feb. 1, 1973*, to: Annual Conference Office, 1451 Dundee Avenue, Elgin, Illinois 60120, indicating the name of the person or group suggesting the names.

OFFICES OPEN IN 1973 ... *Moderator-elect*, one person. *General Board members*, four elected *district representatives* (ineligible: any person from Atlantic-Northeast, Mid-Atlantic, Northern Indiana, Pacific Southwest, Shenandoah, South/Central Indiana, Southeastern, Southern Pennsylvania, West Marva, Western Pennsylvania, Virlina); four elected *at-large representatives* (eligibility: no more than one from a congregation or three at one time from one district, including a district representative; present member ineligible, Stanley Davis Jr.). *Committee on Interchurch Relations*, one person. *Elector of Bethany Theological Seminary*, one representing laity; one representing ministry. *Annual Conference Central Committee*, one person.

THE LAUNCHING OF A MOVEMENT ... The launch telecast of *Key 73*, beginning a continentwide movement of most Christian denominations to bring the message of Christ to all persons in North America, will be aired in nearly every community in the US and Canada on Jan. 6. "Faith in Action" will focus on the many different ways in which Christians witness for Christ in North America. Watch local tv logs for time and station.

CONGREGATIONAL COLLAGE ... A new congregation in the Mid-Atlantic District, the *Oakland Mills Uniting Church*, Columbia, Md., raises the total number of churches there to 61. The Uniting Church is recognized as a congregation by both the Church of the Brethren and the United Church of Christ.

Members of smaller churches will gather Jan. 26-27 at New Windsor, Md., for a *conference* focused on the unique concerns of congregations with fewer than 100 attenders. Norman L. Harsh, coordinator of Shenandoah County Interchurch Planning Service and former rural pastor, along with David Rittenhouse, onetime missionary and West Virginia pastor, will provide leadership.

In Middle Pennsylvania the District conference voted to recognize the *Crossroads church* as a separate congregation from the parent congregation, Clover Creek.

update

GENERAL BOARD GOAL SETTING ... Cross sections of members in one out of five congregations will have opportunity for assessing programs of the Church of the Brethren General Board and suggesting future thrusts. In addition, 15 "listening conferences" will take place across the Brotherhood by early February. The soundings will help shape priorities in the General Board program for 1974 and 1975.

Also issuing out of the General Board sessions Nov. 10-13 were the following actions by commissions:

PARISH MINISTRIES ... Cooperation with other denominations was voted on two new curriculum plans for children, one a Children's Bible Series to be available in 1975, the second an Anabaptist-Believers' Church Series to be released in 1977. Demonstrations were offered of a video-cassette approach to teacher training, soon to be tested in nine Illinois congregations. Resource persons available to churches were announced in three areas: *Tom Grahan*, Goshen, Ind., now working in race education through the Fund for the Americas; *Mary Ann Hylton*, Frederick, Md., fieldworker in the arts in 1973; and *T. Quentin and Helen Evans*, who will engage in family education during a sabbatical from Manchester College next school year.

WORLD MINISTRIES ... After extensive review of American Indian ministries, the commission recommended funding be continued at a current level of nearly $50,000 a year. Commission goals adopted in 1970 were reassessed. Discussions centered on inquiries from Indiana Brethren on the adoption of Vietnamese orphans and on a Southern Ohio District query on postwar development in Vietnam. A WMC appointed committee will study the farm worker issue.

GENERAL SERVICES ... Earnest support of the Lafiya medical ministries in Nigeria was revealed by the Stewardship Enlistment Team. At 13 months to go, Brethren gifts and pledges totaled $230,000 out of a goal of $300,000. On Messenger, plans for a monthly publication and increased rates were confirmed, and a referral from the Atlantic Northeast District regarding lay participation and circulation trends was received. Categories of workers were approved for mailing Agenda for Leaders beginning in January. Mennonite *J.C. Wenger* presented a paper to two commissions tracing the doctrinal emphases in Anabaptist teachings.

OTHER ITEMS ... Directing the General Board and staff in a seminar on woman/man relationships was a team headed by United Church of Christ minister *Peggy Way*. Joining the board for the first time in ex-officio capacity were Bethany Seminary administrators *Paul M. Robinson* and *Warren F. Groff*, part of a reciprocal arrangement with the Bethany Board advised by Annual Conference. Appealing to the church to bring youth, parents, and grandparents into dialogue on peace and brotherhood was *M.R. Zigler*.

The General Board also wrestled with the delegation of authority, and voted to return to three meetings a year.

special report

Death of a

by Harold McCullough

Bessie Smith spoke in flat tones, her face without expression. The Christians gathered around her nevertheless lisened in shocked sympathy as Bessie, without evident emotion, described the numbing horror of the victims of strip mining in Appalachia.

Earlier in the day, our caravan of Volkswagen vans had labored through the constant dust of a coal-truck road, up the hairpin switchbacks of a south Virginia mountainside, until we stood where the giant bulldozers had recently finished cutting a beautiful mountain into a horribly scarred caricature of itself. It would have been difficult to climb the steep wooded slope before. Now, we walked along a flat ledge, 50 yards wide in places, with a vertical face nearly as high above us. Here the coal had been cut away and the mountain left to die.

The overburden and waste rock were pushed down the steep mountain slope below us, disturbing the natural stability of the mountain. Huge crevices, big enough to step into, ran along the whole slope — deep beyond measure.

Some day soon, a typical heavy mountain rain will sluice into these fractures and the mountain may collapse. They will call it a landslide and an "act of God" — if anyone even bothers to take note of the mountain's death.

Five or six families live in the shadow of this mountain, with other cabins clustered further down the same "holler" (a mountain gorge), within potential reach of the two-ton slabs of ancient rock that will come rolling down the mountain's desecrated slope. When the mountain dies, it will not die alone. But we will likely never hear about it. It will be just another of many such local tragedies in Appalachia — the death of just one mountain of a thousand.

We were a small group of concerned people gathered for a firsthand look at the life and problems of these people. United by our faith in Christ and joined in common concern for the people of "America's longest ghetto," we had been

Mountain

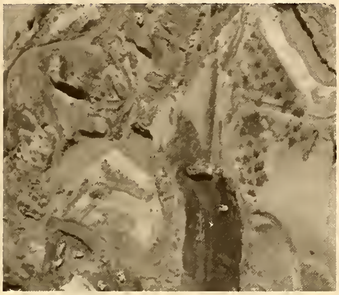
summoned by CORA. We came from several denominations to form a cross section of the church: a bishop, mission executives, laymen, and pastors. CORA is the Commission on Religion in Appalachia, a coalition of 17 major denominations joined in Christian concern for the people of our eastern mountains.

Now, in a coal-mining town in southeast Kentucky, we were gathered in a hospital dining room for another in a series of interviews with local people. Bessie and her peers have endured so much tragedy that she seemed bored with it. She is but one of the spokespersons for a large segment of the population that must rely on food stamps and other forms of welfare to exist. She spoke without emotion, but her words gave strong testimony to the indignation of having been deprived of the right to earn a living. Life would be easier for Bessie if she denied the dictates of her conscience and remained silent. She told us that, because she does speak out, every aspect of the "establishment" rises up against her and her peers in subtly powerful efforts to silence them.

For example: Bessie related that she had been criticized by the welfare case worker for "attending too many anti-strip mining meetings and neglecting your nine children." The next welfare check failed to arrive. A certain form had not been received from Bessie. She said she had submitted it several days before but they "couldn't find it" and she was required to fill out a new one and wait several more days for it to be "processed" before welfare payments could be resumed. It is understandable why Bessie and others like her are now active in the local Welfare Rights Organization.

Mart Shepherd, also in the group, described what happened to his beautiful little 80-acre farm on the mountainside. He owned the land and farmed it, as had his father before him. When the strip miners came with their bulldozers and trucks, they left all but one acre completely destroyed — and he said he has no legal recourse. Mart, like many others in the mountains, is the victim of a "broad form deed" executed in some distant past; under its terms, mining companies have purchased mineral rights for as little as 5c per acre. The terms of the deed specify that any and all minerals on the property may be removed by whatever means the miners decide is most feasible. Today, that means stripping.

It reminded us of the colonialism that suppressed and exploited the people of Africa in the last century. We were incredulous that anyone in this era and particularly in *our* country could have this kind of power to destroy the destiny of a whole people. But we soon had evidence that such power exists,



Our meeting in the hospital was interrupted by a nervous assistant hospital administrator who said, "You people must leave the building immediately. We have just received a bomb threat!" It appeared that no one in the room really believed it, but we moved out of the building with quiet dispatch. Outside, the police were waiting to command us, "We must ask you to get in your cars and get off the hospital grounds at once." While the local people meeting with us assured us that it was merely "a coincidence," we could not help but note that our little group represented a wide spectrum of national church bodies and potentially a powerful forum — and that no patients were evacuated.

We adjourned to a Presbyterian church in a nearby town and continued our meeting far into the night. The women told of having moved onto mining sites to block the big machines with their bodies. They described how one bulldozer operator was fired on the spot when he refused to obey his foreman's command to start up his machine and move its blade against the four women standing in front of it. When we asked the women why they, rather than their husbands, had taken such dangerous action, they replied simply, "We were afraid the men would be killed."

As our caravan proceeded away from that place, we traveled on some public highways that were badly broken by the weight of the huge coal trucks. At one point, we drove for miles behind a 14-wheel Mack until it approached a bridge posted "Load Limit 20 tons." We dared not venture onto the bridge, but stopped to watch it sag visibly beneath the mammoth vehicle that must have weighed 20 tons empty, to say nothing of the tons of coal piled high in its huge box.

At Blackey, Ky., Joe Begley is a deputy sheriff; he is also an active opponent of strip mining. Mr. Begley told of writing citations for such violations — often on trucks without license plates — only to have every case thrown out of court.

The people who are being subjected to this exploitation by certain American industries and government agencies, look in vain to the church to become their advocate once again. We who have seen this desecration of the land and ached in our hearts for those whose heritage is thus being destroyed want the church to come alive in Christian concern for this hitherto unrecognized but most oppressed minority group in our society. Just as it did in Africa, the church can help end this exploitive colonialism.

Though it is already much too late, we challenge the church to assume again its historic role in imitation of Christ as the advocate for Christian morality in righteous wrath against those segments of society, industry, and government that are so tacitly permitting the carnage of our land to continue unabated.

There are a few faint signs of hope. Wilburn C. Campbell, Episcopal bishop of West Virginia, has taken a public stand for the abolishment of surface mining. Congress is finally considering seriously legislation that would forbid surface mining on any slope of more than 20 degrees.

Meanwhile, the people of the region need help to recover their human dignity and their right of self-determination, and CORA is the action arm of our denominations in Appalachia to help make it happen. ☐

What's in a Name?

Overconcern with the niceties of nomenclature may signal a loss of the guiding vision

by DONALD F. DURNBAUGH

Some have recently proposed that the name of the Church of the Brethren should be changed, on the grounds that it is discriminatory to women. This raises the question of Brethren names.

The Brethren have been known by a bewildering variety of names since their beginning in rural Germany in 1708. Because of the nature of the early movement, no formal name was chosen. They intentionally withheld the identity of the first baptizer, to minimize the chance that they would be called after him. They were soon called Schwarzenau Baptists (because of the location) or New Baptists (to distinguish them from the Mennonites, whom they resembled). The dramatic form of baptism earned them the tag *Dompelaar* or *Tunck-Täufer* — Dippers.

In colonial Pennsylvania they were sometimes called Sunday Baptists to tell them apart from the sabbatarian Ephrata Community (Seventh-Dayers). Others called them Tumblers or *Tumpler*. In their own publications they referred to themselves as the Baptist-minded (*Taufgesinnten*) or simply Brethren. By 1836 they preferred as an official title for legal documents Fraternity of German Baptists; this was changed in 1871 to German Baptist Brethren.

Most outsiders knew them by the nickname Dunkers, an Anglicization of the German *Tunker,* coming from *tunken* — to immerse. The word Dunker was often corrupted to Dunkard. Morgan Edwards, an American Baptist historian writing in 1770 reported that they were "called Tunkers in derision, which is as much as 'sops,' from *tunken,* to put a morsel in sauce; but as the term signifies *dippers,* they may rest content with their nickname." A later Baptist writer (1836) modified Edward's comment: "They are called Tunkers in derision, but as the term signifies Dippers they may rest contented with the nickname, since it is the fate of the Baptists in all countries to bear some cross or other."

Brethren have ordinarily disliked the term Dunkard (with the exception of the splinter group led by B. E. Kesler who chose the name Dunkard Brethren in 1926). The Brethren pastor and historian George N. Falkenstein claimed that Dunkard would be used only by two classes of persons. "The first, those who are either too ignorant to know or do not care for the laws of language; and secondly, by those who do know and want to use it for its true meaning of contempt." The term is often accepted today by writers on folk-life simply because of its common usage.

Under the leadership of Dan West in the 1930s there was a revival of in-group reference to Dunker. He called for One Hundred Dunkers for Peace and Twenty Thousand Dunkers for Peace. Others pointed out that the names of other religious groups, such as Quaker and Methodist, had also begun as terms of abuse but had become terms of respect.

In 1908 the name was changed by conference action to the Church of the Brethren. The name Brethren Church, favored by some, had been taken by the "Progressive" Brethren, followers of H. R. Holsinger who had been expelled by the Annual Conference of 1882. The present name has caused some problems, because of the confusion with such other denominations as the United Brethren, Moravian Brethren (known in England as the Church of the Brethren), River Brethren, Plymouth Brethren, or Brethren in Christ.

Probably most will prefer to use Church of the Brethren as a formal designation and Dunker as the informal style. Dunkard is too colloquial and *Tunker* is an awkward Germanism.

There is power in names, as advertising men, politicians, and the writers of the Old Testament were aware. However, the pages of history seem to reveal one point. Movements which are vital and active usually care very little for perfect organization or appropriate names. They are too busy doing what needs to be done. They often accept proudly the terms of abuse outsiders place on them. Overconcern with the niceties of nomenclature is one sign of loss of the guiding vision. ☐

The Gospel and Archie Bunker

At last count CBS tabulated fifty-one million viewers watching each program of "All in the Family." The popularity and humor of the show spill over into presidential politics in the sale of Archie Bunker bumper stickers. Archie has captured the American imagination as our most beloved bigot. Make no mistake about it, that's the character created

by RICHARD L. LANDRUM

by producer Norman Lear and portrayed by actor Carroll O'Connor: Archie Bunker, lovable bigot.

What significance is there, if any, in the popularity of this tv show for the Christian faith? To consider "The Gospel and Archie Bunker" certainly implies significance. It suggests that there may be some good news for Archie Bunker, but the more subtle implication is that there may be some good news for us from God through Archie Bunker and his family.

"For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery" (Gal. 5:1). This text from Paul to the churches in Galatia highlights a major Pauline theme of human freedom and bondage. This theme is basic to our faith, since all biblical theology is in large degree a theology of liberation. What are human freedom and bondage?

Paul preached a message of God's acceptance of everyone without regard for varieties of background and experience. This doctrine of God's grace to Jews and Gentiles by faith was his major theme among the Greeks, Asiatics, and Jews who populated the cities of Galatia to which he addressed his letter. But a small group of Jews, called Judaizers, were disrupting the churches by insisting that Gentiles must be circumcised before they could be Christians.

The symbol of bondage in Galatians is the Jewish rite of circumcision. Every male Jewish child was circumcised as the sign of his being a descendent of Abraham. Circumcision became the symbol of Jewish tradition and law. To make circumcision mandatory for Gentile Christians was a way of saying that Gentiles were unacceptable candidates for Christ's church unless they first became Jews. This was tantamount to making the Jewish law and experience the requisites for receiving God's love — a flagrant denial of the good news that, in Jesus Christ, God's love is for everyone.

The Judaizers were saying as well that they themselves could not accept the Gentiles who would not become Jews. This denial of the power of love to transcend barriers and to create Christian community turned people against one another.

Paul's letter explodes toward the Judaizers: "I wish that the people who are upsetting you would go all the way: let them go on and castrate themselves!" (Gal. 5:1, 2 TEV). Paul's raw outburst may bother our sensitivities, but it reflects the deep feeling which was tearing people apart.

Quickly Paul checks his anger, returning to his basic theme of true freedom. We are free because God accepts us without regard for experience. It doesn't matter if one is a Jew or a Greek.

But that freedom does not become a license for irresponsibility: "You shall love your neighbor as yourself." To experience acceptance is to be freed to accept others. The discovery of freedom is to be loved by others. Freedom itself is to love others. Bondage is to be like the Judaizers, demanding that others be just like our experience has made us before accepting or loving them.

This good news of freedom as against bondage in Paul's letter has parallels with themes in "All in the Family."

The bigoted Judaizers have their counterpart in Archie Bunker. Archie has difficulty accepting anybody whose experience and life-style are different. With Archie's hangups on sex, I doubt that he could talk openly about circumcision, but the symbol of uncircumcision or unacceptability has its counterparts in black skin, southern European background, liberal politics, non-Protestant affiliation, and long hair. Rather than the excision of the foreskin from the penis and a Jewish mentality as the requisites for acceptability, for Archie a short haircut becomes circumcision with an upper-lower or middle-class American mentality as the requisites for acceptance.

Even as Archie cannot accept the uncircumcised, he also projects his bigotry on God, as did the ancient Judaizers who contended that God found Gentiles unacceptable. Archie's reinforcement of his theology of rejection takes the form of an extremely white, middle-class Jesus who, in Archie's view, is the forerunner of all that Archie believes about himself and others. In short, Jesus is a bigot, too.

The source of Archie's bigotry is his inability to realize that every person can live only out of his or her own unique experience. Imposing his experience on others, Archie reasons that if this is the way it is for him, then this is the way it must be for others. Our sin is that we are closed to other possibilities through love and openness to the other person's experiences.

Occasionally Archie sees a glimpse of truth in someone else who is different, but his terrible pride causes him to rationalize in the most ridiculous manner. Though we laugh at his foolishness, in fact we are laughing at ourselves. For through the technique of political, ethnic, and religious humor producer Norman Lear pokes fun at the hangups spread through our shared American experience. In a recent article in *World Magazine,* Hollis Alpert comments that "All in the Family" gave new status to situation comedy and "caused network chiefs to revise their assumptions about the mental level of the viewing public. . . ."

He goes on to say: "The show caused controversy, of course. There were those . . . who felt that Archie Bunker's flinging into millions of homes words like 'hebe,' 'spade,' and other ethnic slurs only inflamed prejudice rather than quelled it. Defenders of the show see it quite otherwise: They see a fresh breeze of realism flowing through the cloying air of the sitcom. They see it as an attack, through comedy, satire, and ridicule, on the mentality of the bigot."

Through Archie Bunker God may be judging our bigotry even as he judged the bigotry of the Judaizers through Paul. By helping us laugh at ourselves, God eases the pain of his judgment through humor and urges us toward new freedom to accept one another without demanding that we think alike, look alike, and act alike.

We must note that Archie is indeed a lovable bigot, not a hateful bigot.

There is something lovable in Archie — some warmth, some ability to grow through a little insight, some ability to love even with all his limitations.

That, too, is a glimpse of ourselves in Archie. It is our longing to feel that we are lovable in spite of all our short-sighted and ill-gotten experiences and limitations. And the longing is fulfilled for Archie and us because God loves Archie Bunker and us without regard for our sins or our differences. God is not a Judaizer or a bigot of any variety. He dies on the cross in love in Jesus Christ for all the world.

But this complete acceptance must not become the false freedom to continue in our bigotry. This freedom must become responsibility to love our neighbor. Love of neighbor assures true freedom in liberating us from the bondage of rejecting and destroying one another and freeing us to live together.

True freedom is the reality of the kingdom of God. It is possible that this kind of vision is at the heart of those who produce this new situation comedy. Even the name of the series seems to point toward that true freedom of living together in the kingdom of God: "All in the Family."

Who lives in this family under one roof? *Archie,* a narrow-minded but lovable bigot, breadwinner, husband, and father. *Edith,* an unliberated yet happy and devoted wife, in spite of her unbelievable naivete, Archie's favorite "Dingbat." *Michael,* a liberal-type son-in-law of Polish descent, whom Archie affectionately labels "Meathead." And finally *Gloria,* Archie's pretty, progressive daughter and Michael's liberated wife. What a glorious and ridiculous mix! Here are gaps of generation, point of view, background, politics, and religion; yet all live together. All are in the family. Could it be that this family is a microcosm of the bondage and freedom of American society, put together on television in the hope that we can live as one family in American society?

My favorite show is the one in which on Edith's birthday they all go out to eat together. Archie leaves the party suddenly when he finds he has failed to mail an insurance premium. On the way, he gets stuck between floors on an office building elevator. He shares the elevator with a sophisticated, highly educated black executive, a Puerto Rican janitor and his wife, who is just about to give birth to a baby, and an hysterical woman. The situation is frantically funny. The punch lines jab out again and again at the inadequacy of Archie's attitudes about blacks, women, and sex.

But in the end the baby is born. There is a celebration in the elevator between people of vastly different experiences. And the elevator finally moves from between floors, loosing the occupants to pursue their lives with the strength of a newfound freedom discovered together on the elevator. Perhaps this elevator scene is another vignette of the new and liberated world that God seeks for us that we may be "All in the Family." This is when God's love for all frees all of us of every variety of racial, ethnic, social, and national experience to live together as one family under God. The bondage of Judaizers and bigots will then be ended.

The gospel significance of the beloved bigot is that we love Archie Bunker because we see glimpses of ourselves and our sins in him. In loving Archie we affirm that we are lovable. We affirm our faith that God loves us, too. That love frees us from demanding that others be just like what our experience has made of us as the basis for acceptance. In freedom we discover a new experience together in which unlike neighbor loves unlike neighbor. Through laughter, insight, and change we grow from the bondage of bigotry to the freedom of life together, "All in the Family."

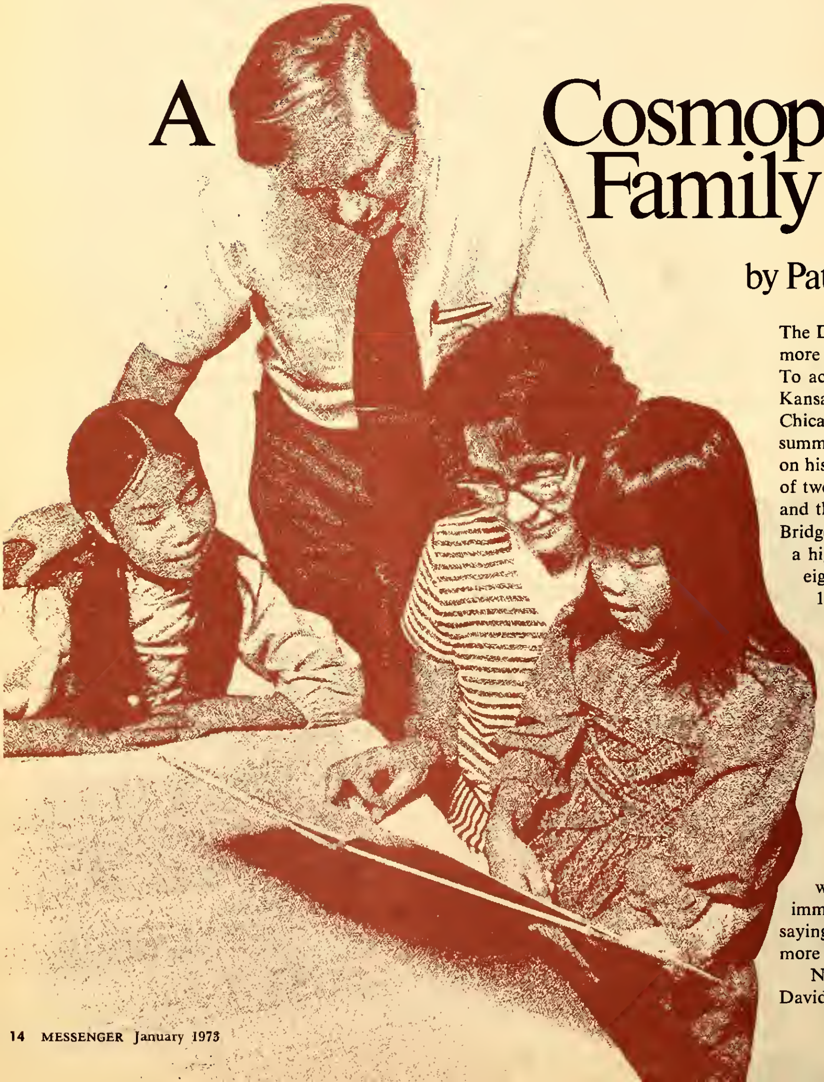
Is it possible to find that freedom together? I have laughed before with another in great joy because I thought the gospel was touching our lives through Archie Bunker, only to be disappointed. I found the other person and I were not both laughing at ourselves, nor for the same reasons. I found that the other person was laughing with Archie because he agreed with every bigoted line. It was not liberated laughter but vicious laughter. The laughter of God's judgment does not always penetrate our pride to free us with love. The power of sin is real and terrible.

So with Paul let us hold fast to our freedom in hope of being one day "All in the Family" with our alienated brothers and sisters. ☐

"God seeks for us a new and liberated world that we may be All in the Family"

Is that the one? Or that? It had been two years since they had received the photo. And no one knew for sure. Soon, though, Laurel had become very much a part of

A Cosmopolitan Family



by Patricia M. Churchman

The David G. Metzlers have one of the more cosmopolitan families in Virginia. To achieve this distinction they blend Kansas backgrounds with residence in Chicago, Boston, and, for Mr. Metzler, a summer in Switzerland while working on his doctoral dissertation, and a mix of two daughters of Oriental extraction and three sons. The sons are Dan, a Bridgewater College sophomore, Steven, a high school senior, and Burton, an eighth grader; the daughters, Laurel, 11, a fifth grader, from Hong Kong, and Suzanne, 7, a second grader, from Seoul, Korea.

Asked whether they would recommend to others the adoption of Oriental children, the Metzlers exclaim, "Yes, very definitely." Elaborating a bit, Mrs. Metzler notes that, "Having been reared in the Church of the Brethren, we had been given the idea of service. We felt that this would be one very small way we could do something." She immediately followed that comment by saying, "But our girls have done much more for us than we for them."

Now residing at Bridgewater where David is associate professor of philosophy and religion for Bridgewater College and Doris is an elementary schoolteacher, the Metzlers first considered the question of adoption while they were living in Massachusetts. There David was a doctoral candidate in theology at the Boston University School of Theology and pastor of a Congregational church near Boston.

"We thought it would be nice to have a girl in the family," the parents and sons agreed. They decided on an Oriental child because there are so many left homeless through war. They also saw adoption as one answer to the problem of overpopulation.

They applied to the International Social Service, which worked through a local agency in Boston, and specified race, sex, and age. The local agency did a home study on the family, and they were then matched with a prospective child in a Hong Kong orphanage. The Metzlers agreed immediately. "Natural parents don't get to see a picture of their baby beforehand," David laughed.

The medical and legal forms are endless, and, if the time limit is exceeded for some reason, the whole procedure on the other end has to be started over again. The process, taking about two years, requires a great deal of patience and is not without expense. There are cablegrams, lawyers' fees, examinations, and transportation costs.

Mrs. Metzler recalled the excitement of their first trip to New York to meet the plane after numerous delays had postponed Laurel's arrival six months beyond the anticipated time. There were the conversations with the other adopting parents, all eagerly awaiting the plane, bringing a new member to each family, and then the final moment when the children were brought off the plane — frightened, exhausted, sedated for the rigors of the flight.

"Is that the one?" or "that one?" It had been two years since they had received the photo and no one was sure. They were finally matched up with their child, and then began the long drive back to Massachusetts with tiny three-year-old Yee Wan, or Beautiful Cloud, asleep on her new mother's lap.

"She was tiny at first," Mrs. Metzler said, "but she is the healthiest one of all. When we were all sick with the Asian flu, everybody was down except Laurel."

Laurel had been in the family for several years when her older brothers decided she needed a sister. The wheels were once again set in motion and it resulted in the arrival of Hyun Sook from an orphanage in Seoul, Korea. The name Suzanne Elise had been carefully selected to meet with the approval of all six members of the family.

Once more the family traveled to New York, this time from Bridgewater, but this time they could reassure parents waiting for their first adoptee, having been through it all once before.

Were there any major problems in adjustment? Mrs. Metzler thinks not. She commented, "You can't understand what a baby is telling you, but you soon learn what he wants. The girls very quickly made their wants and needs known."

Laurel hadn't learned any Chinese, so her first language was English. Suzanne spoke Korean and could sing Korean songs, which the family has preserved on tape.

Seven-year-old Suzanne was crocheting a scarf the other day. Her mother laughed when she recalled that Suzanne, soon after her arrival, had made motions with her hands indicating, they thought, that she wanted to knit. So Mrs. Metzler had purchased wool and needles, but discovered from additional motions that Suzanne wanted to crochet. "Her grandmother, whom we visited this past summer in Kansas, can help her with her crocheting, but I never learned how," Mrs. Metzler said.

Both girls are doing well in school. Does it help to have a mother who is a teacher? Mrs. Metzler didn't seem to think so, but did say she had helped them both, especially with their reading. In calling their attention to the pronunciation and meaning of words, and in providing for their needs and interests, the help is expressed in an informal day-to-day interest and motherly concern that shows in the contentment on Laurel's face and in Suzanne's sparkle and giggle.

Mrs. Metzler observed that both girls, perhaps from their orphanage backgrounds, enjoyed being around other people. She did take two weeks off from teaching to help Suzanne in her initial adjustment, and a regular babysitter, whom she came to know well, also helped. But, in response to the theory that a mother should stay home to be with the young child for the child's sake, she said, "Being at home by yourself, with one other person, can be pretty lonely, especially when they've been used to having so many people around." Perhaps that is part of the reason that the adjustment, which included a month of kindergarten with children whose language she was only beginning to understand, was an enjoyable rather than a frightening experience for Suzanne.

Citizenship for Laurel came about two years ago in special ceremonies on the 4th of July at Monticello, Thomas Jefferson's home. Final adoption was a formality, at the courthouse, but to the family it was a special occasion, and they were all present and wearing their best clothes. The judge, when he realized the importance they attached to it, came out of his chambers and shook hands warmly all around.

Left to right, the Metzler family: Suzanne, Steve, Laurel, Burton, and Dan

The Metzlers admitted that they were initially inclined to call as little attention as possible to the girls' unique situation. "But we were probably being overly cautious," Mr. Metzler said. "The family seems to be considered special in the community and receives interest and courtesy it might not get otherwise." They also hope that knowledge of their situation might encourage others to consider taking the same step. □

Week of Prayer for Christian Unity, January 18-25

LORD Teach Us to Pray

by Gerald F. Moede

The request "Lord, teach us to pray" — the theme of the 1973 Week of Prayer for Christian Unity — is directly related to the origin and growth of the search for Christian unity itself. For, since its genesis early in this century to its present manifestation as a worldwide observance, this week of prayer has arisen from and depended upon the willingness of Christians to seek prayerfully the will of their Lord and to follow it. Christians find themselves repeating this request again and again.

Jesus' hope for the unity of his followers is well known; his prayer, as recorded in John 17, is and has been one of the moving forces of the ecumenical movement, compelling those who would be his disciples to a lifelong search for unity and community with one another. This community is both a means and an end — he prayed "that they may be one even as we are one . . . so that the world may know that thou hast sent me." And Jesus prayed this prayer in the hour when, by his cross, he was to draw all people to himself.

When the disciples saw the Master at prayer, they slowly realized that his intimate communion with his Father was central to his life (Luke 10:22). Whatever he said and did was given meaning from his oneness with the Father.

Prayer for Christian unity has been one of the vital factors in bringing about the startling ecumenical developments of the twentieth century. That is to say, the disciples' request, "Lord, teach us to pray," has become the request of countless Christians as they consider how their obedience might best be manifested. And, as Jesus responded to that first request by praying what has become the Lord's Prayer, so his prayer for the oneness of his followers serves as a model for us who wish to pray and act according to his will regarding unity. It is this same prayer for unity which the Spirit calls forth among his followers, "for we do not know how to pray as we ought." Consider his prayer:

I pray that they may all be one

It is the hope, prayer, and the will of the Lord that his followers be together in unity. Our generation has reminded us that this unity does not imply uniformity — on the contrary, it is a unity made possible and meaningful only as each brings his gifts, experience, insight, and ethos into the larger entity. It is not that we as persons lose our individuality in a larger communal whole, but rather that each becomes a new creation as he contributes to and in turn is integrated into, the Body of Christ, a body which is more than the sum of its parts.

even as we are one

The mystery of Christ's oneness with the Father is too great for us to comprehend. But we *do* know that Jesus assumed a complete unity between himself and God (I and the Father are one) and that he compared this oneness to that of the Christian community. This is a unity in which one can speak for another, in which there is agreement and not strife (Paul exhorts the saints to be of one spirit and one mind, Phil. 1:27), where there is identity of purpose and an absence of dissension (1 Cor.1:10).

so that the world may know that Thou hast sent me

The unity of Jesus with the Father was to be accepted by faith. But in his prayer, Jesus appealed for the unity of his followers in the context of a mission imperative — they were to be unified in order that the world might observe and know and believe! Although a spiritual basis underlies this unity, some kind of visible oneness is also certainly included, if the world is to draw any conclusions from it.

Underlying and making possible Christian unity is Jesus' fervent prayer. It is his will that the Christian community be visibly unified for the sake of the world. In this respect Christ has taught us how to pray for unity too.

The Lord has indeed taught us how we are to pray in communion with God. Although individual and growing common prayer has been basic to the growth of Christian unity in this century, there is an action element in prayer which should also not be neglected. The matter of response may not be omitted; after having communed with the Father, after having received insight into his will, obedience in work is required.

Part of the difficulty now being experienced in the churches in the ecumenical movement is attributable to the fact that our experiences of unity have already transcended and gone on ahead of the theological vessels we have available to understand them.

And so various conceptions of unity abound in the churches; these concepts result in different models of oneness. There is need for us now to consider seriously together how these varying expressions of our oneness in Christ can be related to one another in an obedient and fruitful fashion. The prayer of the Lord has impelled us to growing unity, but we have not yet learned (or agreed) how to express this unity in accordance with his wish. Thus there is an urgent need for prayer for guidance as to how we should seek, live and demonstrate our unity in the world.

This brings us to the final question — for whose sake is the church to be one? The church is not an end in itself; its unity is unmistakably intended to serve as a sign to the *world*, as a sign of what oneness and community can mean, and as a sign of the intended unity of humankind as well. Persons were created for fellowship with God and with each other. The unity of the people of God, however imperfect it is, either validates the claim of the church or calls it into question in the eyes of the world.

He has willed, and created the possibility of, our being one. The response is ours to make. Lord, teach *us* to pray! □

poems from prison

persecution continuum

So — I've gone to prison for my beliefs.
    For a pretty long time
    I'll be surrounded by steel,
                concrete,
                    noise,
                        loneliness.
It's not going to be easy,
    but somehow
    I can't feel extremely persecuted.
I guess on the Persecution Continuum
    I see myself somewhere in the

                middle
with the
warmakers
on one end
                and the
                dead children
                on the other

a prayer

There are times I could shout a curse
upon the hurt and pain of being here,
less than free because I would not be
less than human. But in those times
I stop and offer instead a prayer
for the lives of those who are daily murdered
as they plant their rice
as they nurse their children
as they sleep.
It is always the same prayer, the only one within me
which can speak to the meaning of their lives.
It comes by itself, rising on its own wings
from deeper inside me than I know how to reach —
a silent sorrow.

by Bob Gross

a cookie in the Baltimore jail

I have a cookie
up on the shelf above my bunk.
I saved it from lunch.

It's one of the more important cookies in my life.
(Though probably not rivaling
the one that long ago had to lie
unmolested for half an hour
until I had finished my nap.)

But this one's important . . .
. . . because I can eat it anytime I want.
(we're fed three times a day
on metal trays, no seconds)
. . . because it's sugary and crunchy
(the bars are cold, light green, and very hard)
. . . and because no one can take it away.
(A prisoner has no rights — all he once
knew as rights become privileges,
subject to suspension at any time.)

I guess I'm
not quite as acclimated to jail life
as I thought —
cookies didn't used to be
so important.

Saturday morning in spring

Why this restless discontent I feel today
As on my green-draped bunk I lay?
Within my left hand's reach are books I love
And a half-written letter lies above,
Waiting to be taken up by me.
Yet inadequate these all seem to be
to meet the need I'm feeling now.
What I lack is not in them somehow.

Outside my bar-crossed window stands a tree
Whose wind-tossed blossoms seem alive to me.
So much like flutt'ring butterflies they look.
(The kind that often gather near a brook.)
Such brooks must wind their ways near here I know,
Bedecked with butterflies and swirling slow.
I think this morning's restlessness would cease
If I could walk by streams and share their peace.

celebration / struggle

We are called to celebrate . . .
. . . not so much what is
as what can be
. . . not so much who we are
as who we hope to become
. . . not so much what we see around us
as what we sometimes glimpse
when we look within each other
and within ourselves.

And we are called to struggle
to make real this vision we share.

Our celebration is our struggle
Our struggle is our celebration.

The Church of the Brethren is on record as being anti-war. But this must not be interpreted to mean the church is anti-military. It can provide a common roof under which we may all be brought together.

Serving God and Country

by John F Ebersole

Can a person serve God, as a member of the Church of the Brethren, and also serve his country, as a member of the armed forces?

Obviously, as a career military officer and Vietnam veteran, I believe the answer is yes. But it is not without paradox, as some of my fellow officers expressed when they learned I was a member of one of the historic peace churches.

Our church has issued a position statement supporting the principle of freedom of conscience. It has stated that it respects the right of individual conscience within its membership and accepts the entire New Testament as its rule of faith. The church seeks to lead us to comprehend and accept for ourselves the mind of Christ as the guide for our convictions and conduct. In support of this, the church has extended an open hand to those of us who have chosen a life of military service. It has pledged its support and continuing fellowship to all members who face conscription. The church recognizes that some do feel obligated to render full military service and it respects all who make such a decision.

The church also extends its fellowship and support of course to those who have chosen conscientious objection and alternate service, this being in keeping with the church's teachings and historic position. More recently, it has also pledged support to those who have chosen the position of draft resistance, that is, of not registering with the Selective Service System even for classification as a conscientious objector.

There is a wide gulf separating these three groups — each, as a Christian, sees himself as being in the service of God; and each in his own way sees himself working to serve his country. The serviceman defends his country in time of war and works to preserve peace at other times. The conscientious objector serves our nation through his humanitarian alternate service. The noncooperator also serves, though many will deny it, by focusing attention on the issue of war and by witnessing for peace.

Each of these groups has peace as its goal. Their methods for attaining it, we know, are often in direct opposition. The conflict this has created will undoubtedly continue — conflict which in the past few years has divided our nation and even our church. Even now the controversy continues. For example one member of the church who has chosen noncooperation has stated:

"I want to emphasize, before I am dismissed as an anarchist, that I am not advocating a complete breakdown or overthrow of all government. In fact, it is precisely because anarchy is not my creed that I speak here. Regardless of the alienation I feel through being treated as a criminal in my own land, I am one of the people in this state and cannot remain silent while my government misuses its power.

"I have broken this law because my Christian responsibility calls me to disobey any law that is not founded upon the higher law that we know in Christ. The conscription law does not uplift human personality; it forces men in the prime of their youth to be trained to kill and into jobs or school they don't want. I have broken this law to call us all into judgment on the issue of war and forced killing in a nation that says it's for peace, on the issue of conscription in a nation that says it's for free will and democracy, on the issue of obedience to God in a nation that claims to be Christian.

"I am not an anarchist, but my ultimate allegiance is not to this government or to any other human institution. Rather, as one who believes in the power of the message of Jesus Christ, I am obedient to a higher law that stands in judgment and fulfills man's law." (From testimony by Brother Alan Jennings at his June 14, 1971, trial in Chicago.)

Another member has taken a different stand: "I am shocked and horrified at the traitorous attitude of the Brethren Church toward our government. This country has been good to the Brethren. It granted them exemption from military combat. While other families were rent with grief and broken with sorrow due to the death of loved ones fighting to preserve this nation in which the Brethren lived, Brethren families remained intact, with their loved ones carrying on their businesses in safety and amassing wealth.

"And then, to show their 'appreciation' for this, the Brethren have lined up on the side of the enemy who prohibits private initiative and destroys the freedom of the individual and the dignity of man! The Brethren's minds have been closed and their eyes have been blinded to the fact that the enemy is out to destroy every good thing for which the Brethren have stood, and the Brethren Church too!

"The Brethren have vigorously condemned any killing and atrocities by US armed forces, yet nowhere in the editorial policy of MESSENGER do we find condemnation of the Communist North Vietnamese for their killing and much more atrocities, or of the Communist Russians who enslaved the freedom-loving peoples on their borders. . . .

"Although I have seen this traitorous trend growing, I never thought that the moderator-elect of the Brethren Church and more than 300 of its ministers and members would betray two of the cardinal principles of Christianity (nonviolence and obedience to law) by lining up on the side of criminals and conspirators (the infamous Harrisburg 8, one of whom is already serving a prison term for the destruction of US government property), and that MESSENGER would glorify treason!" (Brother Joseph D. Saylor's letter as printed in October 1, 1972, issue of MESSENGER.)

It is not necessary that we agree with either of these positions to see that we have two members who are very far apart in their views. Both feel strongly that their view is right. This brings to mind a parable in an Orson Wells film short which I would like to share in part with you. It is entitled "Is It Always Right to Be Right?"

"Once there was a land where —

" 'EVERYONE WAS RIGHT, AND THEY KNEW IT AND WERE PROUD OF IT!

" . . . And the gap grew wider, until the day came when all activity stopped. Each group stood in its solitary rightness, glaring with proud eyes at those too blind to see their truth. Determined to maintain their position at all costs (for this is the responsibility of being right). No one traveled across the giant gap.

"No one talked to those on the other side. No one listened. The quality of life declined and became grim. Then, one day, a strange new sound was heard in the land. Someone said,

" 'I may be wrong.'

"At first, the people were shocked that anyone could be so weak and so confused. Then another voice said,

" 'You may be right.'

"The people burst into laughter to hear anyone so indecisive and soft. But the voice persisted and some began to listen. They began to listen to opposing and even 'wrong' views. As they listened, they discovered common beliefs they had not known before. They even began to see signs of humanity and noble purpose in those whom they once only knew as adversaries. Here and there, men expressed their common desires in deeds and bright examples of joint action were seen in the land. With each new effort, men's faith in one another grew . . . and their faith in the future . . . and their ability to shape their own destiny.

"In this land, men had learned that the search for truth is never over, that the challenge is always the same . . . to stop fighting long enough to listen . . . to learn . . . to try new approaches . . . to seek and test new relationships . . . and to keep at a task that never ends."

The Church of the Brethren, by its actions of extending fellowship to career military and draft resister alike, is in a unique position to bring these groups together, just as it occurred in the parable.

This local church, Woodbridge, is in a particularly good position to promote better understanding as its ministry reaches out to the large military community which surrounds it. If we are to further the cause of lasting peace, we must not isolate ourselves from those whose beliefs in the past have differed. Instead, we must seek out new members from all of the elements within our community and welcome them to our fellowship.

While it may not be needed here, I feel that I must issue a word of caution

> "*If we are to resolve our differences, the church must stand firm in its resolve to respect all whose consciences have dictated differing positions.*

to the church as a whole. The Church of the Brethren is on record as being anti-war in its beliefs, but this must not be interpreted as meaning that the church is anti-military. The temptation is strong today to turn against the military, particularly the career military. This has come about for a number of reasons: There have been three decades of war, the helping of other countries without thanks, the Vietnam tragedy; there have been atrocities; there are the problems of drugs, taxes, waste in procurement and deceit; in government there is the unfairness of the draft and many more things.

At the root of many of these, though, is a civilian government. A government that Brethren and other Christians will have to become more active in if changes are to occur. Changes that will result in lasting peace. For after all, the military is a force to be used for good or ill as determined by the people and their government. The military is a force of men and women who for the most part are Christians whose spiritual needs cannot be neglected by the church, that is if the church hopes to have an influence with them in the area of maintaining peace.

Many of the writings in the MESSENGER, some of the speeches at Annual Conference this past summer, and certain actions by the General Board may all be seen as actions designed to alienate the military membership of this church in favor of the other elements we have discussed. I sincerely hope that this is not the case. If we are to resolve our differences as a nation and as members of the church, even after the end of this endless war, the church must stand firm in its resolve to respect *all* whose consciences have dictated differing positions on this vital issue. By providing a common roof, under which we may all be brought together again, the church too is serving both God and country.

In closing, here are lines from Henry David Thoreau's *Walden:*

"If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away." ☐

The Health of the Canadian Brethren

In October 1968 the Church of the Brethren in Canada joined with United Church of Canada, the first denomination in Western Canada to do so. For an update on developments, Glenn M. Harmon, pastor in Canada for nine years, filed the following report with MESSENGER:

On the occasion of our fourth anniversary, our parents, the Church of the Brethren in the USA, may wish to hear of our health and welfare. A newly married woman owes much to her parents and should keep in touch. She inherited her disposition, her attitude toward life, her looks, health, and endowment from her parents. We, the Brethren in Canada, are grateful to our American ancestors who, early in the 20th century, established the Church of the Brethren in Saskatchewan and Southern Alberta. These pioneers, the leadership furnished by the mother church, program materials (some of which we still use), and financial help at times are gratefully remembered.

But, Mother and Dad, we are grown now and on our own. None of our members are Americans; we are Canadian in every sense of the word. Four years ago you gave your blessings as we married a Canadian —remember, we united with the United Church of Canada. We just want to report the blessings these four years have brought us.

Before that time we were two small, struggling congregations wondering what would become of us. At that time the Arrowwood congregation became a working part of the United Church located in the same block. Members of both congregations there have reported, "That was the best thing that ever happened to our church." At Irricana, the church which is rural has become "the church" in a large area. Two small United Church fellowships have disbanded and many of the members from both have become working members in our church. This made us much stronger and capable of standing alone and looking ahead. In attendance, finances, and influence in the community, we hold our heads up and minister to a large area. We are happy in serving our community in a new way.

Have no fears about what we "had to give up." From the beginning we were assured that the beliefs and practices of the Church of the Brethren would be welcomed in the United Church. What light and leaven we may have had has now had the opportunity to be working, not in two isolated communities, but in the Foothills Presbytery (like a Brethren district), and in the Alberta Conference.

In camp this year we served 108 campers with some 100 others being in programs there. This was in addition to the leaders and counselors which all came from the churches in the presbytery. We have every reason to believe our camping program will continue to expand.

What do the members think? From the beginning of talks there was unity in the district board; the decision by that body to unite was unanimous. Possibly there were members who felt, "What else can we do?" But the transfer was made without losing a single member. Since uniting, members of both former Brethren congregations and the United Church in Arrowwood have felt as an Arrowwood deacon expressed, "Glenn, it's working out far better than I ever dreamed!" Don Beagle of Arrowwood told me at camp, "You know, I've been thinking how foolish for small communities like ours to try to support four churches when really it's so much more Christian to have only two."

In May the Anglican, Christian (Disciples), and United churches in Canada declared a Church Union Sunday. Following the message at Irricana an opportunity for conversation was given. A former Brethren deacon spoke up, "It seems to me that if the officials of these churches would get out to churches like ours and see what church union means they wouldn't take so long. It surely works here!" I believe the former Brethren, Anglican, Lutheran, and United Church people all feel the same.

On this anniversary we are happy we got together and that we are an integral part of the church in Canada. We are healthy, happy, and alive. We face the future hopefully.

Is Life Worth Living?

The Inquiry of the Book of Ecclesiastes Discussed

by Floyd E. Mallott

This book by the late Floyd Mallott, Professor of Church History at Bethany Theological Seminary from 1928-1962, was born out of the maturity of his life and thought and his many years of teaching the Bible to seminarians. It is a commentary on Ecclesiastes and speaks directly to the mood of the 20th century. The book is a humanist's search for the goal of living. Dr. Mallott is realistic, rigidly analytic, scientific, and unhampered by inherited religious views. He wrote the book to answer one question — Is life worth living, and if so, what is its chief good?

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here I stand

A Peace Church?

by GALEN T. LEHMAN

Along with the Quakers and the Mennonites, we are known as an historic peace church. But I wonder if we still deserve to be known as a peace church. Might it be that we are simply riding on our reputation?

Consider some contrary evidence:

1. Most Brethren youth who were drafted accepted combatant service.

2. All too many Brethren are apologetic regarding opposition to war, and soft pedal our church's peace stance.

3. Too few Brethren are willing to sacrifice economic advantage to maintain a consistent peace position. After listening to numerous Brethren express themselves on employment or investments in defense industries, for example, one wonders how many Brethren would gladly support a substantial reduction in our military budget, especially if it might lead to an economic recession.

4. Many pastors feel that they are not quite free to preach their convictions regarding involvement in war because such sermons challenge support of the military and the views of politicians many members admire.

5. It is difficult to discover any basic differences between Brethren and other Protestant denominations regarding war and peace.

6. A comparatively small percent of Brethren protest the war in Vietnam by letter, telephone, telegram, or personal contact with Congressmen.

7. Few of our Brethren can explain clearly why we are reputed to be a peace church or what scriptural basis leads us to take a peace position.

8. Many Brethren are not ready to be classed as unpatriotic, queer, or ignorant by espousing a view publicly that runs counter to the prevalent and popular view in their community. They hesitate to be considered "fools for Christ's sake."

9. There was a widespread negative reaction to the 1971 Annual Conference statement which affirmed our willingness to support members who because of conscience refuse to cooperate with the military, and thus are unwilling to participate in alternative service.

Fortunately some encouraging signs indicate deep peace convictions and support for a strong peace stance by our church.

1. Organized peace groups have sprung up to provide support and fellowship, to develop action programs, and to publish literature.

2. Our church has consistently taken a strong peace position in its Annual Conference pronouncements, especially since World War II.

3. There has been much discussion on peace among our youth at youth conferences and in camping programs.

4. Many of our youth have not hesitated to stand up and be counted at Annual Conference, in ecumenical groups, and in peace marches. Some have gone to prison for conscience' sake.

5. One of our Brethren colleges established a department of peace studies ap-

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Renaming

by TED WHITACRE

Church of Christian Peacemakers. I am suggesting this as the new name for our denomination for five reasons.

1. The Holy Spirit may have given it to the church through me. I don't know. If it is of Satan, it is one of his/her many lures I find so attractive. Anyway, the idea shall be known just as Jesus said: true prophets are known — by their fruits. So, I'm planting the idea hoping it will bear fruit.

2. The name "peacemakers" is more appropriate for us than Brethren. I believe the agape love I have received from persons was given to me not because I was a member of a particular church, but extended because persons want peace. They yearn for peace, in my soul and theirs. I feel joy with those who have seen me call for help and helped me up and turned my face toward it. Their support was like that of a loving sibling,

proximately twenty years ago. In very recent years other colleges have done the same, and our Brethren college has provided materials and guidance to help other institutions initiate such a program.

6. Our General Board divested itself of investments closely identified with the military.

7. Our church secured special consideration for conscientious objectors to war. The Brethren established CPS camps and BVS and welcomed youth of other denominations to share in this type of witness.

8. Most of our younger pastors are recognized as leaders in the cause of peace. Peace loving pastors of other denominations have expressed envy for our pastors who, they feel, have a constituency that will accept a strong position regarding war and peace, something that is not true in their case.

9. In ecumenical circles Brethren have participated in establishing such programs of peace and reconciliation as Church World Service.

10. Our denominational publications, curriculum materials, and staff are strongly supportive of our peace position.

The Church of the Brethren is in a unique position to provide strong leadership in the area of peace. A principal reason for the Brethren to maintain a separate entity is our peace heritage and basic convictions in this field. Instead of apologizing for our peace stance, we should be aggressively proclaiming the message of peace, love, goodwill, and reconciliation.

Some maintain that Christ's teachings in this area will not work in our world. How do we know that they will not work until they have been seriously tried? If they are ever to be tried, it will be because the body of Christ proclaims and lives by those principles.

We must place our trust in something. Are we ready to say that hate, revenge, deceit, violence, and power politics will bring security and work for our best interests? If we stop to question whether a difficult ethical decision is practical, we undermine the entire fabric of the gospel. It is our responsibility to be faithful to the highest and best that we find in the teachings and example of Christ, and then leave the results with God.

In 1972 our President insisted on a military budget of $84 billion, an average of more than $400 for every man, woman, and child in our nation. Even devout Christians accept the proposition of our national leaders and policy makers, who say the only way to national security is by armed might.

Many Brethren believe that we should tone down our peace position, to win new members to our fellowship. Unless we do they fear for the future of our church. Other Brethren are just as convinced that it is our divine mandate to proclaim the gospel as revealed in the teachings and example of the Prince of Peace, and leave the results with him. If we follow this course with a spirit of love, compassion, goodwill, and genuine friendliness, we would likely be surprised at how many people would respond.

It is not necessary that our church grow in numbers or succeed as the world measures success. But it is mandatory that we be found faithful. The Lord asks and insists on nothing less. □

Our Church

father, or mother, but it was from a deeper foundation than the human family. It came from the source of human hope that one can live in peace among all others who live peacefully. I believe one can feel a great source of power from peaceful siblings.

But just as one leaves home and is exposed to new sources of power, so have I found that our church is great because it is a family of Christian men, women, and children who want and work for peace on earth, goodwill toward all. I believe we were to live in peace by our brothers and sisters of the Old and New Testaments, the fathers of the Christian church. Why? So we would become a family of siblings with one Father of us all? No, I say, so we may live in peace and tranquillity. As Christians we are primarily peacemakers. Secondarily we are brothers and sisters who, hopefully, want to live in peace.

3. We have grown into a body of believers in Christ which deserves such a name as I have suggested. We have discovered in our faith that what a person really needs is inner peace generated by the love of God through Jesus Christ. "Peace I leave with you. My peace I give unto you. Not as the world, give I unto you. I will not leave you comfortless. I will come to you. My peace I leave with you" (John 14:27).

Since 1836 we have given ourselves through Conference action three official names as recorded by Donald Durnbaugh on page 25 of the book *The Church of the Brethren, Past and Present.*

Each official year was modified or changed because words in the designations such as Fraternity, German, or Baptist were no longer appropriate.

4. The Church of the Brethren as the official name of our church raises questions worth our consideration. For example, I've been asked: "The church — is this the only church for brethren?" "The Brethren — who really are brethren and who really are not?" "Brethren — who are they?"

5. The church has changed with the world in the last quarter of a century. The world has changed from persons who, twenty-five years ago, lived upon a security based upon ourselves and our technology, to the present-day mass of disillusioned, frightened bodies who have lost our souls and our hope for the future.

In my opinion we must lay down our burdens and learn peace through Jesus Christ our Lord so we can live as brothers and sisters in him.

My hope in the future through the Church of the Brethren is in our doctrine of hope in Christ which is peace in my soul and joy in my heart. I think it is time we call ourselves Church of Christian Peacemakers. May the sun never set on that day when it is said, who are the Christian Peacemakers?

Members of other denominations have taught me, as well as those in our own, that there is a difference between peace for the sake of a good sibling relationship and peace for the sake of hope in God through Jesus Christ for every person in the world. One is a goal, the other a necessity for wholesome living. □

Take off Your Earmuffs!

"Seven out of every ten minutes that you and I are conscious, alive, and awake we are communicating; that communication time is devoted 9 percent to writing; 16 percent to reading, 30 percent to speaking, and 45 percent to listening." So reported Dr. Paul Rankin after an extensive study. Yet experiments show that we listen at only a 25 percent level of efficiency when listening to a ten-minute speech. How inefficient we are in doing the thing we do most frequently all our lives — listening!

If really to be listened to, really to be taken seriously is every person's basic need, as some psychologists believe, how little help we must be to those with whom we associate day after day.

Learning through listening is an "inside" job. The listener must replace some of his common present attitudes with more positive ones. Ralph G. Nichols suggests ten guides to good listening:

1. Ask yourself "What is he saying that can be of help to me — in facts or in learning to know him better? What worthwhile ideas does he have?" G. K. Chesterton once said, "There is no such thing as an uninteresting subject; there are only uninterested people."
2. Judge content, not package. The message is ten times more important than the who or how. Mannerisms are quickly forgotten when you become interested in the subject.
3. Hold your fire. Withhold evaluation until you are certain you understand what he is really saying.
4. Listen for a central idea — the gist of what he is saying.
5. Summarize. Listen for three minutes then make a mental summary. You can't remember everything he has said.
6. Work at listening. It is hard work. Establish eye contact and maintain it. You help not only yourself but you will help the other person to express himself better.
7. Resist distractions. Good listening is a matter of concentration.
8. Exercise your mind. Develop an anticipation for hearing ideas which are difficult enough to challenge your mental capacities.
9. Keep your mind open. "Deaf spots," evoking an emotion reaction, cause your communication efficiency to drop to zero.
10. Capitalize on thought speed. Most persons talk at the rate of 125 words a minute. We can think *four* times that fast. Learn to use this spare thinking time to summarize, to listen between the lines and to weigh the ideas presented.

Giving & Taking

All conversation can be thought of in terms of giving and taking. Both giving and taking can be done while either talking or listening. Giving through talking is done when one gives information, advice, or praise, or when sharing one's feelings and experiences with others. Giving is done through listening when one gives one's time and attention to the other person's expressions.

Taking is expressing emotions and personal interests, absorbing the time and attention of the other person. Taking is done in listening when one receives useful information, advice, praise.

A productive discussion should contain a balance of give and take.

by Glee Yoder

With all the listening opportunities there are in a lifetime, it seems too bad that the enjoyment and art of listening are neglected. These listening games, suitable for family playing, may help to build listening power — one of the most important, and certainly the most neglected, of the four language arts. In general, the games are given from easy to the more difficult.

Pack a picnic. Begin by saying, "Today I am packing a picnic basket. I'll put in some pickles. What will you put in?" Each player repeats the articles already packed and adds his article. You may fill a toy box, Santa's pack, a suitcase for a trip.

Surprise sack. Each person chooses some object in the home and places it in a sack. Each takes a turn in describing his hidden surprise object. All listen attentively for the clues and try to guess what is in the sack.

Tall tale. Someone in the family begins a story. When he stops, he chooses another to continue the story. Choosing, rather than taking turns, causes each person to listen more closely so he can "pick up" the story.

Don't go hungry. All listen while IT tells of his plans to go to the store. IT says, for example, "I will go to the store to buy some apricots, some beans, and some carrots," given in alphabetical order. An adult holds up a card with one of the letters used, for example, *b*. The one who recalls the word *beans* first, gets to be IT. If he answers incorrectly, he must choose a new IT. The game moves on beginning with the next letter.

Test your listening. Have someone read a short paragraph aloud and then ask questions about the content. Spice it up with a humorous paragraph or a question which is not answered in the material. Do not prolong game to tiring point.

Word families. Four words, three of which belong to the same classification, are given. What are the three which belong together? For example, apple, grass, peach, orange. Five or more words may be used if the children are ready for that many.

Teakettle. Someone tells a short story in which he uses a pair or set of homonyms such as *to, two, too,* except that in the place of the homonym he says, "Teakettle." For example: Susan went *teakettle* the store. She bought *teakettle* apples. When she came *teakettle* the candy counter, she bought some of that *teakettle*. The player who states and spells the correct set of homonyms is the next leader. For alert players, two pairs of homonyms may be used in the same story.

What did I draw? A person gives directions, such as, "Start near the top of your paper. With your pencil draw a line to the right for about two inches. Now go down about one inch, over to the right two inches, down one inch, to the right two inches, down one inch and to the right two. What have you drawn?" (Stairsteps, I hope.) Directions for other simple figures — squares, rectangles, triangles, buildings — can be given. You may establish an approximate "length" at the beginning and use as a standard, whether inches or just a "length."

Where are you going? One person begins by saying, "I am going to Chicago to buy a *c*ar. I am going to take along a *c*ane." The next person would use two key words beginning with *c* and spell them. For example, "I want to buy some *c*andy, c-a-n-d-y. I am going to take along a *c*arrot, c-a-r-r-o-t." Change places as needed. To further test listening power, at the end of the game ask what cities or countries were visited.

What is a tree? Have each member think of a given object, such as a tree. Ask each one to describe what he "sees" when he hears you say the word *tree*.

Hot? cold? Think of words that may be used to describe degrees between hot and cold.

What is he like? Prepare the following for each participant, substituting on *one* paper the word *warm* for the word *cold,* unknown to anyone else in the group. Here is a list of characteristics that belong to a particular person. Read them carefully and try to form an impression of the kind of person described: intelligent, skillful, industrious, cold, determined, practical, cautious. Now select from the following list those traits which are most in accordance with the picture of the individual you have formed. Underline one in each pair.

1. Generous, ungenerous
2. Shrewd, wise
3. Unhappy, happy
4. Irritable, good-natured
5. Humorous, humorless
6. Sociable, unsociable
7. Popular, unpopular
8. Unreliable, reliable
9. Important, insignificant
10. Ruthless, humane
11. Good-looking, unattractive
12. Persistent, unstable
13. Frivolous, serious
14. Restrained, talkative
15. Self-centered, altruistic
16. Imaginative, hardheaded
17. Strong, weak
18. Dishonest, honest

Compare notes among the group. ☐

resources on peace

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_____ Now, About Peace, $1.35

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_____ Brethren and Pacifism $2.00
_____ Six Papers on Peace, $1.45
_____ The Christian Revolutionary, $2.45

Other Resources

_____ The Peacemaker, $1.25
_____ Twentieth-Century Pacifism, $3.50
_____ Christian Pacifism in History, $1.25
_____ The Christian and War, 50c (one copy free with the order of any other material, as supply lasts)

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LETTERS/*from 1*

Thanks for the thoughtfulness of Claude V. Smith in sending to the Brethren Historical Library the charming print from *Harper's Weekly* of 1883.

We need to be reminded of the unique origins of the Brethren and of their religious pioneering in a separated, nonconformist role in the hostile intolerant "Christian" world. Many Brethren, Mennonites, Quakers, Hugenots, and others gave their lives and/or their property for their convictions.

We are surprised to learn that even the American colonies — all except Rhode Island — had severe laws against the nonconforming "sects." The Quakers were whipped and imprisoned. In New York they were tortured, and in puritanical Boston, hanged. It was not until William Penn secured his colonial grant that a haven became available to the persecuted nonconformists of Europe. The complete religious liberty which he offered was unprecedented in that day. Historian Samuel Eliot Morison says "This was the first large community since the Roman Empire to allow different nationals and religious groups to live under the same government on terms of equality." (Rhode Island made religious liberty work among English speaking only.) Here, after hazardous crossings the Brethren eventually built their historic first-anywhere-in-the-world German Baptist Meetinghouse, which still stands in Philadelphia's Germantown. But these are other stories, which our professional historians are likely preparing for MESSENGER.

HARVEY L. LONG
Elmhurst, Ill.

FROM WHOM ALL BLESSINGS FLOW

I have been very concerned by the letters some of my Brethren have been writing trying to get our church to join the "Praise America from whom all blessings flow" churches. I have fears that many of our Brethren are giving up their loyalty to Christ for a loyalty to America (the two are not synonymous).

"All war is sin" brothers and sisters. Our church has been saying that for more than two centuries. It is still sin, whether we kill with rifles "looking at the whites of their eyes" or send unmanned bombers. We are killing all the same. It is an abomination, an utter disregard of the teaching and life of love of our Lord Jesus Christ.

It's bad enough that we as Brethren have not prayed or acted enough against war. Let us not completely fall in with Satan and start preaching that war is righteous as well.

In the spirit of brotherhood in Christ I am ready to pray together and study together the scriptures with any brother or sister who believes war is a righteous response to the saving grace and love of God through Jesus Christ.

CORDELL BOWMAN
Manchester, Ky.

THE GOSPEL VS. THEOLOGY

I wish to express my thanks to you for publishing the three letters listed below (Oct. 1). I also wish to thank God for the people who wrote them. Each category reflects my personal convictions.

They are: "Preaching the True Word." "Traitorous Trends." "Personnel as a Priority."

I am certain that many of our Brethren join me in a big hearty AMEN.

Jesus Christ, the Son of God and Savior of all who will accept him, taught plain, down-to-earth common sense. This is something you can not learn from a class book and a professor of theology in a seminary. It takes the Bible, Jesus, and a lot of personal dedication.

We seem to have gotten so engrossed in theology that it is often very difficult to push it aside enough to find Jesus. We are obviously manufacturing some very good lecturers on theology; however, I am unable to find any command in my Bible that says, "Go ye therefore and lecture theology." I do find, in the words of Jesus, "Go ye therefore and preach the Gospel."

Yes, my dear Michigan reader, we have most certainly lost something along the way.

A. S. BONTRAGER
Lawndale, Calif.

COUNT ME OUT, COUNT ME IN

In most cases J. Benton Rhoades and I ("Brethren and the Farm Worker Issue," Sept. 15) are on the same side: As we look at the migrant farm worker, we agree he needs help and lots of it.

That is why I felt the paper at Annual Conference confused the issue. If it would have had a positive statement on the matter of helping the farm worker, the Conference, I feel, would have passed it.

Then we could have gotten down to how we could help them. Those who want to join the boycott, fine with me. Personally I am not a person to use the boycott. It smacks too much of violence and hatred. If you want to go this way, I respect your right and judgment to do so.

The United Farm Workers Union wants to make Cesar Chavez a god. The Farm Bureau wants to make him a devil. I see him as a dedicated capable man who knows what he wants and goes after it.

I like my lettuce. I like the man who

grows it. I like the farm laborer and know he works hard. I want to minister to both laborer and grower, so count me out on the boycott and count me in on service to both!

Paul E. Miller
Fresno, Calif.

WITNESS FOR PEACE

Although we are somewhat slow in responding, we would like to publicly commend the General Board for selling their government bonds and stock in "war corporations." The enclosed check is to help offset the financial loss incurred by this decision. We would also like to urge others who supported this move to "put their money where their mouth is."

The impact of this witness for peace will never be fully known, but we feel it renews our faith in our "historic peace church" and is an excellent example for individuals and other denominations to follow. All press coverage (i.e., *Christian Century* and newspaper articles that we have seen of the board's decision has been favorable. Small as our denomination may be, the world does notice. Acquaintances responded favorably here in Alaska when they read about it.

If all individuals and churches refused to let their money be spent for war, it would certainly become more difficult to wage war.

Sandy and John Zinn
Juneau, Alaska

BEHIND CREDIBILITY

Two letters in the Oct. 1 Messenger expressed so articulately my own thoughts that I feel impelled to write my thanks to you for printing them.

With Michigan Reader's ideas on the war and our responsibilities, and his suggestions for more appropriate direction for youthful energies, I agree completely.

Joseph D. Saylor's words about "traitorous trends" in the Church of the Brethren are rather strong, yet they seem to me to be correct.

I would like to add my own conclusion: Churches "lose their credibility" when they become political organizations.

Anne L. Potter
Greenwood, Mass.

QUALITIES OF HUMANNESS

I want to commend Arden Ball for his article, "Those in Need of Healing" (Sept. 15).

What a shame that Arden's admonition that suffering is not God's judgment or es-

Continued on 28

turning points

Pastoral placements

C. R. Arndt Jr., from Ephrata, Atlantic Northeast, to Leamersville, Middle Pennsylvania

Bruce Bennett, from Nappanee, Northern Indiana, to secular position

Paul H. Boll, to Cedar Grove, Shenandoah

Merrill Branson, from Johnstown, Morrellville, Western Pennsylvania, to Tire Hill, Western Pennsylvania

Harold Burgess, to Mt. Pleasant, Northern Indiana

Ivan J. Fausnacht, from secular position to Danville, North Bend, Northern Ohio

Forrest Groff, to Cajon Valley, Pacific Southwest

Raymond Hileman, to Montgomery, Western Pennsylvania

Sam Keller, from Rice Lake, Illinois-Wisconsin, to Bachelor Run, South/Central Indiana

Jerry Ruff, from Smith Creek, Shenandoah, to Mount Olivet, Shenandoah

Leonard Stark, to Nappanee, Northern Indiana

Carl H. Zigler, from Brookville, Southern Ohio, to Brethren Home, Greenville, Southern Ohio, as chaplain

Licensing/ordination

Merlyn Bowman, licensed Oct. 1, 1972, Woodland, Illinois-Wisconsin

Reginald B. Burtt, licensed Sept. 10, 1972, Coventry, Atlantic Northeast

Blair C. Harshbarger, licensed Aug. 27, 1972, Holsinger, Middle Pennsylvania

Clifford Klein, ordained Sept. 10, 1972, Southern Ohio

James G. Miller, ordained Oct. 12, 1972, Glendale (Ariz.), Pacific Southwest

James Mitchell, ordained Oct. 1, 1972, Woodland, Illinois-Wisconsin

Shelby North, ordained Sept. 10, 1972, Southern Ohio

Wedding anniversaries

Mr. and Mrs. Jonas Eller, Roanoke, Va., 50

Mr. and Mrs. Howard Hartong, Phoenix, Ariz., 50

Mr. and Mrs. Nat Shallenberger, Uniontown, Pa., 50

Mr. and Mrs. Earl Sheets, Ft. Wayne, Ind., 50

Mr. and Mrs. A. L. Fast, Phoenix, Ariz., 51

Mr. and Mrs. Sigurd Severson, Phoenix, Ariz., 52

Mr. and Mrs. Ted Miller, Phoenix, Ariz., 55

Mr. and Mrs. Cliff Allman, Phoenix, Ariz., 57

Mr. and Mrs. Norman Flora, Sebring, Fla., 60

Mr. and Mrs. Joseph Ikenberry, Rocky Mount, Va., 60

Mr. and Mrs. Andrew Kreiser, Hershey, Pa., 64

Mr. and Mrs. Claude Nelson, Phoenix, Ariz., 65

Mr. and Mrs. Mason Hild, Cando, N. D., 67

Deaths

Lula Akers, Cloverdale, Va., on Oct. 22, 1972, aged 77

Eliza Hershberger Archey, Martinsburg, Pa., on May 9, 1972, aged 90

Sina Blue, Sweetser, Ind., on Sept. 6, 1972, aged 92

Howard Breckbiel, Weiser, Idaho, on Sept. 24, 1972, aged 72

Dorothy McGuire Brown, La Verne, Calif., on Oct. 4, 1972, aged 58

Delia Brumbaugh, Avon Park, Fla., on Oct. 4, 1972, aged 99

Dwight Butler, La Verne, Calif., on Sept. 16, 1972, aged 81

Alice Carper, Woodbury, Pa., on May 2, 1972, aged 67

Mary E. Cline, Hollidaysburg, Pa., on Sept. 20, 1972, aged 81

Jenny Coons, Hartford City, Ind., on April 28, 1972, aged 93

Nellie Crider, Broadway, Va., on April 2, 1972, aged 71

Orville F. Detrick, Bedford, Pa., on Sept. 23, 1972, aged 82

John H. Dilling, Martinsburg, Pa., on July 24, 1972, aged 65

E. C. Firestone, Troutville, Va., on Sept. 16, 1972, aged 86

Jess Garvey, La Verne, Calif., on Aug. 9, 1972, aged 80

Edgar Gibson, Troutville, Va., on Sept. 4, 1972, aged 59

Keith Harpine, Broadway, Va., on Sept. 16, 1972, aged 20

Eanos Haumard, Lafayette, Ind., on Aug. 18, 1972, aged 69

Nelson C. Hinche, Bay Pines, Fla., on Oct. 16, 1972, aged 78

Lena M. Hoover, Bedford, Pa., on Oct. 8, 1972, aged 72

A. Brooks Horner, Mt. Pleasant, Pa., on June 10, 1972, aged 83

Elmer W. Keller, Lititz, Pa., on Sept. 16, 1972, aged 71

Edith Kline, Hanover, Pa., on Oct. 10, 1972, aged 59

Robert Kuehl, Polo, Ill., on Sept. 21, 1972, aged 59

Annie Lawrence, La Verne, Calif., on Aug. 21, 1972, aged 95

Orma J. Leipke, Cando, N. D., on Oct. 15, 1972, aged 49

William P. Little, Bedford, Pa., on Sept. 18, 1972, aged 50

Richard E. Longenecker, Lititz, Pa., on Sept. 5, 1972, aged 49

Amos H. Mackey Sr., Chambersburg, Pa., on Oct. 6, 1972, aged 86

Bertha Mae Miller, Ripon, Calif., on Aug. 30, 1972, aged 87

Alverna Peterson, Weiser, Idaho, on Aug. 28, 1972, aged 82

Walter L. Phillips, Broadway, Va., on May 25, 1972, aged 59

James W. Pope, Polo, Ill., on Aug. 12, 1972, aged 94

Jacob E. Richardson, Mexico, Ind., on Sept. 26, 1972, aged 59

Elsie V. Ringgold, Bridgewater, Va., on Aug. 15, 1972, aged 82

George S. Row, Bridgewater, Va., on Sept. 7, 1972, aged 65

Ronald Secrist, Broadway, Va., on Dec. 1, 1971, aged 17

Seiber S. Shallenberger, McAlisterville, Pa., on Oct. 2, 1972, aged 72

Katie Shull, Broadway, Va., on March 12, 1972, aged 90

Esther R. Smith, McAlisterville, Pa., on Sept. 4, 1972, aged 72

Grace Quisenberry Smith, La Verne, Calif., on Sept. 26, 1972, aged 82

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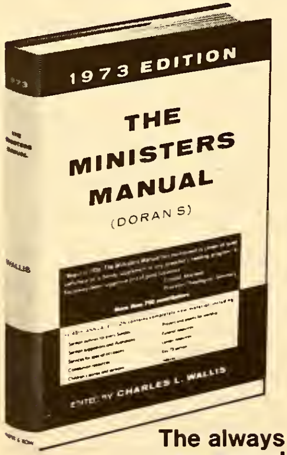

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pecially designed trial is even needed. But it is needed and Arden put it well. The shame is that anyone would add to another's suffering by laying on him the suggestion of guilt and judgment.

Perhaps because pain and death are so hard for us to understand we try to fit them neatly into a scheme that will "justify" the pain. While it is hard to reconcile a stricken friend or a dead child with God's mercy and compassion, it makes even less sense to hold that he *intends* the suffering as judgment.

There are natural laws in our world: If we step in front of a moving car, we are almost sure to be hit; if we are exposed to a germ and are not healthy enough or immune enough to pass it off, we succumb to the infection; if we acquire, over long years, the waste and deterioration of age, eventually we will die. Sometimes we suffer through our own actions such as drug addiction, alcoholism, overeating, or general neglect of our health. This is not God's intention but our exercise of poor options among all the options he has surrounded us with. For these afflictions we must bear responsibility — responsibility sometimes shared by others around us.

Those accidents listed by insurance policies as "acts of God" are the juxtaposition of man's location and the occurrence of nature's violence: floods, earthquakes, storms.

The intention that exists in the reality of any suffering is that we live out that situation with humanness: courage, patience, understanding of those around us and of our weakness in the suffering, and particularly that we learn to communicate those qualities of humanness to others who need our encouragement.

I know that Arden and Charmaine Ball have proved a marvelous example of "resting in God" through suffering. I hope that among those who were affected by their example were those people who formerly made disparaging comments on God's judgment and suffering.

MARTHA FAW
Roanoke, Va.

LET'S AVERT SIDETRACKING

I urge all Brethren who are members of the American Farm Bureau Federation to read the editorial by William J. Kudfuss, AFBF president, in the October issue of "The American Farmer." Dealing with the organization of farm workers, it is entitled "A Clergyman Can Be Misinformed."

On the same issue, I disagree with BVSer Carol Smith (Letters, Oct. 1) and advise her to read *The Moral Alternative to Socialism*, authored by Irving E. Howard, holder of five Freedom Foundation awards. (Distributed by Crestwood Books, Inc., P.O. Box 2096, Arlington, Va. 22202.)

I have been a member of the Church of the Brethren for sixty years and have been a reader of MESSENGER even before the Gospel was taken from its title. It seems ridiculous to me that a denomination would appoint a committee to study abortion and argue over whether "lettuce should be boycotted in the stores."

I was not present at Annual Conference at Cincinnati but from firsthand reports it would seem that the same people have taken over the Church of the Brethren conference that took over the Democratic Convention in Miami, Fla.

I call myself a moderate liberal but I believe the church should stick to preaching the gospel as told in the Bible and not be sidetracked by all kinds of socialistic schemes which blame our present state of sinful living on society rather than upon the devil who still "walks to and fro up and down the earth seeking whom he may devour" (Job 1:7 and 1 Peter 5:8).

Although we are living in a changing world, moral values never change. I do not believe we have to bow to every whim of our youth just to keep them in the church. The fundamental principles of the plain life which made our church different is passing away and we are becoming just another small denomination.

I mean this as friendly constructive criticism and will still work for the advancement of the church of my forefathers.

HERBERT S. GARST
Bridgewater, Va.

THE RICH MAN, THE NEEDY, AND US

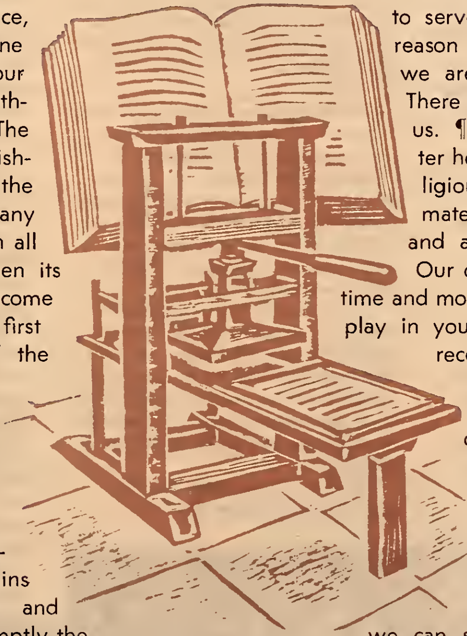
The story that Jesus told about the rich man and Lazarus is too easily overlooked as being a warning to some of us who read this column. Jesus had been talking to the religious people around him, yes the very religious — the Pharisees. The particular rich man he speaks of later spoke of "father Abraham." He gave one tenth of his earnings "to the Lord."

How well the rich man describes me and other professing Christians. We pass for good church members and our standard of living is equal to his. Even the contrast between his life and that of the beggar Lazarus was no greater than that between us and say Bangledesh.

True, no poor or sick are literally in our dining rooms, but they are as near to us as are our tv sets and our check books. Are we sure we will miss the hell fire?

O. E. GIBSON
Westmont, Ill.

Service is our business... Business is our service.



Either way you read the sentence, it tells you something about one of the service units of your church, the one we call The Brethren Press. ¶ And what is The Brethren Press? It is the publishing and merchandising arm of the Church of the Brethren. Like any good arm, it works best when all its fingers are busy and when its open hand is extended to welcome and serve you. ¶ One of the first publishers in the Church of the Brethren was the printer Christoper Sauer. He dedicated his business "to the glory of God and my neighbor's good." ¶ Today the church owns and operates a modern printing plant, manages two bookstores, maintains up-to-date mailing facilities, and stands ready to send you promptly the books and supplies you are most likely to need. The Brethren Press, we think, is a worthy successor to Christopher Sauer. We share his dedication to God and neighbor. ¶ It is our business to serve you, but it also stands to reason that we need your business if we are to fulfill our commitment. There are several ways you can help us. ¶ Send us your orders, no matter how small. We have Bibles, religious books, hymnals, curriculum materials, handbooks for leaders, and a variety of church supplies. Our one-stop service can save you time and money. ¶ Set up a literature display in your church calling attention to recent books, pamphlets, and study materials. A display case is available. Write for details. ¶ Ask about our special offers on books, exhibits, and program materials that can be adapted to your congregational needs. And tell us about your preferences, so that we can serve you better. ¶ Utilize our printing resources. Let us tell you how we can facilitate the production of brochures, leaflets, pamphlets, or books for your congregation. 1451 Dundee Avenue, Elgin, Illinois 60120

The Brethren Press

For the Teaching of Peace

by SHIRLEY J. HECKMAN

One of the ways in which the Brethren have continued to be identified as an historic peace church is our continuing education and action programs that center around peace. Teaching/learning about peace takes many forms — working for the cessation of war, experiencing peace as a life-style in which one loves his enemies and prays for those who persecute him, engaging in tasks of reconciliation and justice. Our actions are influenced by our teaching/learning experiences. It is in this context that we suggest selected resources for individual and group study about peace.

The following materials are available from The Brethren Press at the prices noted, plus postage and handling:

The Christian and War. Four statements made by the historic peace churches and the International Fellowship of Reconciliation. Booklet, 52 pp. Cost, 50¢, or free as a gift, as the supply lasts, with the order of any of the other resources from The Brethren Press.

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Twentieth Century Pacifism. Peter Brock. A survey of pacifism as a movement since 1914. Deals with conscientious objection in World Wars I and II and nonviolent direct action today. 274 pp., $3.50.

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The Peace Books Series. Let's Be Friends by Gwendolyn Miller, for use with grades one and two. *So What Is Peace?* by Angilee Beery, for use with grades three and four. *Now, About Peace* by James McKinnell, for use with grades five and six. All are teacher's guides for units on peace, $1.35 each. The series also includes:

Why Not Peace?, a new group packet for use by both youth and adults. Includes a teacher's guide, a dozen items of different shape and content dealing with peace as a life-style, and two resource packets for worship, singing, and additional activities. Materials for several sessions. The style of this packet will allow its use for evening fellowship groups, day-long retreats, weekday afternoon sessions, as resource material for youth camps, as a part of a several-session study unit on peace by the whole congregation. $12.50.

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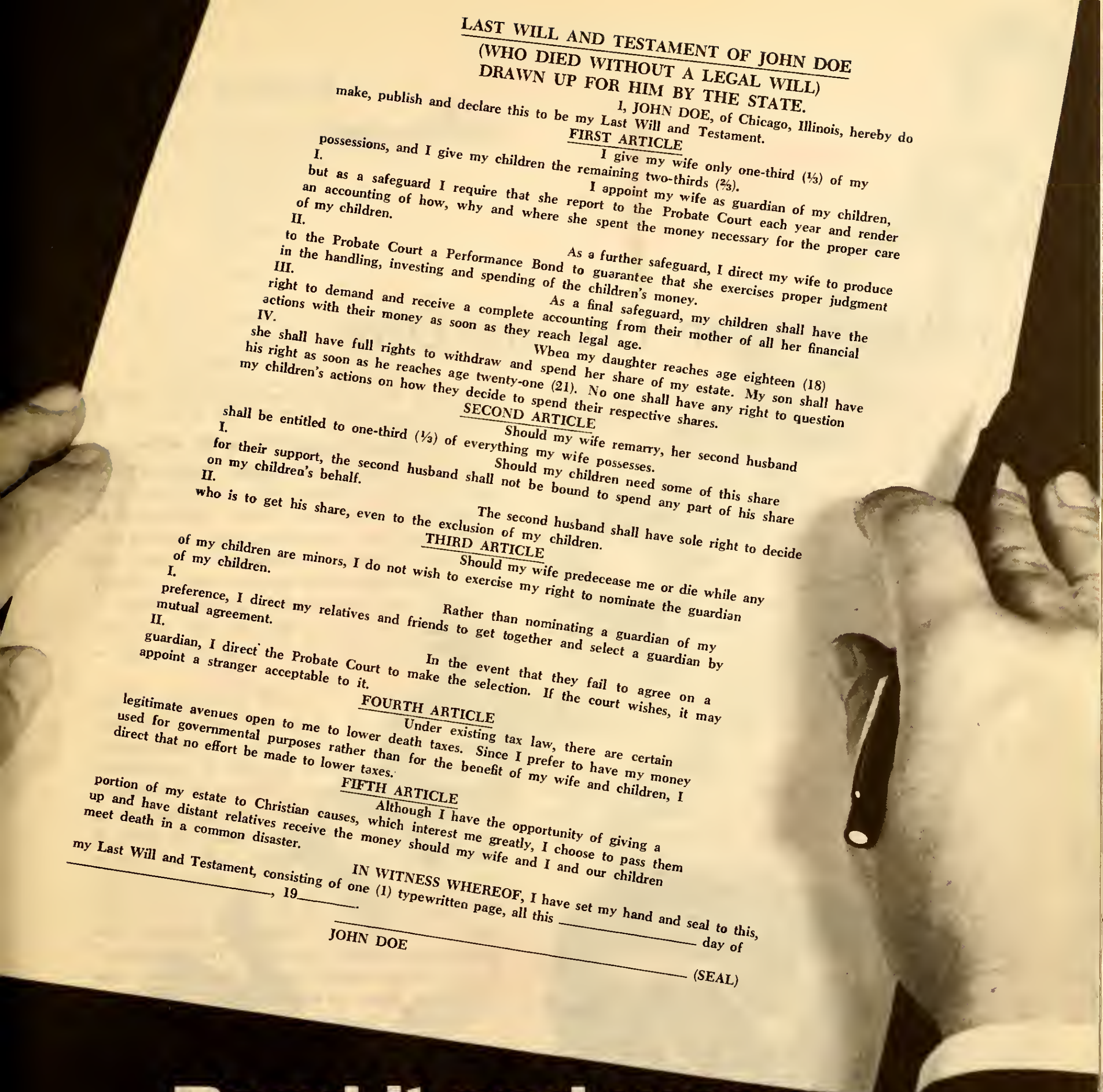
A form for the convenient ordering of Brethren Press materials appears on page 26. ☐



LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I give my wife only one-third (⅓) of my possessions, and I give my children the remaining two-thirds (⅔).

I. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

II. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

III. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

IV. When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

Should my wife remarry, her second husband shall be entitled to one-third (⅓) of everything my wife possesses.

I. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

II. The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

I. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

II. In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ________ day of ________, 19____.

________________ (SEAL)
JOHN DOE

Read it and weep.

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Office of Stewardship Enlistment
1451 Dundee Avenue, Elgin, Illinois 60120

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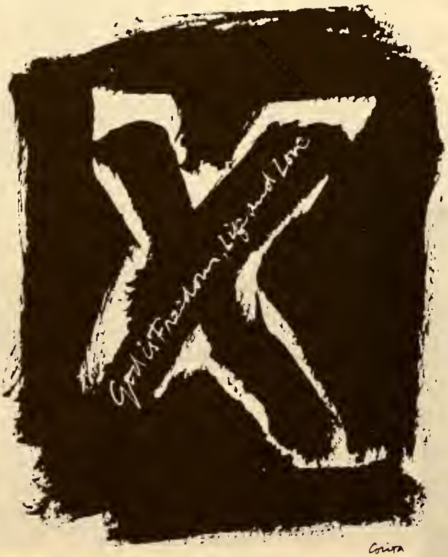
editorial

God Is Freedom, Life, and Love

In predominantly Buddhist Thailand, the World Conference on Salvation Today is convening December 29 to January 12 to examine a central tenet of Christian mission. Called by the World Council of Churches, the Bangkok meeting follows in the train of other global missionary gatherings of the century, Edinburgh in 1910, Jerusalem in 1928, Madras in 1938.

Its aim, in the language of the faith, is a hefty one: "To celebrate and proclaim the richness of salvation as a gift of God in Christ through the Holy Spirit, as witnessed to by the Scriptures, and as experienced and understood in many ways by men and women today in their struggle for meaning and fullness of life and for social justice."

A more terse and direct statement of the conference is caught up in the Corita Kent poster below: *God Is Freedom, Life, and Love.* The accent is refreshing: It is celebrational and proclamational. It is personal and social. It is declarative and invitational.

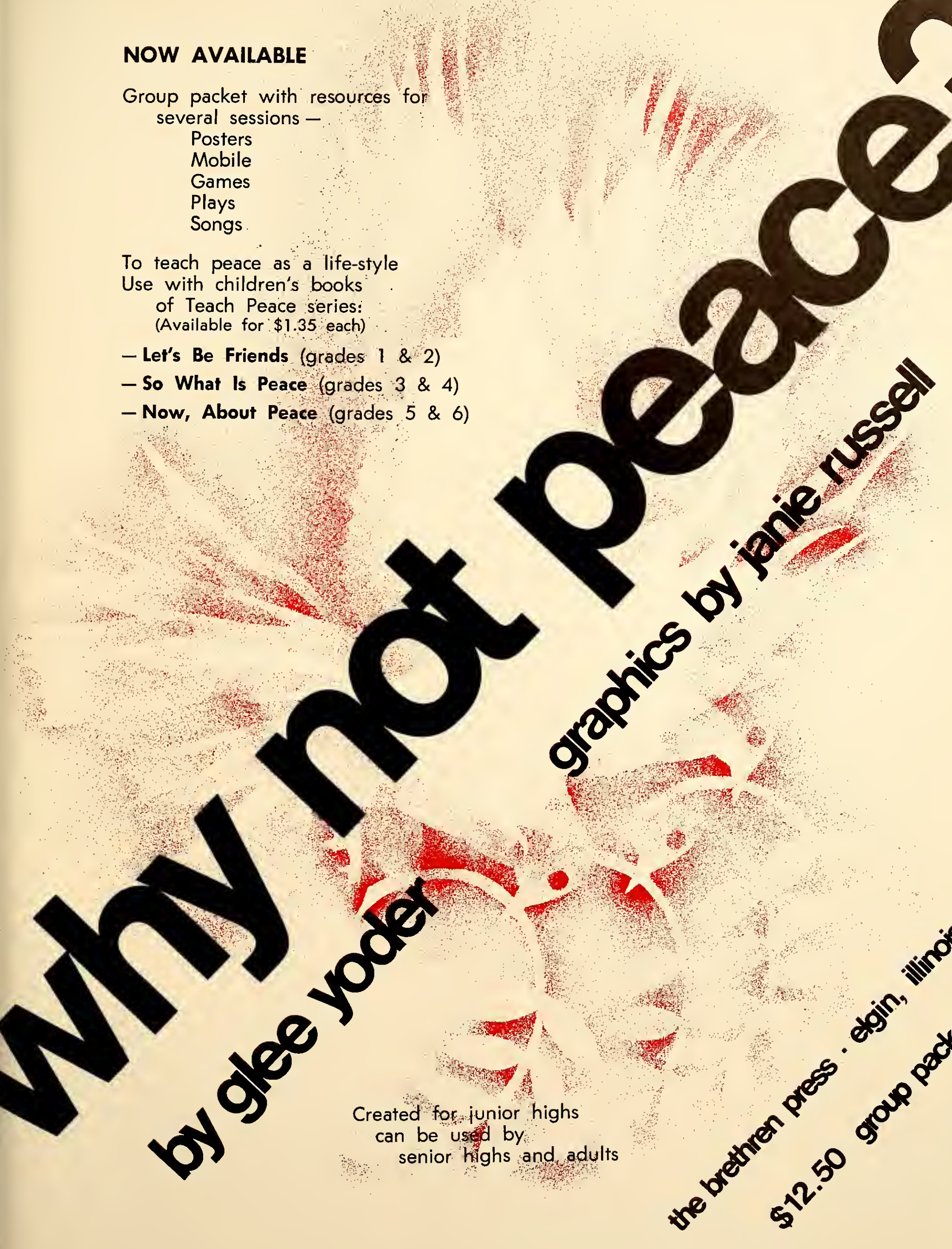

God is Freedom, Life, and Love
Corita

One focus in Bangkok will be for participants from all six continents to plumb what salvation means in a mechanized and materialistic age. "Today many things that human beings used to dream about are coming true," observes one sectional study paper. "Simultaneously, nearly all that men by nature fear has also come to reality — anxiety for the unknown and the threat of destruction. In such a time, we take the voice of the Judean fisherman of two millennia ago — *salvation.*"

Another thrust is to look at salvation in the context of life, of life lived in the culture and community of every believer. The implications are immense, especially in what is regarded as the missionary situation. From such a situation a Brethren couple wrote in their Christmas letter last month: "Even after 50 missionary years, it seems we're teaching a foreign faith in a foreign language, and a lot of it is just living down our mistakes. We work to interpret 'internal life,' wean away magic, and distinguish between basic Christianity and the glosses of Westernization." A "we consciousness" rather than "they consciousness" needs to infect missions.

Still other facets of the Bangkok study will be to discern what meaning Christian teaching on salvation, salvation in Christ "alone," has for dialogue with and witness to other living faiths. And what meaning Christian freedom entails not only for the future, for the spiritual, but for the present, for the physical: Liberation now.

In celebrating salvation as the gift of God, and in exploring in depth its meaning for individuals and movements today, the Bangkok conference is not only for religious professionals; it is of moment to the global Christian community. Pray that the breakthroughs, the timeliness, the contagion of this event will extend to where each of us lives, that we too may join in proclamation: *God Is Freedom, Life, and Love.* — H.E.R.



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by glee yoder

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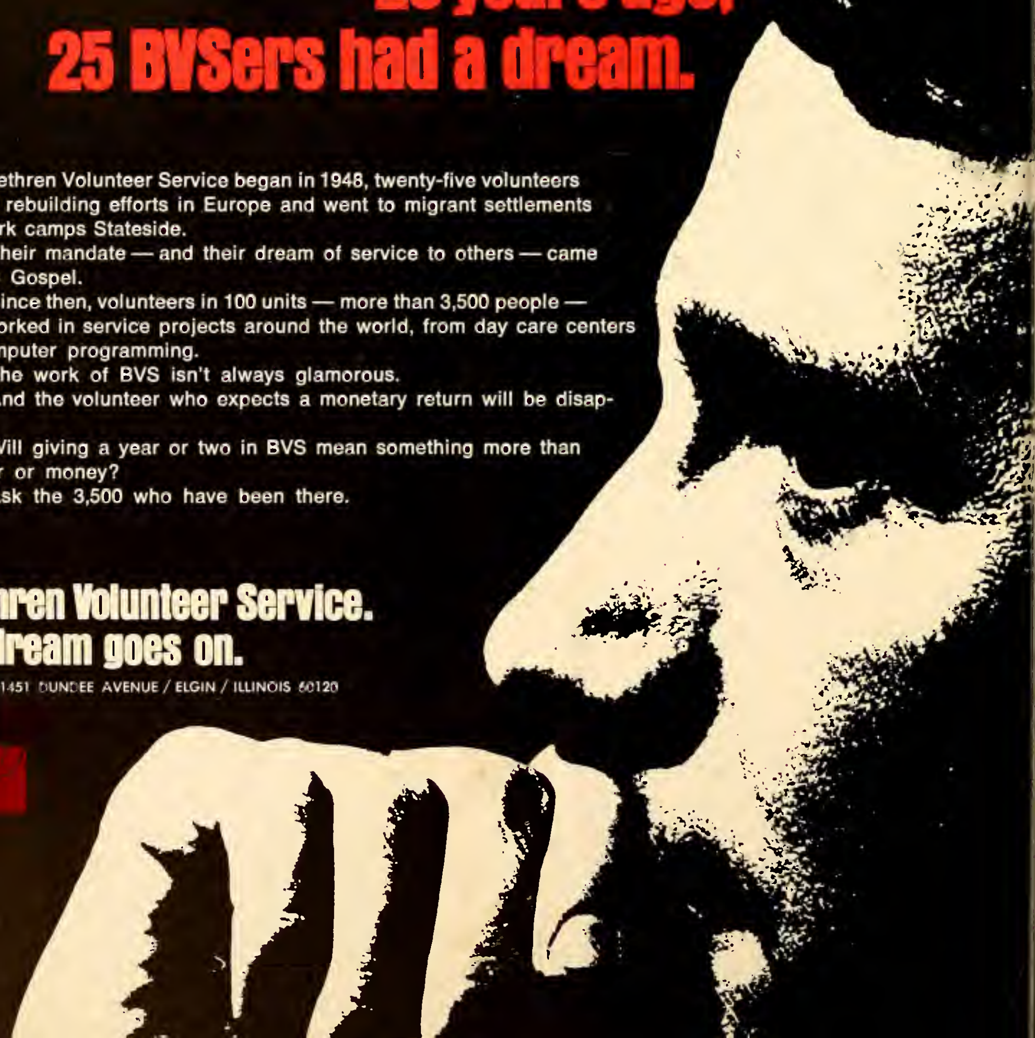

messenger

CHURCH OF THE BRETHREN FEBRUARY 1973

So then you are
no longer
strangers
and sojourners,
but you are
fellow citizens
with the
saints
and members
of the household
of God . . .

Ephesians 2:19

SPECIAL ISSUE:
50 YEARS IN NIGERIA

Nigeria 1923

As dawn broke over the Hawal River valley on Saturday, March 17, a simple but momentous drama unfolded. Clustered on a barren slope were 33 Nigerians and two Americans, H. Stover Kulp and Albert D. Helser, there to engage in a day of consecration and labor.

"Just as the sun was coming over the hill we read and prayed and dedicated the ground and all thereon to God and his Christ. I read Ephesians 2:14-22 and Albert read 2 Corinthians 5:14-6:10," Brother Kulp recorded.

"It was impressive to me — very impressive," he added. "I hope these people, somehow, can get the spirit of our enterprise. Although it was in English and our two boys were all who understood, yet there is another voice that can speak to these men when our voice cannot be understood."

The voice spoke and the enterprise flourished. In the decades which were to follow, the words which Brother Kulp addressed to the people who knelt and labored that day were words which they were to address to one another, in their various languages, and to their brothers and sisters of the Christian community the world over:

"So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God" — Ephesians 2:19.

USA 1973

Not to dwell on the past, but to draw on it as a base for celebrating what is and to prepare for things to come is the thrust of the commemoration of 50 years of Brethren work in Nigeria.

Introduced by this special Nigeria issue of Messenger, commemorative events will extend over the next several months.

Simultaneously with observances by the Eastern District (Lardin Gabas) Church of Christ in the Sudan, stateside congregations on Sunday, March 18 are urged to engage in services celebrating the growth of the now independent church.

On all four Sundays of March the messages of the Focus bulletins will interpret the life and work of Lardin Gabas. In April Brethren Press will issue a commemorative book tentatively titled *Lardin Gabas: A Land, A People, A Church.*

April through June, a deputation of four Nigerian church leaders is to visit congregations of the Church of the Brethren and the Brethren Church (Ashland).

On Pentecost, June 10, the Annual Conference offering emphasis will give expression to the mutual concern and fraternity between the Church of the Brethren and Lardin Gabas. A Nigerian churchman will address Annual Conference in a major session on June 28.

Not only to highlight Nigeria, but to deepen awareness of Christian mission far and near is the aim underlying the celebration of five decades of relationship.

Nigeria 1973

Marking to the day the 50th anniversary of the beginnings of Brethren mission activity in Nigeria, a festival is to occur at Garkida on Saturday, March 17, planned by a subgroup of the Lardin Gabas Executive Committee.

Representatives from congregations, overseas churches, sister denominations, federal and state governments, and local chiefs and emirs will observe singing, parades, drama, traditional dances, and horsemanship. Invited to perform native dances will be groups from the Bura, South Margi, Central Margi, Higi, Chibuk, Kilba, Hona, Gavva, and Fali tribes, and to demonstrate galloping — a customary part of Nigerian ceremonials — will be people from Biu Division and the Chibuk tribe. The Boys and Girls Brigades also will perform.

The same weekend special services are to occur in the 44 congregations of Lardin Gabas.

Invited to attend from overseas will be officials of the Church of the Brethren, the Basel Mission, and the Brethren Church.

A 50th anniversary booklet documenting the history and personnel, foreign and national, of Lardin Gabas is to be published in English and Hausa.

October 1-24 a study tour of Brethren from the United States will be hosted by the churches and institutions of Lardin Gabas.

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New sounds are coming from Christianity in Africa.

The voices and vibrations are of vital, growing communities struggling to speak for themselves and to handle agonizing political, ecumenical, tribal, economic, and racial challenges.

Last fall an All-African Conference of Churches noted several signs that "the vitality of Christianity is throbbing in the heart of Africa." For example:

☐ Memberships are spiraling, particularly in Kenya, Tanzania, and other countries in eastern Africa.

☐ Native leaders are gaining new perspectives on the role of Christians in their nations and on Africa in the Christian world at large.

☐ Churches are collectively tackling refugee, rehabilitation, and educational problems.

☐ New initiatives are proposed in Christian-Muslim dialogue and cultural understanding.

☐ Black churchmen in white-dominated colonial or quasi-colonial regions of the south are directly confronting racist systems.

☐ Mission-founded denominations are coming of age in terms of making their own administrative decisions and conducting their own evangelism.

The church in Africa "has a future and possibilities more dazzling than anything we can imagine," says Dr. Noel King, a leading US scholar on African religion.

Numerical increases in the twentieth century are already dazzling. In 1900 there were about 4 million African Christians, about half in the Orthodox and Coptic churches of the north. Today the total is estimated at between 97 million and 135 million, with slightly less than half Roman Catholic, about 30 percent Protestant, 15 percent Orthodox and Coptic, and the remainder categorized as "African Independents."

Based on current rates, Christians are expected to number 350 million out of a total population of 768 million by the year 2000.

Mission efforts are one reason for the growth, and probably the major reason, but a host of indigenous groups have sprung up in the past 20 years. These "breakaway" churches are the fastest growing religious bodies in some regions.

Yet, despite the statistics, Dr. King

Africa: The possibilities are dazzling

adds a proviso to his optimistic forecast on the future: The church potential will be fully realized in Africa only if the church can dissociate itself from the "misdeeds" of "rascally self-appointed friends of the past."

That process of dissociation — "Africanizing" the church — is one of the most crucial issues. It brings problems of its own, while also spurring creative energy. One challenge is to work out new structural and ideological relations between mission agencies and the Christians in countries keenly aware of their independent status.

Christianity is at once the oldest and the newest world religion on the African continent. In Egypt, Ethiopia, and other areas of the north, roots go back to apostolic days.

One tradition holds that Mark took the Christian gospel to Egypt before A.D. 50. Thriving communities existed in the second century and Alexandria became a significant theological center.

Christianity was taken into Ethiopia and across north Africa. St. Augustine was a fourth-century African. Then in the seventh century, Islam swept across the north from Arabia and by the eleventh century was dominant, although the Egyptian (Coptic) church continued and Ethiopia withstood much of the Islamic forces.

Africa below the Sahara was cut off from Christian contacts by Islam, and it was not until the fourteenth and fifteenth centuries that significant missionary work in West Africa was begun and much of that faded in time.

The nineteeth century brought the great missionary boom in Africa. Along with the missionaries came hospitals, schools, and Western ideas and ways of worship, some of which were resisted by adherents of tribal religion which remain dominant in many regions today. But Christianity began to take root, to build an African foundation.

While evangelists are still sent to sub-Sahara Africa (they are not generally welcome in the predominantly Muslim north) from America and Europe, more and more missionaries who go are specialists in medicine, economic development, technology, and social services.

Increasingly, African Christians conduct more of their own teaching, preaching and theological inquiry. They are freeing themselves from Western philosophical and liturgical forms, and that process has given rise to the indigenous groups.

In Zaire, formerly the Congo, the Church of Christ on Earth, founded by Simon Kimbangu and commonly called the Kimbanguist Church, is one of the fastest growing denominations. It combines African motifs with Christian belief in a way particularly attractive to the people.

In Zaire's Katanga province, a Catholic charismatic movement known as "Jamaa" appeals to, and is limited to, married adults.

Across Africa indigenous Christian or near-Christian groups proliferate — the Cherubim and Seraphim movement in Nigeria; the Legion of Mary (Legio Mariae) in Kenya; the Church of Christ in Africa, a splinter from Anglicanism, also in Kenya and the African Brotherhood Church in the east.

Meanwhile, Catholic, Orthodox, Anglican, Baptist, Methodist, Presbyterian, and Lutheran churches are also prospering, yet all to some degree are de-Westernizing themselves — with the exception of the white denominations of South Africa.

The Rev. John G. Gatu of Nairobi, head of the Presbyterian Church of East Africa, recently explained that Africans are turning to Christianity from tribal religion because it cuts across national lines and is adaptable to changing times.

He also explained that Africans are changing the liturgy and music and many organization patterns to fit the needs and circumstances of the masses.

More and more mission-founded Protestant Churches are gaining independence. In all churches, a great increase in native bishops, priests, preachers, and teachers is noted. Bishop Abel T. Muzorewa, the first black United Methodist leader in Rhodesia, has emerged as the leader of the opposition to the white minority government.

Churches, black and white, in southern Africa — with the exceptions of the Portuguese colonies of Angola and Mozambique — are making louder protests against apartheid (racial separation) and white-dominated social and political systems.

Catholic, Protestant, Orthodox, and Independent churches are stepping up combined efforts to care for refugees, overcome tribal conflicts, alleviate poverty, forge a viable "African theology," and plan for industrial and technological development.

New attention is being paid to Christian-Muslim dialogue. In recent weeks seven bishops, four of them Africans, in Senegal and Mauritania called for intensified dialogue, particularly on Christian-Muslim marriage. An Islam in Africa Project has existed in west and central Africa since 1959 when an ecumenical gathering in Ibadan, Nigeria, urged study and action on how Christianity can approach Islam.

The "Africanization" of Africa and its churches can and does bring troubles, as in Zaire where President Mobutu Sese Seko has forbidden the use of Christian names in baptism and an explosive church-state clash ensued. The edict threatened jail sentences for priests who disobeyed.

Some commentators conclude that radical nationalism sees all churches as foreign and, therefore, appeals to the traditional tribal beliefs which may lie under the surface of "superimposed" Christianity. The possibility of short-lived conversions is recognized as a real issue by churchmen.

But a comment by Bethuel Kiplagat, a Kenyan, regarding African literature most likely applies to culture at large, at least in sub-Sahara Africa. "The church is here to stay," he said.

A US church official put it another way: "The center of Christian strength in the year 2000 will be Africa, not North America." — RELIGIOUS NEWS SERVICE

Concerned as the Nigerian brethren are over staggering problems, the one recurrent sign of hope is the unfailing vitality of the Christian movement. The people-potential is great

The agony & the ecstasy

Baptism at Gavva. The opening of new tribal areas, new villages, new congregations points visibly to God's work of grace

Here you are, stuck out in this remote village, with the promise of five dollars a month support. Last month you got sixty-three cents. This month it looks like there will be nothing at all. Yet you struggle on. Weren't you sent out here by the local church? Isn't it after all the Lord's work and, pay or no pay, you must keep on? Isn't this what they told you at Kulp Bible School, that you must largely support yourself with ox and plow? So that now if you don't get a penny, so what? Yes, but why did your church leader in town send you out to this unlikely village in the first place? Could it be that you, with three years of training, would be too much of a threat to him there?

You are only one of literally hundreds of village workers serving where the pastures are parched and dry and the going is rough. The level of stewardship is so low that only a few places can support their leaders, and even then at a rate far below that of other wage earners. Yet the Lord's work goes on. Somehow the people-potential is so great, with hundreds still pressing for help, that, money or no money, the work manages to move along. And so does time: years swallowing up months, as the Nigerian church of Lardin Gabas comes of age.

Missionary churchmen are becoming fewer and fewer. The agony of a changing season is upon the church. As Nigerians more and more take complete leadership and sponsorship there are misgivings. Many indigenous church workers find it all very threatening. Others see in it a real challenge and rejoice that Nigerians have been and are being trained for the responsibilities involved.

In this great savanna land it is only after the old grass dries and is burnt off at the end of the rains that the new grass begins to sprout and cattle find grazing even months before the new rains begin. Lardin Gabas finds itself in that period between the rains, a time of burning grass. Yet already the spears of hardy vegetation are pushing through and just inches beneath the surface are the myriads of roots insuring growth for many seasons to come.

The problem of stewardship is a serious one. Most Nigerian churchmen list it at the top of their present concerns. It not only means little or no financial assistance for the many dedicated workers but a serious lack of equipment and supplies of all sorts to carry on the work. Somehow Western-style stewardship education and methods of fund raising have not taken hold here. It could be a case of "too little too late." Or perhaps it means the imposition of something alien to basic Nigerian culture. No doubt also stewardship has never seemed so crucial as it does now as overseas assistance is reduced. No one can predict what this

by Chalmer E. Faw

One of eight Lardin Gabas students at the Theological College of Nigeria is Filibbus Gwama, a Kulp Bible School graduate and Gavva church leader

portends for the future, except that in all likelihood for some time to come a great deal of leadership must be on a tent-making basis.

Seventy years ago the area Lardin Gabas was torn by tribal warfare, raiding parties, and feuds among the clans. The colonial government put an end to most of the outward forms of oppression and hostility. Then, after the coming of the mission the many years of exposure to the gospel of Christ has helped soften the ragged edges of intertribal conflict.

Yet old rivalries and distrust die slowly. Even now "tribalism" stands high on the list of serious weaknesses as our Nigerian brethren speak out. On the local church scene it often manifests itself in cliques of families, clans, or tribes, pushing each other for church office and preferment. In the district it means rivalry for representation by sections and tribes. The struggle to locate a central church headquarters for the district is symptomatic of the general situation. Yet, distressing as this is at times, it is encouraging to note the expressions of real faith on the part of churchmen that this problem, like many others, will be taken care of as time goes on.

One of the culturally most deeply rooted agonies is in regard to the Nigerian system of marriage. Traditionally in West Africa, plural marriages were not only sanctioned but constituted a way of life, with a complete value structure based upon them. The lowest men on the ladder of social acceptability were the bachelors. Next to them and only slightly higher were the husbands of one wife, a man's influence in the village being in direct ratio to the number of wives and living children he has. The coming of the mission posed a direct challenge to this whole system and there have been hurts on both sides.

On the one hand there are many who have faithfully adopted the teaching of the church and, though sometimes discriminated against by their fellow tribesmen, both pagan and Muslim, have managed to weather the storms and have gained positions of honor and respect both inside and outside the church. They deplore as a sure sign of the deterioration of the church the fact that many of their fellows have slipped back into plural marriages and are deeply hurt at this unfaithfulness.

On the other hand countless adults have been turned away from the church door by the hard alternatives the church has handed them. Either they put away all wives but the first one, an impossible demand for all Nigerians and for more sensitive Christian consciences, or wait until all the wives die off but one and then become baptized members. Halfway measures such as building separate huts for the extra wives, or that of "special register" by which they become second-class members, without baptism or the right of communion, have not proved too satisfactory.

In fact many sensitive leaders, particularly among the younger men who have had some training in Nigerian culture, are not only repudiating these partial measures but are advocating the baptism of older polygamists, keeping the monogamist line intact for younger men. Some, however, openly or inwardly, regard monogamy itself as an importation from the West and not so explicitly Christian as the missionaries have always preached. Many young leaders shrink from evangelistic work among pagans because of the dilemma it puts them in of inviting all to come, "New Life for All" as the evangelistic slogan has it, and then having to deny baptism to that section of the "all" involved in polygamy.

So deeply rooted is this total problem in the thinking of our churchmen that the issue erupts like a volcano from within most any discussion and, when it does, it obscures all other subjects with its heat and smoke. Yet, critical though the problem is and fraught with the most explosive possibilities, the hopeful feature is the fact that all West Africans are struggling with this same question and surely out of the consecration of mind and will of millions of such sincere Christians, led by the Holy Spirit, some way through the impasse will be found.

Meanwhile the church continues to grow. A steady stream of people continues to come through the inquirers' classes into preparation for baptism and then on to full membership in the burgeoning church. Each year sees the organization of one or more new congregation. Troubled and concerned as our Nigerian brethren are over the staggering problems that face them in these days, the one recurrent sign of hope is the unfailing vitality of the Christian movement. The people-potential is great. New tribes or tribal areas keep opening up to the gospel, new villages are being reached, and there are daily evidences of God's work of grace in many individual lives. Across all Lardin Gabas there is a conviction that the church here has a real future in spite of the problems. Whatever the changing seasons, the work will go forward.

Undergirding this faith is a genuine personal commitment and high degree of Christian piety on the part of many Lardin Gabas church leaders, laymen, and ministers alike. One of the newer pastors tells of an experience as he struggled in his first parish. His was a town church in which each section seemed engaged in sharp rivalry with every other section. He worked and worked to bring about reconciliation and unity, but to no avail. Three years went by and still there was little evidence of improved relations. One day he went off into the hills by himself to meditate and pray. Uppermost in his mind was this divided church situation.

As he tried to pray a bee kept buzzing around his head and face in a most annoying fashion. His first impulse was to stop right there and dispose of that bee! Then another thought came to counter this one. If you let a mere bee distract you from prayer, what will be the next little thing that will turn you away from your central purpose? So he calmed down and tended to his praying. When he relaxed, the bee relaxed and soon flew away. He prayed on, determined that nothing should now divert him from his central concern, the reconciliation of the church. He returned to the town. In a surprisingly short time the discordant factions began to relax as well and to work together. Within a month he had a harmonious church and thus it continued from that time on.

Agony is getting all uptight about the work God has given us. Ecstacy is putting God first and discovering that his work goes forward beyond our wildest dreams. ☐

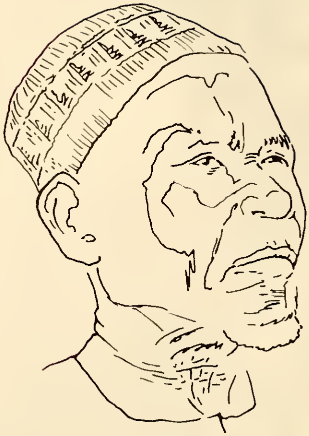
The glory in their bosoms

interviews & drawings by Kermon Thomason

The coming of the Gospel to Nigeria's Lardin Gabas meant a job as a school teacher . . . good health facilities . . . better farm yields . . . schools for our children. But is this all it meant . . . bread and butter and jam? What sort of Christianity has been sown in Nigeria? Where is that glory that transfigures?

I had been asking this question — What does the Gospel mean for you? — to many Lardin Gabas people and getting the same answers. There seemed to be no Damascus Road incidents, no commitments by Galilee. Finally I saw what the early missionaries had seen, that if the Word of God is to change persons it must speak to their human needs — and action counts more than preaching.

The glory is all there, and it has transfigured. But commitment to Christ in Lardin Gabas means something quite different from commitment in urban America. In Lardin Gabas commitment means accepting whole new ways of life — education; salaried jobs; hospital care; better farms; freedom to mix with other people, to marry whom you wish, to live where you please, to be what you like. To the men and women of Lardin Gabas the Gospel has meant freedom to be new persons in Christ.

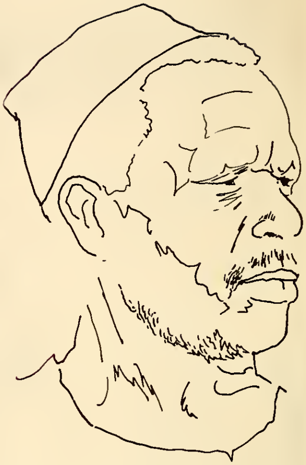


Pilesaw Sawa

the first Christian

I was just a youth in 1923 when the missionaries first came to Lardin Gabas. I found work with them as a steward. Soon they began teaching boys to read and write, and I attended their classes. They preached to us and told us what was right and wrong. It was not new. We already believed the same thing. What was new was Christ. I accepted him as my savior and I was in a group of four boys who were the first converts.

I followed the missionaries when they went to work at Dille and Lassa, and I became a teacher and worker in the church they founded there. So much has happened because of the coming of the Gospel that I can not think what my life would have been without it. I was cured of leprosy in the mission hospital. I married within the church and raised my family in it. Now I am old, but I have my family around me and can live in dignity. My children have all prospered. I cannot say what the Gospel has meant to my life, because for me it has been my life.

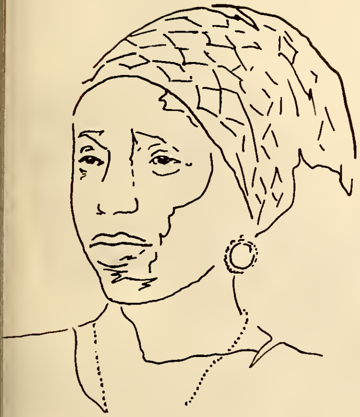


Yaro Bata Mshelbwala

village evangelist

When I was about eleven years old a CRI (Class of Religious Instruction) teacher was working in my village and I first came in contact with the Christian Gospel. I learned what I could from him and later began elementary school. But I was too old and I dropped out in my third year. But I wanted to work for the Lord, and I became a CRI teacher myself, going from one small village to another, preaching, and teaching reading, writing, and simple arithmetic.

A big change came for me in 1963 when I was able to enter Kulp Bible School. I completed the three-year-course in the Hausa language. Since then I have been an outreach worker for Waka church. I can only give thanks to God that he saw us here and gave us the chance to have life everlasting. The Gospel has brought peace and unity to the Christians of Lardin Gabas. But with the work of the mission it has brought other great changes. We no longer live in fear. We know how to be healthier, and diseases have been brought under control. We know how to grow better crops on our farms. Our children can attend school. We are no longer dominated by Moslems.



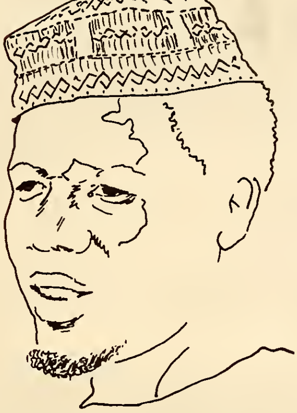
Habiba E. Fahiwa

Bible school student

When I was a girl, and would ask my father if I could go to church, he would give me a task to complete that he knew would keep me busy past church time. But my fiancé and a missionary finally persuaded him to relent, and I had a church marriage in 1963 when I was fifteen.

My husband Ezekiel and I worked together in several villages where he was the evangelist. I taught women's classes. We did this for some years before we came to Kulp Bible School to study. We also had five sons born to us.

To me the greatest thing in Christ is love. In Christianity we love each other and have fellowship. I find I can forgive others and not hold grudges. In finding new life in Christ, I want also to help others find it. This is why my husband and I have worked as evangelists. I want to bring up my sons in the Christian faith. One way I can help them is to make their home a Christian place. I try to keep it neat and clean and healthy. I do not want them to know the fear we used to know. Then we only believed that if we did wrong, an evil spirit would capture us — now we know we have souls that can be forgiven.

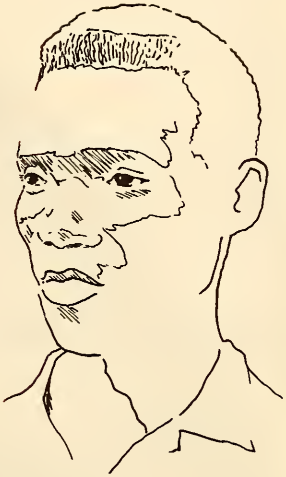


Bathli S. Wakawa

elementary school teacher

Until 1957 my parents did not know about Christianity. But they wanted me to be educated, so they entered me in school. I became a Christian while I was a schoolboy. After I graduated from Waka Teachers' College in 1968 I became a schoolteacher. My parents have not yet accepted Christ, but for me he is everything. He released me from the darkness of our old tribal life. Not that all the traditional ways are bad. But the worst part is that they cause people to lead narrow lives, never trusting anything outside their own clan.

So I have freedom. I am literate. I still farm, but life does not depend on it. I married the girl of my choice, and we have just had our first child. We want to build a family free from ignorance, free from ill health, free from fear, free as God's children to lead a whole life. In the old way you were only a person within the clan. If you left it you were as a dead person. In Christ we can really live and be whole individuals.



Paul Wampana

Waka Teachers' College graduate

I was born in the hill country north of Mubi. Our area was one of the last to submit to the European conquest of Nigeria. The hills had been raided for slaves for so long that my people mistrusted and resisted all outside interference in our lives. Today our parents still resist change. But they have agreed to allow their children to be educated, for they see that after all their world has changed. If we are to make our way in the new world we must be educated. This has enabled many of us to be touched by the Gospel of Christ.

Because of this I cannot speak of what the Gospel means without speaking of my education. I am finishing my final year of teacher training. In 1973 I will be a teacher. I thank God I can know the world beyond the hills of my home. I know the security that comes in knowing Christ — security that gives me the freedom to be so much more than if I were only herding my father's cows. I have seen the unifying power of the Gospel and I feel myself a part of the fellowship of Christians around the world. My prayer is that God will use me as a teacher to reach the children of my area and help bring my people more fully into the modern world. □

"Though tongue and tribe may differ, in unity we stand . . ."

The challenge of nationhood

In the challenge of nationhood, an understanding of the historical background of the varied peoples now composing the Nigerian nation may be useful. Long before the penetration of Africa by Western civilization, there were examples of several old civilizations of Nigeria which were rich in the diversity of their culture and systems of administration. These included the Bornu, Katisina, Kano, Zaria, Oyo, Benin, Igala, Nupe, and Jukun.

The beginning of the Nigerian nation as one unit started with the political and administrative arrangements introduced by successive British governments from 1885 onwards. Various geographical areas of the country were gradually consolidated into separate protectorate and colonies until 1914, when the amalgamation was called the British Colony and Protectorate of Nigeria.

In 1939, the Southern Province was subdivided into Eastern and Western provinces. In 1947, the Northern, Eastern and Western provinces were redesignated regions. Ten years later the Western and Eastern regions became self-governing and in 1959, the Northern Region attained the same status. Finally in 1960, Nigeria became an independent federation.

In its march toward nationhood, Nigeria had the advantage of several British institutions, including education, religion, administration, commerce, and agriculture. From the end of the last century, it had produced a small but impressive number of educators, professional people, and administrators who acquired political, administrative, institutional, and commercial expertise. Awareness of their surroundings and potentials had been acute by the end of World War II when they sought fulfilment in a national sovereign context. The leaders negotiated for and achieved the independence of the country from Britain in 1960 and it is pertinent to observe here that this was due, to a very large extent, to the Christian missionary influence — a most important factor which started Nigerians on the road to freedom. Without missionary education and British institu-

by Emmanuel Urhobo

Nigeria is on a course of fully employing its natural and human resources. At left a forestry student measures tree height

tions, it is inconceivable that Nigerians' early desire for freedom and the means with which to win their independence could have been so easily fulfilled.

The conflicts which arose between 1960 and the 1967-70 Nigerian Civil War were the unfortunate growing pains of a people of diverse cultures and ethnic groups, with interdependent political structures, suddenly thrown together to evolve a national government. Two major factors deserve attention here.

First, it was an irony of fate that a people tutored in British unitary form of democratic government were, at independence, experimenting on a federal constitution alien to both the British experience and Nigerian traditional systems.

Secondly, the negotiations for independence did not include economic independence or any clear-cut economic arrangements likely to eliminate the fears of ethnic and regional groups who were afraid of being left behind in the development of the country. It also left untouched the economic monopoly and stranglehold of the concentration of economic power in British and European hands.

The experiment in federalism as an instrument of nation building, the struggle for power between the regions and the political parties, the attempt to work out a temporary solution to tribal fears and frictions, and the attempt at allocating resources to the satisfaction of all three regions were some of the most important factors which led to the interruption of Nigeria's otherwise impeccable march toward nationhood in 1967. The manner of the prosecution of the Civil War, the cessation of hostilities, and the return to peace were, however, further proof of Nigeria's maturity and resilience.

In today's world of international, economic, and military power diplomacy, the concept of nationhood must emphasize, more than ever before, vigorous and cooperative unity and direction of purpose among national groups. It is under this atmosphere that the nation can maintain its sovereignty and a stable atmosphere within which all its resources could be utilized most efficiently, to improve the standard of living of its people and to sustain a vigorous economy. It is this concept of nationhood that can guarantee a meaningful freedom from ideological, economic, and military vulnerability and exploitation.

Nigerians have since the end of the Civil War become more conscious of the meaning of nationhood and the need for nation building. The national anthem expresses the true meaning of unity in the Nigerian context: "Though tongue and tribe may differ, in unity we stand. . . ." The seeming fractionalization of Nigeria into more than 200 languages and an almost equal number of ethnic groups and subgroups, and its political history preclude a rigid unitary concept of nationhood. But it underlies the urgency for the active molding of its wealth of diversity into some complementary and parallel streams of development directed toward the achievement of common ideals and objectives. The creation of the twelve-state structure of government during the Nigerian Civil War was a step in that direction. The various peoples of Nigeria could now find fulfillment of their aspirations within their own ethnic and geographic groups and their national identity in the interaction between the groups and at the national level.

In consolidating its nationhood, Nigeria is now on the road to meeting the present and future economic needs of its peoples. It has a large agricultural base which it is now about to develop fully to provide employment, feed its large population and contribute to its total economic growth. It has developed an industrial base and it is about to embark full-swing on developing its economy, fully employing all its rich natural and human resources. In the course of economic development, many social and political changes are bound to occur which would lead to a better life and a strong and healthy nation.

Nigeria has been also fortunate in accommodating Christianity, Islam, and Animism without serious religious conflicts. Yet the lessons of the religiously inspired conflicts in other parts of the world have brought about a new consciousness. Nigerians would readily admit that religion should play an important part in nation building but will

Nation building, from the left: Pictures one and four, literacy, medical work in Lardin Gabas area. Two, construction of main dam on Niger River. Final scene, tv programming for classrooms

equally resist any attempt by any religious group to play a leading role in determining the political, economic, or social relations in the country. Many different factors have brought about a radical change in Nigeria's attitude toward religion. The political and economic developments in other parts of Africa have brought a synthesis of thought and aspirations in Africa.

The relevance of Christianity in the constantly changing situation in Africa becomes a factor of prime concern to all. This has been accelerated by the articulateness of many once oppressed people who are now free, or in the process of being free, in their efforts to determine their future and their relationships with the rest of the world and their institutions in Africa. The increase in knowledge and communication since the end of World War II has exposed Christianity today more fully to the ugliness and injustice of poverty, racism, and economic exploitation. Cultural, ideological, and religious pluralism has synthesized modern thought on Christianity. Christianity as an institution is recognized as part of the political and economic power structures of the Western world today. Thus Christianity is expected to lay itself on the line where it stands on these issues, in order to be relevant not only to Africa but to the problems and issues confronting all of mankind today.

Independent African states zealously guard their sovereignty. They want to control and run their institutions themselves, including health and education. Missionaries must therefore be aware of and accept the changes which these demand in the nature and direction of their services, where these are demanded. They must be willing to give their services where and in what manner they are needed and asked for, not in the way they have been accustomed to in the past. It is in this flexibility and adaptability of the missionary to change that the credibility of nonpartisan missionary service in Africa can be reestablished for the future.

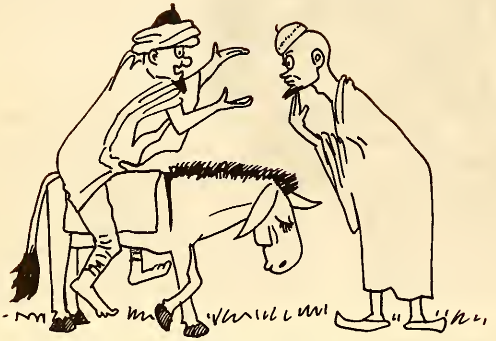
Nigerians, along with Africans generally, are not rejecting Christianity, but they are going through a period of stress as traumatic as those being experienced by missionaries in Africa today. They are bewildered by a religion which extols individualism, equality, and freedom for all peoples, but which is suspect of being allied with the economic and power structures which deprive them of their rights of free choice and emancipation. They are disturbed by the rationality of a religion which invites hell-fire for the sin and immorality of the oppressed but shies away from the forceful condemnation of the sin, immorality, and injustice of powerful individuals, corporations, and states which claim allegiance to the Christian faith as the basis of their oppressive acts. Africans are also now rejecting the trappings of Christianity based on Western culture and not on established doctrine.

It would be worthwhile, in these circumstances, for missionaries to examine their own cultural biases and how far they can be justified in their present application of Africa today. The whole strategy of Christianity today points to the direction of relevance without loss of "pure" doctrine.

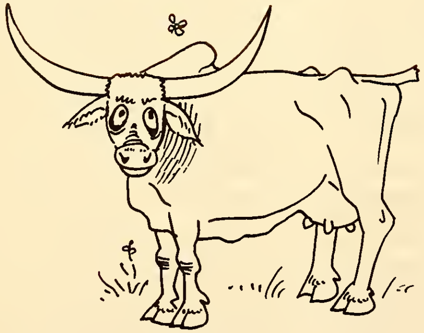
Missionaries today should be more than spiritual leaders. They should be able to inspire people to social effort for the community; to build roads or train various skills when these are the things of greatest concern and need for the people they serve in the name of God. The separation of the needs of the spirit from the needs of the body is no longer an acceptable doctrine in the African context today.

In conclusion I would commend the Church of the Brethren in its work in Nigeria. It has been my privilege to watch the Brethren at work in Nigeria especially during the Nigerian Civil War and immediately after the end of hostilities. Those missionaries in Africa and in Nigeria who are still looking for a point of relevance in the ever-changing conditions in Africa will do well to follow the example of the Church of the Brethren which represents, for many Nigerians, the type of Christian involvement they will like to see in the church in the future.

It is my hope that this will come about quickly and that together we can all cooperate in the total liberation of peoples everywhere towards their spiritual, economic, social, and political self-determination. ☐

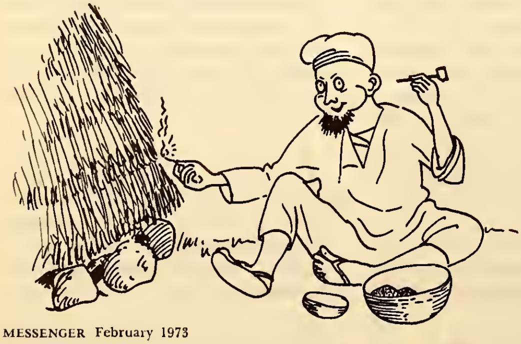


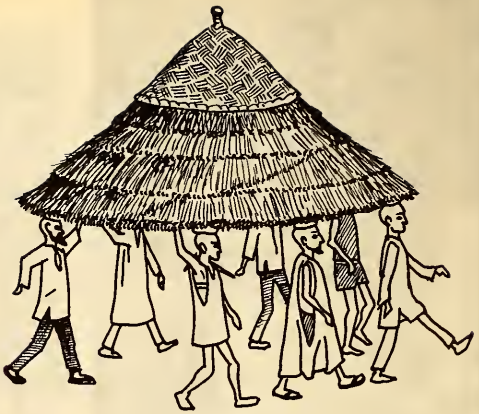
The trader looking for his donkey



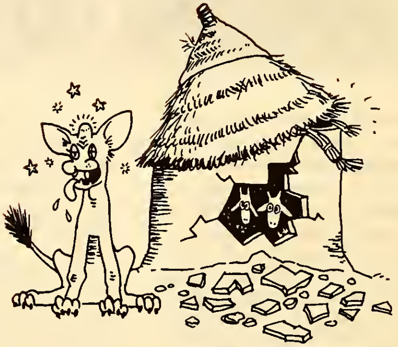
God chases the flies from the stump-tailed cow

The lazy neighbor, surfeited with food, sets fire to the corn bin





One head can't carry a roof



The hyena in the goat house

Lenti mithlu ndalna katsilar hya gathers up the wisdom of Jesus' words, "A servant cannot have two masters," as well as the contemporary warning not "to spread ourselves too thin" as we dash back and forth from one responsibility to another. The Margi people of Nigeria put it this way: "Two cooking fires are the downfall of the noblest dog!"

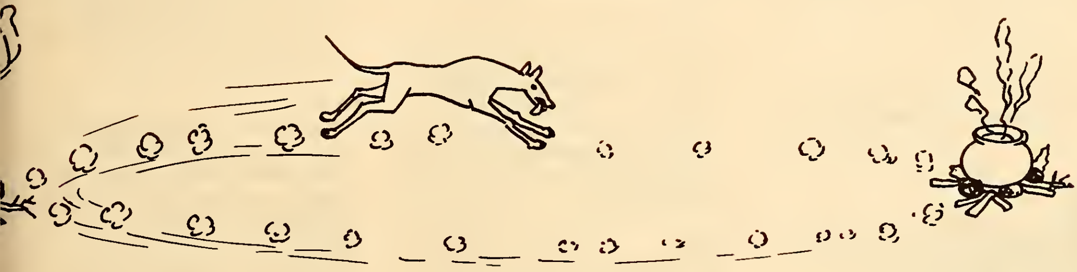
The wisdom of the ages embodied in folk tales and proverbs is often expressed through the antics and the imagined human characteristics of animals. In a list of twenty-nine Margi proverbs fifteen refer to such animals as the dog, baboon, hyena, fish, wild cat, mouse, and lizard. You've heard about the bull in the china shop. The Margi people say, *Ba bulam wu far uhi* — the baboon in the corn field; or again, with additional overtones, *Gwar mompolingu wu dlimar ku* — the hyena in the goat house! This refers not only to the person who travels roughshod over the finer things and the feel-

"The downfall of the noblest dog"

sayings from the Lardin Gabas

text by John Grimley

material for Bura proverbs by Ferne Baldwin



Two cooking fires are the downfall of the noblest dog

ings of others, but also refers to the person who after getting to where he wants to go (into the goat house), panics because of the restrictions and goes beserk, breaking out through the "walls" to his ruin, and without even one "goat"!

Many proverbs pass on wisdom at the expense of laughing at ourselves or at another who is brutish and stupid, as in the case of the hyena, or at an outcast, perhaps a person of another tribe. It is the "trader from a neighboring tribe who is looking for his donkey," while riding on him! — the lady looking for her glasses? And it is "the lazy neighbor who, having been surfeited by overeating, sets his corn bin afire!"

Some of life's truths are taught by proverbs like "The home that increases will decrease" — pride goes before a fall; and by "Sit on the low anthill, sit on the high anthill" — both the common man and the king have ants in their pants! And by "The fish trusts in water, but it is water that cooks him" — the very circumstances upon which we depend may in due course bring about our downfall.

To be prepared is "to make a shield from a soft, fresh buffalo hide *before* the day of warfare," and "to cut a goat skin for carrying the baby on Mother's back *before* the day of birth." Life's dilemmas are expressed with "escaping between the horns and the ears" — from between the devil and the deep blue sea! And life's tight places, by "the corn between the grinding stones."

A proverb that points up hypocrisy: "Skinning the lizard to sell its skin is one with eating its flesh." The tendency to cause our own trouble: "Throw an object into the water and fish it out with one's own foot," and "Jump into the water without knowing its depth or what is in it!" This also carries with it the thought of researching a proposition before going headlong into it. Hospitality is proverbial for Africa, but it may be taken advantage of: "The mouse taking refuge in a clump of grass unburned by a passing fire eats and leaves" — the person who moves in on a relative to eat and sleep for months and then leaves just before the hoeing season!

The Bura people of a neighboring river valley express God's providential care with "God chases the flies from the stump-tailed cow." *Kir duku akita kirambwa wa* reminds the Bura person inclined to rush ahead on his own that assisting cooperation is usually needed, for "one head cannot carry a house roof" from the place where it has been fabricated on the ground to the top of the house wall. Two — or ten — heads are better than one! Yet the necessity to make one's own decisions and bear one's own troubles is expressed like this: "It won't give your neighbor a headache" — your neighbor may be curious, but your trouble will not bother him enough to cause him to give you help; therefore, make your own decisions and carry your own responsibilities. Here is another excellent proverb from northeast Nigeria: "If fire lights on your neighbor's beard, sprinkle water on your own" What do you think that one means? ☐

50 years in Nigeria

The church

1923

December 9: H. Stover Kulp preached in the Bura vernacular for the first time. His subject: Jesus healing the blind man.

1924

April and May: Village evangelism became a reality as an estimated 16,000 people in 48 villages first heard the story of One named Jesus.

1927

June 12: Four young men who were attending school at Garkida were baptized — the first of thousands to take that step.

1929

February: The newly organized fellowship of believers convened in the first district meeting. All officers except the moderator were Bura Christians.

1938

The New Testament became available to the Buras in their own language. A revision and reprinting were done in 1950. Translation of the New Testament into Margi progressed slowly. More recently the New Testament in Higi nears completion.

1951

The establishment of classes for experienced pastors was the real beginning of a trained local ministry and led to the first ordinations of Nigerian pastors.

1952-54

The district approved the proposed constitution of the *Tarayyar Ekklesiyoyin Kristi a Sudan* ("Fellowship of the Churches of Christ in the Sudan), and became affiliated as Lardin Gabas (Eastern District, Church of Christ in the Sudan).

a capsule report by Ferne Baldwin

1955

The first two Nigerians were ordained, Pastor Eli K. Mamza and Pastor Modu Mshelia.

1958

In cooperation with several other church fellowships Lardin Gabas moved toward the development of the Theological College of Northern Nigeria.

1960

Kulp Bible School was opened for the purpose of training Christian leaders who would support themselves by innovative farming and give leadership in local churches. Advanced classes for pastors and the integrated training program including theology by extension, literacy, and literature, have also become part of the KBS program.

1970

The church in Nigeria has 17,552 members organized into 42 congregations.

Lardin Gabas approves a new constitution making the Nigerian church an autonomous group seeking to be in fellowship with the Church of the Brethren as a sister denomination.

The mission

1923

March 8: H. Stover Kulp and A. D. Helser sat on their horses and looked across the Hawal River Valley, dreaming of their call to build a mission.

March 17: After a brief consecration service the first earth was turned for a building for the Church of the Brethren Mission in Nigeria.

1924

February 25: The Mission was officially organized, with committees chosen to have charge of specified duties: medical, evangelistic, education, and language.

1925

July: The completion of a primer in the Bura language was the culmination of months of effort in writing down what had never been a written language. This book was the first of many in Bura, Margi, and Higi prepared by the Mission for use in schools and churches.

1927

March: Outreach into two new stations — to Gardemna near Garkida and to Dille among the Margi people. Because of a water shortage the Dille station was moved to Lassa.

1930

After patient effort and prayer, permission was finally received to work at Marama, the first outpost in Bornu Province.

1941-57

A great period of expansion into new territories and tribes — Chibuk (Chibuk), 1941; Wandali (Bura), 1946; Gulak (Margi), 1948; Shaffa (Bura),

1950; Mubi (Gude, Fali, others), 1954; Uba (Margi, Fali), 1956; and Mbororo (Higi), 1957.

1952

The new Rural Development Committee was given special responsibility to improve farming methods and assist in innovation in animal husbandry.

1972

Initiation of a new program in total community development.

Medical

1924

May: Dedication of the first small hospital building at Garkida; the start of what has become the Ruth Royer Kulp Memorial Hospital.

1928

The first medical work at Lassa which led to the building of a hospital there and a major expansion of facilities in 1955

1929

The beginning of a leper colony, later officially the Adamawa Provincial Leprosarium, with 3,000 acres set aside for living and working space. People of many tribes came for treatment and most eventually returned to their home villages. In this way the leprosarium became a center from which the Good News of a new way of life spread far and wide.

1972

Planning and progress on Lafiya, a major advance in community health care.

Education

1923

December 17: Opening of the first school with 26 pupils on the first day. Enrollment soon had to be limited to 70 for lack of space.

1942

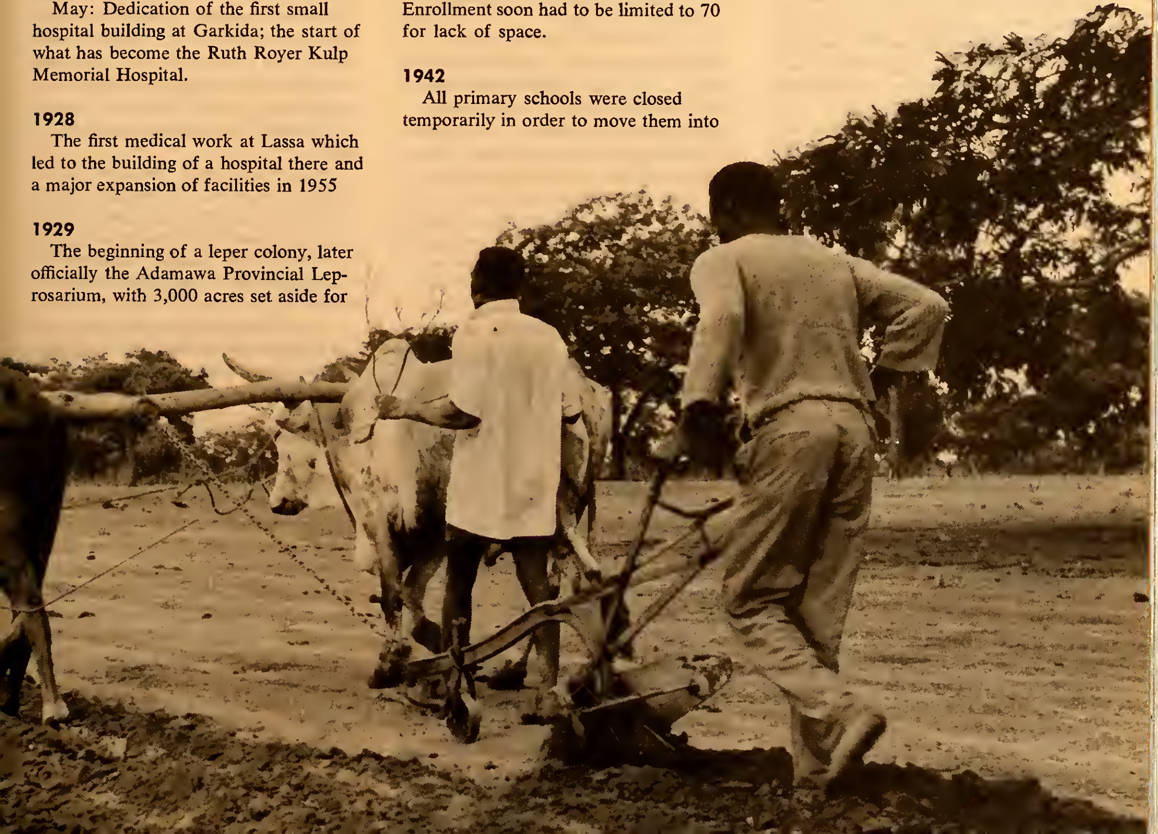
All primary schools were closed temporarily in order to move them into more direct control of the church and community. By 1944 most were reopened.

1952

Opening of Waka Training Center for the training of teachers and for secondary education. Before this time teacher training classes had been held in Garkida and Lassa, with the first class finishing in 1938.

1967-69

The more than 40 primary schools started and supervised by the mission were transferred to the control of the Nigerian government.



Plowing on school farm, Kulp Bible School, Mubi

Those with whom we work in Nigeria

by Donald L. Stern

The evangelism, education, health, development, and other mission tasks in which the Church of the Brethren is joined with the Lardin Gabas church are quite often referred to as "our work in Nigeria." One who visits Waka Schools, Kulp Bible School, the leprosarium and general hospitals, or in the churches is impressed by the amount of resources, both human and financial, that have been poured into this work. Somehow during the fifty years of sending more than 300 workers and over six million dollars many of us have been led into thinking of and referring to the work as "ours."

But the visitor soon discovers that others have contributed to these programs, often in a major way. Consider a recent World Ministries Commission report showing ministries of Lardin Gabas supported by Brethren contributions for one year of $333,740 augmented by a whopping $852,612 from non-Brethren sources.

Who are these groups that support Brethren and Lardin Gabas-managed programs? What follows is an overview of the groups with whom we work in carrying out our mission tasks in Nigeria. Included are various church and mission bodies as well as private (nonchurch) and government agencies.

Missionary Board of the Brethren Church, headquartered in Ashland, Ohio, has since 1948 provided both personnel and finances. Currently, four of their missionaries are working in Lardin Gabas.

The Basel Mission, founded in 1815, is an independent mission society with headquarters in Switzerland. Basel Mission began work in the northeastern part of the Lardin Gabas area in 1959. By the early 1960s their workers were participating in the activities of Lardin Gabas. In 1964 the congregation that is the outgrowth of this work was received as a part of the Lardin Gabas church. There are currently thirteen missionaries serving in the Lardin Gabas church from Basel Mission. They come from Holland, Germany, and Switzerland and are of Lutheran and Reformed background. They assist the church in the programs at Kulp Bible School and Theological College of Nigeria and in evangelism and church development tasks. Also, they provide a medical and health ministry in the northeastern part of Lardin Gabas.

The American Leprosy Mission, headquartered in New York City, provides both funds and technical assistance in the leprosy work.

Hillcrest School at Jos is a mission operated elementary, junior and senior high school enrolling the children of missionaries as well as of Nigerians and others. Its board of governors consists of representatives from the cooperating mission bodies. Upon graduation from high school its students receive the US high school diploma or the West African School Certificate. Around 550 students from about ten different countries are enrolled at Hillcrest.

The Christian Council of Nigeria is a national church council with headquarters in Lagos. The Lardin Gabas church, along with more than a dozen other church bodies, is a member. This council coordinated the various church sponsored relief and rehabilitation efforts following the Nigerian civil war. Its Christian medical department provides liaison between the churches engaged in medical work and the federal government. Through its social action department loans are provided for agricultural and other developmental projects. It is publisher of the *Nigerian Christian* magazine. The Institute of Church Society located at Ibadan is owned by the Christian Council of Nigeria.

Chapel, Theological College, Bukuru

Tarayyar Ekklesiyoyin Kristi A Sudan (Fellowship of the Churches of Christ in the Sudan) with headquarters in Jos consists of eight autonomous church bodies including the Lardin Gabas church. The congregations of these churches are scattered throughout the six northern states. Participation in the programs and activities of TEKAS is voluntary. In addition to fellowship it has provided a basis for cooperation in theological education, evangelistic efforts, educational, and social service activities.

Theological College of Nigeria is owned and operated by TEKAS related churches and mission bodies. It provides theological and pastoral training for the diploma and certificate level. Beginning this year it offers a Bachelor of Divinity program with the University of London. Dr. Chalmer Faw serves as vice-principal.

Northern Education Advisory Council, an agency with offices in Kaduna and sponsored by cooperating mission bodies, serves as liaison to the state governments in education. Its executive secretary is Ivan Eikenberry of the Church of the Brethren.

Central Christian Pharmacy, in Jos, was organized by several church mission groups engaged in medical work in Nigeria. The Church of the Brethren is represented on its administrative board. The Central Christian Pharmacy serves as a nonprofit purchaser/manufacturer/supplier of drugs for the medical programs of fifteen church and mission groups.

Government of the North-East State has its central offices for the various ministries at the state capitol in Maiduguri. The Lardin Gabas church area is located in North-East State. Because of the educational, medical, and developmental ministries in which our church is engaged with the Lardin Gabas church, we cooperate with the various ministries of the state government in these efforts. ☐

Behind the beginnings

Adapted from No Longer Strangers

by Mary Ann Moyer Kulp

The advent of the First World War brought a state of uncertainty to the Church of the Brethren. Traditionally a peace church, opposed to all forms of violence, it recognized the need for positive action in 1917 but the channel for this response was not clear. Those of the church most deeply trapped in this no-man's land between the battlefield and complete refusal of any involvement were the students in the Brethren colleges and the seminary, students of draft age who wished to demonstrate through their church their loyalty to Christ just as their classmates and friends were demonstrating on the battlefield their loyalty to their country. They, too, wished to make a positive contribution to the cause of peace.

Many felt that the best expression of this loyalty would be through a vastly increased missionary effort. Work had already been established in India (1895) and in China (1908). Now some of those who were in favor of expanding Brethren missionary endeavor felt that Africa presented a challenge equal to the current wartime demand for service and sacrifice.

At this time Dr. Karl Kumm, explorer and missionary to Africa, then secretary of the American Branch of the Sudan United Mission, was on a speaking tour of the church colleges. His plea was directed to the church to join in building a chain of missions across Africa to help arrest the spread of the Moslem religion southward below the Sahara. Thus it was through him that the majority of interested students were impressed with the urgent need in Africa which he described. Dr. Kumm spoke at Manchester College in Indiana in October 1916; immediately seven students volunteered to give their lives in the service of Christ in Africa. That winter, Floyd Irvin and Merlin Miller, students at Bethany Biblical Seminary who were representing the Student Volunteer Movement in Brethren colleges, visited Juniata and there described the birth of the Africa movement as it had occurred at Manchester. To hearts already kindled with missionary zeal, Kumm's plea and the interest at Manchester served as fuel; the fire for Africa spread to Juniata, burning more brightly with each passing day.

Ruth Royer and Stover Kulp had spent hours together discussing foreign missions. In their original talks they had shown determination to go wherever the need happened to be; actually, because of the war and their own rather indefinite circumstances, their thinking was largely still nebulous, although Africa had at times figured in their conversations. That they were committed to foreign service was sure; to which field was yet to be decided.

Now with the fire of enthusiasm for Africa burning in them, they met with Irvin and Miller and joined in discussion and prayer. It was decided to urge the General Mission Board at its 1918 meeting at Hershey, Pennsylvania, to consider opening work in Africa. The matter was presented; while the board was agreeable to the idea in general, it was as the same time deeply involved in problems which the worldwide conflict had created in the already-established missions in India and China. The following decision was recorded in the board minutes: "We desire to concentrate our efforts, funds and workers upon the work already established; but [we] will accept funds for other fields in case they cannot be secured for work already established."

One immediate outgrowth of the Irvin-Miller visit to Juniata was the formal organization of the intercollege group interested in Africa as the next field of missionary exploration. Mr. Miller was named president of the Volunteers for Africa and Ruth Royer became the secretary. . . .

Meanwhile the war had ended, and the Volunteers for Africa strongly felt that this was the time for action. However, obstacles were manifold and seemingly unsurmountable. The financial prosperity of wartime had been short-lived, and taxes were rising. There was agitation for the General Mission Board to decrease the mission budget. Then, too, India and China were in desperate need for workers who had not been able to go to these fields during the war years.

Undaunted, the Africa group resolved to pray for workers for these other fields and for increased giving to missions so that not only could the work in India and China advance but also their own dedication to Africa could begin to bear fruit. It seemed that these prayers were answered beyond their greatest dreams, for at the 1919 Annual Conference, held at Winona Lake, Indiana, the largest group of missionaries ever appointed in one year was present. Furthermore, in a major address, Dr. T. T. Myers did in fact predict the eventual establishment of a Brethren mission in Africa. His address was followed by an appeal from Dr. J. J. Yoder, a member of the board, for "workers in India, China, and Africa."

At the time of the Winona Lake Conference, five members of the Volunteers for Africa were prepared to make application to the board for service in Africa: Mr. and Mrs. Merlin Miller, Stover Kulp, Floyd Irvin, and Trude Mishler. Meeting together, they voted to formulate a statement to be submitted to the board at the August meeting. A committee of three — Kulp, Miller, and Irvin — prepared the following statement, which was then presented to the board:

"Out of love for the church and in harmony with the sentiment for Mission in the Brotherhood as expressed at our recent Annual Conference and with the Forward Movement, we, the undersigned, are herewith presenting our applications for service in the unoccupied portion of the Sudan. We realize that action upon our applications must await the decision of the first more vital question of the establishment of a mission in Africa. . . ."

Then followed the first definite statement made in the direction of opening work in Africa — the proposal of the board to establish this new field "as soon as the proper time seems to have come to do so." Although this expression seemed to the Volunteers to lack force and definite direction, they took encouragement from it and continued to wait and pray. In their eagerness, however, they waited only a short time and then began again to bring pressure for action. Thus it was with great joy that they received the announcement of the board: a deputation of three men — J. H. B. Williams (the board secretary), C. D. Bonsack, and J. J. Yoder — would be sent in 1920 to visit the work in China and India to evaluate the extent of changes which had occurred on those fields as a result of the war. They were to return by way of Africa to investigate the possibility of opening work there.

In July 1920, the journey was begun with visits to China and India as planned. Upon leaving India, Williams became ill; uncertain as to the severity of his sickness, the other two deputation members felt that they should return home at once. Williams, however, insisted that they continue on tour; he felt that he had a sacred trust to report back to the Volunteers, for whom the trip was, in a sense, being made. And so they continued toward Africa. After they reached Mombasa, East Africa, Williams died, a victim of typhoid fever, leaving upon Africa the first tangible symbol of Brethren consecration to the peoples of that great continent.

The news of Williams' death sent a mighty challenge across the sea to the waiting Volunteers for Africa who were now more determined than ever to take up their work where his life had been given. Thus was the die finally cast. This, in reality, was the first birth pang of the Church of the Brethren Mission in Africa.

During the winter of 1921-22, Stover and Ruth (who had been married in June 1921 and who were in the pastorate of First church, Philadelphia) were in contact with Dr. Kumm of the Sudan United Mission.

He was invited to speak at First church, and Stover had opportunity to talk with him, telling him of their concern over the delay which was keeping the door of Africa closed to them. And they sought his advice. Although he, not being Brethren, was unable to offer them any concrete hope, he did suggest that they seek a group of prayer-partners — forty men and women of their acquaintance who were interested in missions and who would be willing to pray daily for one definite thing: that Ruth and Stover would be serving in Africa before the end of the year (1922). Such a fellowship was formed in the spring of 1922. Stover later termed that prayer fellowship one of the greatest experiences of his life.

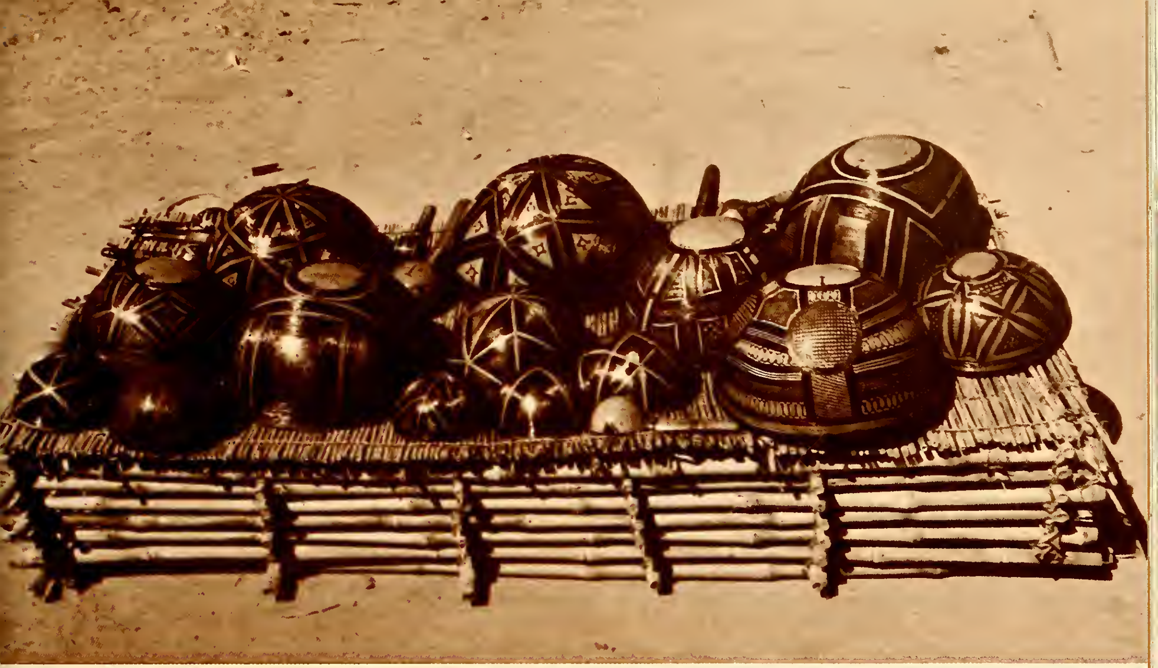
It seemed, indeed, that the work of the Holy Spirit was evident at once; from that time on, events moved rapidly toward the coveted end. In April, Stover met with the executive council of the Sudan United Mission. At this meeting, which had been arranged by Dr. Kumm, opportunity was presented to Stover to go to Africa under the S.U.M., later to be transferred to the Brethren work there, should such work be established in the future. While Stover and many others within the Church of the Brethren were reluctant to see our first missionaries to Africa go out under non-Brethren auspices, they felt more than ever the need of the hour in Africa. And so at the April meeting of the Southeastern District of Pennsylvania (Stovers' home church district), a petition to the General Mission Board was drawn up. It included a request for the money necessary to send Ruth and Stover under the S.U.M. and, if this were not possible, at least board sanction for their going.

In May, Stover was ordained to the office of elder by First church and was asked to consider serving there another year. With Africa so much on his heart, however, he found it very difficult to imagine another year in the United States, regardless of the joy he had derived from serving this congregation. Through the inspiration of the Partnership of Prayer, and from the recent opportunities offered by the S.U.M., his hopes had crescendoed. With each passing day it seemed that he could bear the uncertainty no longer. Yet on into the summer of 1922 negotiations went back and forth, and still the two were waiting.

Meanwhile, one of the earlier Student Volunteers, Albert D. Helser, after his graduation from Manchester College, continued his interest in Africa as a new mission field for the Brethren and had begun his preparation for service there by attending a course in tropical medicine for laymen given at Livingstone College in England. While in London, he had procured valuable information concerning a likely field for the Church of the Brethren in Africa. He had been granted an interview with Sir Hugh Clifford, then the governor-general of Nigeria. In the interview the governor expressed interest in the missionary aspirations of the Church of the Brethren as they concerned, in particular, education in Nigeria, and indicated that our mission would be welcome there. While this was not a formal grant of permission for the Brethren to enter Nigeria, it was greatly encouraging to Albert, and he returned to the US with the news.

Stover's investigations through Dr. Kumm, who had visited Nigeria several times, substantiated Helser's findings. They then went on to agree upon a district in northeastern Nigeria.

There was by this time sufficient pro-Africa sentiment within the higher echelons of the church to bring the matter to a climax. At the Annual Conference at Hershey, Pennsylvania, in June 1922, the General Mission Board presented four workers for Africa. These four — Ruth and Stover Kulp, Albert Helser, and Lola Bechtel (soon to become Mrs. Helser) — were approved. In September the board commissioned Stover and Albert to go on ahead to select a field, with their wives to join them later. With this momentous decision made and the suspense of four years of waiting at last in the background, these four exuberantly began making concrete plans. There were still details to be settled, including the exact area of Nigeria to which they would go; but these matters they left to the board, who, in sending them, was demonstrating an unprecedented step of faith. ☐



A collection of prize-winning calabashes

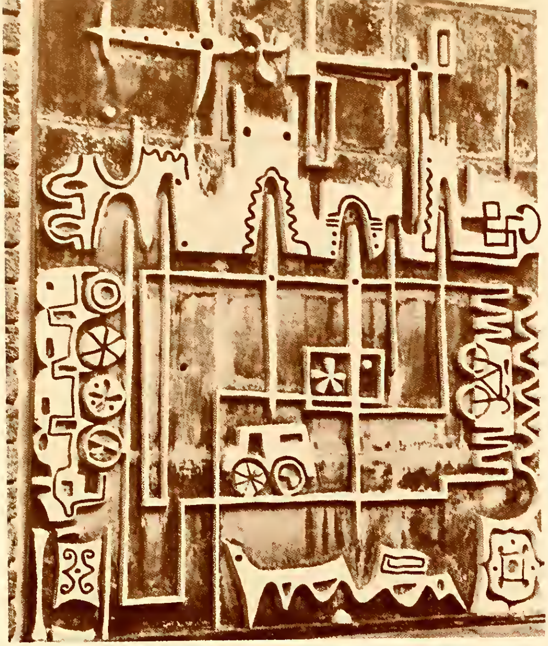
CREATIVE NIGERIA

Arts and crafts in Lardin Gabas: Both beautiful and useful

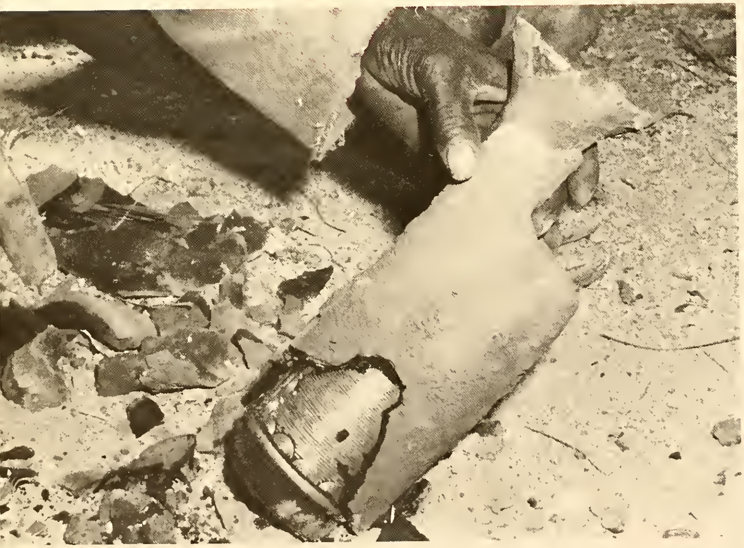
"Art and craft work in Nigeria can be classified in two general categories," writes Gerald Neher in *Lardin Gabas: A Land, A People, A Church,* a volume being released this spring commemorating 50 years of the Brethren presence in Nigeria. Airport art, the kind of work tourists can readily buy from the Hausa traders in every large town but not generally in Lardin Gabas, has little utilitarian use or artistic value. And it contrasts sharply with the work of Lardin Gabas artists and craftsmen whose products are more than "art for the sake of art." Mr. Neher notes, "All members of society are consumers of works of art, and the evaluation of a piece of art is not left to a few critics."

Artistic expressions in grasses, wood, clay, and metals, and the creation of elaborate hair styles and designs on gourds or calabashes abound in Lardin Gabas. Women decorate gourds by burning into the dried rind ancient and symbolic markings shared with generation after generation in the oral tradition. Sometimes natural dyes rubbed into the smooth, unburnt surface enhances the patterns on the bowls and spoons made in this way. The visitor will discover in the Mubi market area brass knives, sheaths, bowls, and bracelets cast by the *ciré perdue* method. Craftsmen mold a design in beeswax over a clay core, then surround the wax with more clay, leaving a small hole. When the clay dries the artist removes the wax with heat and pours molten brass into the cavity.

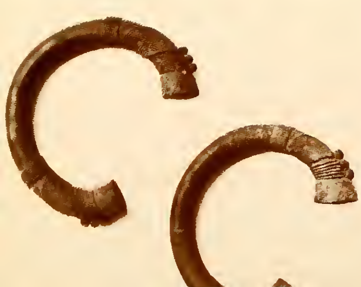
On the following pages readers will find a collection of photographs illustrating some of the artistry that characterizes Lardin Gabas.



Traditional house sculpture and contemporary motifs blend on the front of Zaria's post office. Though not in Lardin Gabas, the design characterizes change

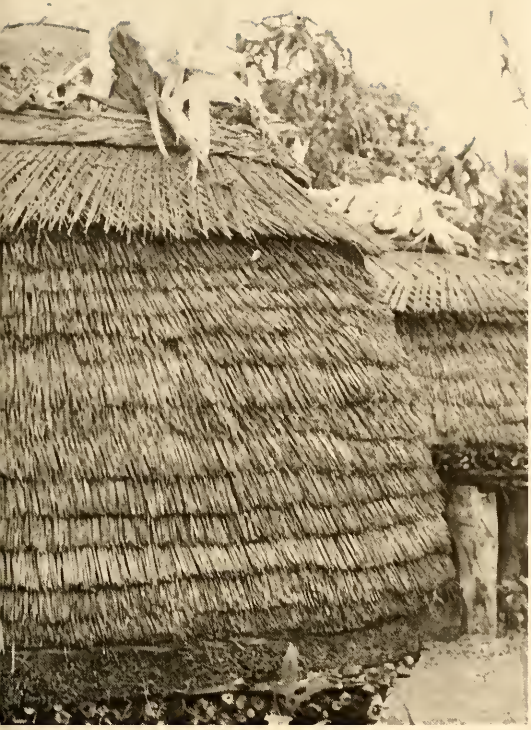


Casting brass in a clay mold — the "cire perdue" method

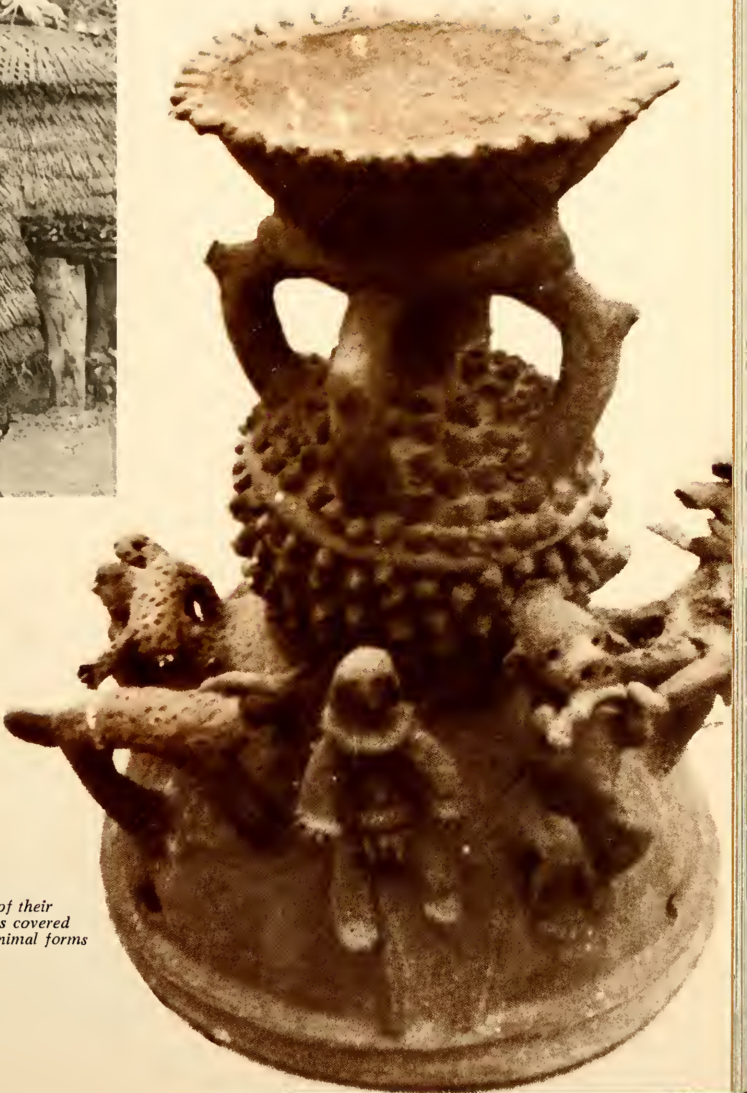


Brass bracelets made by the cire perdue method and used as part of a bride price in old times in the Bura area

Every man is expected to weave grasses for a house roof or, at left, a grain bin roof



Every woman participates in creating the hair styles of her ethnic group

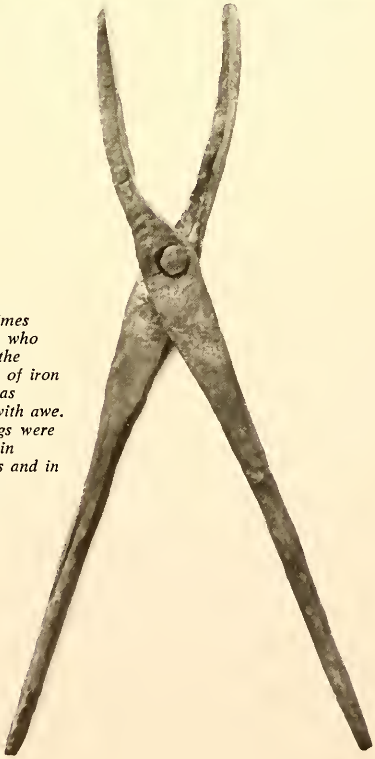


The Fali place on the pinnacles of their conical roofs elaborate clay sculptures covered with stylized human and animal forms

Rhythms of drums can signal emergencies or call a group to dancing; below, a wood carver creates a hoe handle with an adz

Weaving of basket from grasses

In early times the person who possessed the knowledge of iron working was regarded with awe. These tongs were used both in ceremonies and in smithing



Lardin Gabas: The view from within

A former Brethren pastor, in Nigeria as a teacher and not a conventional missionary, sees things in a different fashion. Not objectively perhaps, but differently. He gets invited to church meetings since he is a reverend-in-residence, and he hears a lot of comments from pastors, students, laymen. What does he hear?

A sharp and surprising impression comes through when one sorts out the main distortions of culture shock and differences of custom and language. The impression is that of a Nigerian church facing the same problems as the church in the United States. In Nigeria the change may be more sudden and the preparation for it less, but when the differences between America and Nigeria are put in perspective, the similarity can only be described as shocking. The words come back over and over with a dawning sense of familiarity: We are losing our youth. We are not training leaders. Our leadership doesn't understand local problems. We've lost our evangelism. Our stewardship is weak. We have a generation gap. All our money goes into maintenance. At the base of it all, human frailties play too large a role in the Body of Christ.

When the shock wears off, the effect is heartening. I am no longer a missionary, a savior, and enlightener. I am a fellow human being in a sister church, our hopes and heartaches are the same, and we are brothers. I am convinced that this awareness is essential to understanding the Nigerian situation, and our own.

by Alan Kieffaber

John Guli

Midway between the mission stations of Lassa and Mbororo, on the main intersection of the gravel highways, is John Guli's house. Frequent radio messages say, "Leave the mail at John Guli's," or, "I'll pick you up at John Guli's," indicating the central position John occupies in his church and community.

Since 1970 John Guli has been translating the New Testament for the Higi people. But the goal of "a chapter a day" is often upset by other demands on his time. Members of the community come to him for advice. As an ordained layman trained at Kulp Bible School and the Theological College of Northern Nigeria, he performs many ministerial tasks for the dozen congregations within bicycling distance. He has a wife and six children.

Though scarcely 30, John is a formidable force, radiating and generating optimism and enthusiasm wherever he goes. But his optimism does not preclude an acute awareness of the church's problems. John's list of concerns does not strike one as being at all unique to Nigeria.

Problem: evangelism. "How shall they hear without a preacher?" And how shall there be preachers without committed candidates and funds for their training?

Problem: stewardship. "The workman is worthy of his meat" (or at least his guinea corn!). How can a man serve cheerfully and well without receiving enough compensation to feed his family?

Problem: service motive. "Materialism is creeping in," says John Guli, "and it's hard to find men who are free from selfish motives and willing to venture out."

Problem: unity. "The problem of tribalism" and "the need for emphasis on brotherhood" sum up for John Guli the most serious obstacle facing the church in Nigeria. He is aware, as are many of his fellow churchmen, that this hurdle must be overcome before the other tasks can be seriously approached. For John, completing the Higi Bible will be a major step, enabling nearly one third of the church's members to read the scriptures in their own language.

The need of the Nigerian church, like the Corinthian church before it, is to unite its factions and submerge its differences beneath the call of a universal Lord. Beyond that are the tasks of finding capable and committed leaders, building a stewardship base to train and educate them, and, from there, deepening the discipleship of the existing church and expanding it "into all the world" of northeast Nigeria.

Mamadu K. Mshelbila, perhaps more than any other Nigerian churchman, stands with his feet in two worlds. With the mark of his clan etched on his broad face, he is closely related to an old royal Pabir family (in the Western part of Lardin Gabas). Yet in 1973 he is at once the first Nigerian principal of Kulp Bible School and the chairman of the 19,000 member Nigerian church. His challenges at a school in the opposite (eastern) end of the district and as the head of a church with many tribal faces is enabling unity to emerge from the pressures of tradition and the pell-mell rush into the modern era.

Though not yet 40, Mamadu does not lack experience. Like many church leaders, he was first drawn to education, Christianity, and church work by a medical problem, which brought him early in life to the Garkida hospital community. His training is all so typical of his generation: begin primary school, then teach in the lower classes, advance a few years, then teach some more. So, to Waka Teachers' College and a teaching certificate, after which he also followed the channels to become an ordained minister. When in 1964 he was appointed headmaster at Garkida, the oldest and largest Christian primary school in the mission area, he had served as preacher, village evangelist, officer in Boys' Brigade (similar to Boy Scouts), and member of several church committees. He left Garkida to attend the Theological College of Northern Nigeria for four years. When coming to KBS in 1972, he brought not only this broad cross-section of experience, but also a family of eight children.

Mamadu K. Mshelbila

Predictably, however, the breadth of Mamadu's experience necessarily limited its depth — just one of Nigeria's leadership problems, as Mamadu sees it. "In the past, both expatriates and Nigerians have had a vague fear that Nigerians could not handle responsibility well. This fear is to our mutual shame." This mistake is being corrected, but the image is there. Now budding rapidly, young leaders are thrust into learn-as-you-go situations. For the most part, they welcome it. For Mamadu it's a well-established pattern.

Other concerns subtly nag at leaders like Mamadu. "Will there be a continuation of real friendship and fellowship with the overseas church, as the expatriates gradually phase out?" Implicit is a fear that the shaky financial structure will collapse if overseas support is withdrawn too soon. What is "too soon?" The "schedule" of withdrawal, much discussed but little clarified, is a touchy subject on both sides of the water. Mamadu points to cases where individual stations or entire programs have disappeared under such circumstances. The present World Ministries Commission pattern of personnel termination and budget tightening combine with the Nigerian struggle for a sound base of money, leadership, and unity to make this concern a real one.

Disunity, also a touchy subject, looms large in everyone's mind. "But unity, brotherhood, and mutual understanding *must* come to the church," says Mamadu. "When these are present, then problem solving will be easy; maturity and self-sufficiency will develop naturally." This sounds glib until one considers how often similar words are said of "mission" situations and areas of conflict stateside, and in the church at large. Mamadu definitely includes the US church in his three-point goal. He feels the Nigerian church would be as severely crippled by a premature break with the "parent" church as by a schism among the Nigerian factions.

It is Mamadu's hope that his leadership will be sufficient to guide the Nigerian church through this turbulent period of misunderstanding and fracture, to a higher plane of spiritual and organizational maturity. For him, a return to the roots of the faith is essential, as an anchor amid the waves of less worthy loyalties. He covets the prayers and the continued support of his "brethren" in both Nigeria and America.

Malam Nvwa Balami often feels like a square peg in a world of round holes. A dedicated teacher and pastor, he is one of the Nigerian churchmen caught in the pincers of past and future. A slight man with a slight physical handicap, he has nonetheless earned the respect if not always the agreement of his brethren.

"My first ambition has always been to teach, and to serve wherever my church needs me." This double-barreled approach is directly to the point of Nigeria's need. Desiring to do more than teach children, Nvwa left his post as headmaster of Marama primary school and became an evangelist in the surrounding villages, convincing the government people that Bible should be added to the "3 R's" in the program for illiterate adults. A long string of churches now surrounds Marama.

Nvwa early perceived the need for sound theological education in the nascent Nigerian church. He got church assistance to attend the Theological College of Northern Nigeria, the first Lardin Gabas man to do so. He then assumed charge of the church at Waka with its thousand members in school and surrounding community. He stayed at this work for five years, stressing education and pastoral counseling in every mud hut, teacher's house, and dormitory room.

Had theological education come too soon? Nvwa resisted the district's request that he move to Kulp Bible School after one year, maintaining the importance of his ministry at Waka. In majalisa (district meeting) he suggested that pastors wear robes to dignify their office and eliminate concern for clothing. Years ago this idea was regarded as impertinent and status seeking. But for the 50th anniversary celebration, all the ministers will have robes. At TCNN, Nvwa learned an appreciation of music and form in worship, but at home he was told that his ideas should be reserved until more people shared his training. This

Nvwa Balami

bothers him very much because he sees in it a crisis in leadership, the church's most immediate obstacle. Nvwa notes the men who have been to TCNN and those who are there now. Will their ideas be accepted? Will they be regarded as threats by less-trained church leaders? Mamadu and John Guli have found a place in the church structure, but how many will? Some are already deciding that there is no future for the "educated" man in the church, and are turning elsewhere.

Nvwa's own case illustrates. Leaving Waka because of differing views on church-sponsored education, he is now teaching Bible at Waka Secondary School. But since the school cannot recognize his nondegree certificate from TCNN, his salary is minimal. Thus he finds himself on the fringes of a church he wants to serve, yet lacking in credentials to assume the position of a qualified teacher. In Nigeria, it is difficult to find the money to go back to school, especially for a man with five children and responsibility for other relatives. If he saw changes on the way, Nvwa might be more optimistic about the present.

The first to confess his own sensitivity to reproach, desire to advance, and the pressure of ethnic loyalty, Nvwa insists the church must rise above these. "We should not see shameless manipulation within the church. The meaning of Christ is the opposite of self-interest and family loyalty." The church must reverse the trends of shrinking membership, caution in evangelism, conflict of interest, and failure to attract and make a place for potential young leaders. The solution he sees is better education — for worship and ministry, for administration and evangelism, and for weaning the church from divisive infighting.

Nvwa would admittedly like to be in the vanguard of the new church, not as an officer but as a teacher of ministers in Lardin Gabas. Perhaps he has alienated himself from the support he needs. Does the church need him? Is education one of its priorities? Does it want to be healed from its crippling infirmities? Nvwa is caught with his church in these dilemmas.

"I'm getting too old to learn Greek," Nvwa smiles wryly, "but there are still some possibilities, and in or outside the church, something will open up." ☐

Dawn glistens on the grasses

We are awake.
Sleep is still in our eyes,
but at once on our lips
shall be your praise.
We glorify, praise, and adore you.
We — that is, the earth,
the water, and the sky;
that is, the grasses and bushes and trees;
that is, the birds and all the other animals;
that is, the people here on earth.
Everything that you have created
enjoys your sun
and your grace
and becomes warm in it.
Dawn glistens on the grasses.
Mist is still hanging in the trees,
and a soft wind
promises a fine day.
Should we not enjoy everything
that you have created?
We are meant to.
That is why we are so joyful
this dawn,
O Lord.
Grant that the hours and minutes
do not slip away in our hands,
but that we live in your time.
Amen.

From *I Lie on My Mat and Pray,* edited by Fritz Pawlzik. Copyright © Friendship Press, New York, 1964. Used by permission.

The church of Jesus Christ in Africa is a powerful living stream, taking its color from the native soil

No east, no west

In Cincinnati, Ohio, last June delegates of the 186th recorded Annual Conference paused to recognize and to celebrate the deep, rich fellowship relationship which exists between the Church of the Brethren and its sister church in Nigeria, the Eastern District of the Church of Christ in the Sudan, sometimes called *Lardin Gabas* by Brethren who have kept an attentive eye on the church which has developed out of Brethren mission work.

Recalled were the memories of those church leaders, both Nigerian and missionary who had labored side by side for nearly a half a century to make Christ known and to discover God's will for his people in a complex and changing world. Celebrated was the fact of Lardin Gabas being a church in its own right, now walking its own road, ordering its own life and exercising autonomy in matters of its own polity and program.

After the moments of recognition and celebration a delegate from a rural church in Northern Indiana came to me and shared what had been in his mind and heart that day. He said, "Last summer my daughter was married and I was torn between the feelings of joy and sorrow. Today I felt the same thing . . . sorrow for the loss of our mission and the joy in knowing a new church lives in Nigeria."

I've reflected on that comment many times over the last several months because he was able to articulate some of my own mixed feelings and, I suppose, the feelings of many who were in Cincinnati that day. It has helped me to come to understand that in all of life, relationships are constantly changing. Things do not remain the same. But that does not automatically mean a close relationship will cease nor that separation must occur. The bonds of love and fellowship among friends can increase and endure the natural pattern of life which brings constantly changing relationships.

I like to think that the Church of Jesus Christ is like a powerful, living stream which flows into and through all the nations of the world, giving of itself to enrich the people and transforming the land, bringing from and depositing in each place something of the soils and chemical wealth it has picked up on its way. But at the same time it adapts itself to the shape and the features of each local landscape, taking even its coloring from the native soil.

That is what had happened in Nigeria. And so, today it's true that some persons in Nigeria are very happy to no longer feel they are members of *our mission*. They rejoice that they have come of age. They are grateful they are members of God's church, of a church which has an unmistakable stamp of Nigeria upon it.

It's also true that there are fewer missionaries serving in Nigeria today and that a Lardin Gabas pastor told me that "three years are enough for most missionaries to train us." But the same pastor said he and his colleagues will continue to welcome some fellow Christians from India, the United States, and other countries to come as guests and co-workers to struggle together in building and strengthening the church.

As I reflect on the mission strategy of the Church of the Brethren which has constantly sought to call people into discipleship and then into local fellowships called congregations, and then into national churches, it becomes clear that this is the natural road for growth and maturity, for selfhood and responsibility. It has allowed persons in Ecuador, India, and Nigeria more and more to free themselves from various forms of dependency and allowed them to discover who they are, to decide what they wish to become and to define their own destiny in and through the Church of Jesus Christ.

This strategy of mission has also done one other thing. It has fostered deep, abiding ties between the Church of the Brethren and our sister churches in other countries. Ties which will not be severed by changes in relationships because these ties will continue to bind us in a partnership of sharing of resources, personnel and continuing fraternal visits and dialogue. I believe the day is now here when a co-worker from a sister church could serve in a local congregation of our denomination as a pastor — preaching God's word, leading worship, baptizing our youth, marrying our loved ones, burying our dead. A wild dream? No, just a maturing of relationships as the bonds of fellowship grow in the years ahead.

The delegate from Northern Indiana expressed the mixed feelings we all feel. But we've sung too long *In Christ There Is No East Nor West* to believe a change in relationship will sever the ties that bind us in Christian fellowship. ☐

by Joel K. Thompson

Graduates gather at Waka School for their 1972 commencement

From Uganda, the Sachedinas: "We are happy to be alive"

Top, the six Sachedinas, from left, Azeem, Shenin, Zahir, Mrs. Sachedina, Moezali, Mr. Sachedina; below, the family finds that Shantilal Bhagat of the General Board staff speaks Gujarati, their home language. The father and older boys speak English

Azeem Sachedina, his sister Shenin, and their two brothers, Zahir and Moezali, do not look like young folk who have been through a nightmare.

They speak happily of seeing Northern Illinois snow for the first time, and their appetities are hearty even for unfamiliar foods.

But the four, along with their parents, were among 75,000 Asians living in Uganda, East Africa, who were stripped of money, possessions, and even citizenship and ordered expelled last November by President Idi Amin and his forces.

Service agencies and denominations, including the Church of the Brethren, continue resettling efforts for the 1,000 exiled Asians being admitted to the US.

Sponsoring the Sachedinas is the Boulder Hill Church of the Brethren in Illinois, whose Koinonia Group II answered yes to a call for help in refugee resettlement from Brethren Service in New Windsor, Md.

Amin's 90-day deadline is well past. And the Sachedinas speak fearfully of what might happen now to any Asians who remain in Uganda. Azeem, 16, told horror stories of Asian officials being shot indiscriminately by Amin's soldiers, who had powers of arrest and harrassment. Other stories filtered through news channels — the confiscation of property, the robbery by soldiers of Asians on their way out of the country, the harming of women and children. The Sachedinas feel fortunate to have escaped with their lives.

The Sachedina family, originally from Gujarat State in India, had been in Uganda since 1923. Mr. Sachedina was born, reared, and educated in Masaka, 80 miles from Kampala, the capital. Soon before the Amin purge of Asians, he had given up his grocery store in Masaka to sell insurance. The older boys, Zahir and Azeem, were both in school, the latter preparing soon to take examinations which would show his readiness for further schooling.

But in August the turmoil and confusion began.

During verification Mr. Sachedina lost the citizenship papers it had taken him three years to get after independence. He stood in mile-long queques, called embassy after embassy in the search for a country that would accept his family, only to be turned down. Undaunted, he called them all again, finally receiving permission to enter the United States.

The long trip to Entebbe Airport, the confining wait near Rome at the International Center for final clearance, arrival in New York on empty stomachs, deplaning at last at O'Hare Airport near Chicago where host families from Boulder Hill were on hand — so the six Sachedinas left the town where they had lived all their lives to come to Illinois and the Boulder Hill section of Aurora.

In their escape from Uganda the Sachedinas were allowed to bring their clothing, $150 in British currency, and a few cents in Uganda currency.

Azeem confirmed news reports of the meaning of the expulsion of Asians from Uganda: Dominance for generations of industry and commerce there reinforced a deep distrust for the Asian minority who were supposed to have owned several million dollars worth of property, industries, and commercial interests. Amin, in fact, labeled the Asians "economic saboteurs," calling his expulsion order one of the steps in "Africanization" of Uganda. The Sachedinas are pessimistic for the safety of Asians who fled to other East African nations, where the mood is much the same as in Uganda — intolerance of Asians.

Now in the United States, the Sachedina family faces the problems of resettlement: for the children, adjusting to new schools; for the parents, making a home in an unfamiliar city. They hope for a reunion with Mrs. Sachedina's sisters who went to Canada in the expulsion period.

Azeem smiled when I asked if he and the others were finding resettling difficult. "We are simply happy to be alive. The people in Boulder Hill have been very kind. We have a lot of friends right now."

Brethren welcome 58 Asians in resettlement efforts

Seventeen congregations of Brethren have said yes to the Church World Service call for sponsors of 58 stateless Uganda exiles like the Sachedina family.

And 70 congregations were willing to take on the responsibility of refugee resettlement.

Those were the reports in December, about six weeks after the Nov. 8 deadline by which President Idi Amin said Asians living in Uganda must leave the country or face incarceration in concentration camps.

The 58 persons — more than twice the number assigned to the denomination — represent one third of those placed by CWS, the agency that carries relief, rehabiliation, and development responsibilities for the National Council of Churches of Christ. CWS is one of seven agencies in the US involved in resettling Uganda refugees.

"Even congregations who have participated in the past in refugee resettlement — with all its problems — are volunteering to be part of the effort this time," commented H. Lamar Gibble, peace and international affairs consultant for World Ministries Commission, noting the positive nature of Brethren response.

And Church World Service is pressing for the admittance of more Uganda exiles.

In a cable to the President, the Secretary of State, and the Attorney General, CWS officials expressed appreciation for "US action parolling 1,000 Ugandan Asian expellees" but noted concern for the many families who have been separated or who remain in refugee camps in Europe.

The cable concluded by asking the State Department to consider admitting 1,000 additional Asians expelled from Uganda and to provide for family reunion whenever possible.

H. McKinley Coffman, director of centers and immigration services for the Church of the Brethren — the person with major responsibility in the resettlement effort — believed that the ease with which Asians were expelled from Uganda may encourage other nations to remove expatriates.

Church of the Brethren congregations participating in placing Uganda's exiled Asians include:

Westminster, Md., church; Rock House church, Hatfield, Ky.; Linville Creek church, Broadway, Va.; Boulder Hill church, Aurora, Ill.; East Fairview church, Chiques church, White Oak church, all Manheim, Pa.;

Lincolnshire church, Fort Wayne, Ind.; Lititz, Pa., church; Lancaster, Pa., church; Conestoga church, Leola, Pa.; Woodbridge, Va., church; Heidelberg church, Myerstown, Pa.; Ephrata, Pa., church;

Warrensburg, Mo., church; Center church, Louisville, Ohio; and Palmyra, Pa., church.

In other developments, Brethren congregations expressed interest in placing refugees from Haiti as well. But Haitians arriving in the US expressed a preference for resettling near relatives in Miami and New York, where Brethren would be unable to offer assistance.

About ten Haitians are being placed in these areas from the New Windsor Service Center, according to McKinley Coffman.

Resources for Lent and Easter

I'm interested in materials described in Resources on page 40. Please send items in quantities I've specified below. Bill me for the cost plus postage and handling:

______ The Hunger of the Heart, $2.95
______ In Place of Sacraments, $3.25
______ A Feast for a Time of Fasting, $2.95
______ The Expanded Life, $3.25
______ The Substance of Faith and Other Cotton Patch Sermons, $4.95
______ Trying to Be a Christian, $4.95
______ The Old Law and the New Law, $1.95
______ How to Talk to God When You Aren't Feeling Religious, $4.95
______ Steps to Prayer Power, $1.95
______ Nobody Else Will Listen, $3.95
______ Easter Story for Children, $2.75
______ Easter, A Pictorial Pilgrimage, $7.95
______ Life in Christ, $1.95
______ Your Child and Religion, $5.95
______ Young Readers Book of Christian Symbolism, $3.95

Name ______________
Address ______________
City ______________
State ________ Zip ________
Congregation ______________

Mail to The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120

Liberating the Word: The 187th gathers in Fresno

Thinking of a vacation in June? Fresno, Calif., has all kinds of attractions to offer. It is within easy driving distance of three national parks featuring such spectacles as Yosemite's granite peaks and waterfalls, Sequoia's towering trees, and one of the highest mountains in the US. Sportsmen and campers, not to mention the ordinary sightseer, will be tempted to plan all the expeditions their vacation budgets can support.

But Fresno will have — in addition to an appeal to the tourist — something of unique value for Brethren who journey there for the church's 187th recorded Annual Conference this June. With a strong focus on evangelism the program this year will encourage delegates and members to "Liberate the Word." Among the persons scheduled to give leadership in major sessions are Moderator Dean Miller, Glee Yoder, Harold S. Moyer, and Bishop James Armstrong, Methodist churchman from Aberdeen, S.D. Leading the daily Bible study sessions will be Robert Neff, Patricia Kennedy Helman, James S. Flora, and A. J. Klassen, dean of the Mennonite Brethren Seminary in Fresno.

One evening session this year will be given to an appropriate recognition of the 50th anniversary of Brethren work in Nigeria. And, as in recent years, the varied offerings of Insight sessions and other sectional meetings will provide something of value for a kaleidoscope of interests.

But the chief purpose of the Conference — and the one which will likely force delegates to do their vacationing before June 26 or after July 1 — is to deal with concerns, decide on policy, point direction, and elect responsible leaders for the Brotherhood. Subsequent issues of MESSENGER will call attention to committee reports and proposals as well as new queries that will come before the

Field workers in arts, race engaged by General Board

Two field workers are available throughout 1973 to render specialized assistance to congregations and districts in the areas of the arts and race education.

Mary Ann Hylton, Frederick, Md., is the resource leader in the arts and Tom Grahan, Goshen, Ind., the consultant in race education. Both are working under the Parish Ministries Commission of the General Board.

Mrs. Hylton, who heads the Association for the Arts in the Church of the Brethren and who was instrumental in its founding in 1971, began Jan. 1 conducting workshops in the eastern churches.

In her efforts Mrs. Hylton seeks to help congregations accept and understand the visual arts as authentic media for the expression of the Christian faith by individuals and by groups.

Various approaches are used, in a wide range of media, directed to worship committees, church school teachers, special interest groups, or entire congregations. An exhibit of art by local members during the workshop or as a follow-up step is encouraged.

Mrs. Hylton was founder of the art school at the Frederick Church of the Brethren and its widely-attended Festivals of the Arts. She also has coordinated several art shows which toured congregations and Annual Conference.

The visual arts workshops are part of the General Board's program in worship and the arts, for which Wilfred E. Nolen is consultant.

Mary Ann Hylton; Tom Grahan

Mr. Grahan began as a consultant in race education in October, working with the Fund for the Americas program. According to Mr. Nolen, who also is FAUS coordinator, the basic strategy in employing Mr. Grahan is to expose interested Brethren to a minority person "who in his blackness, his understanding of whiteness, and his educational skills" will help persons grow in racial understanding.

A native of Panama, Mr. Grahan has been associated with the Goshen City and Union Grove congregations and Camp Mack in Indiana. He is also a graduate of Indiana's Goshen College and Ball State University.

While teaching speech at Ball State, he became keenly interested in the misconceptions he commonly heard about black culture. He views his present assignment as an opportunity to help dispel the myths about race relations in America today, and to help the Church of the Brethren focus on the insights and commitments of its founders and of the gospel.

Inquiries about either Mrs. Hylton's or Mr. Grahan's services may be addressed to Wilfred E. Nolen, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120.

sessions of the delegate body in Fresno.

Fresno is a city of about 180,000, located in one of the richest agricultural areas in the world. Many of the facilities of its spacious Convention Center will be available for Conference programs and activities.

New Governing Board guides revamped National Council

In the ninth and final General Assembly of the National Council of Churches, delegations from 33 Protestant and Orthodox communions revamped the Council's plan of organization and elected W. Sterling Cary as its first black president.

Among other officers elected was one Church of the Brethren executive, Joel K. Thompson, who was named vice-president of the NCC General Board and chairman of its Division of Overseas Ministries.

In accord with the new plan of structure, the National Council's triennial General Assembly is discontinued. From now on basic policies will be determined by a 347-member Governing Board which will convene twice a year.

Preceded by more than two years of study, the new structural plan was adopted with minor amendments and long debate in December at the General Assembly in Dallas.

Membership on the Governing Board will include delegates from member denominations, of which six will be from the Church of the Brethren. The delegates are to be selected on a quota system aimed at empowering minority group representation: approximately one half laity, one fourth women, and one eighth persons under 28 years of age. Further, the delegations are to reflect the racial and ethnic variables of their constituencies.

The Governing Board will hold the power in both budgeting and programming. The NCC's work will be organized around sections and units of the new board, with each member assigned to a section. A new unit, one on justice, liberation, and development, was added to the plan by delegates in Dallas.

In an uncontested election, United Church of Christ minister W. Sterling Cary, 45, a New York-area executive,

underlines

NICARAGUA RESPONSE ... Funds up to $25,000 and personnel as needed were designated by the Church of the Brethren General Board for ministries in Nicaragua following the massive earthquake destruction late in December. Contributions to the Emergency Disaster Fund may be sent to the General Board at 1451 Dundee Avenue, Elgin, Illinois 60120.

PEOPLE YOU KNOW ... Memorial services were held Jan. 2 at La Verne, Calif., for *Harry K. Zeller Jr.*, 57, widely recognized as one of the most gifted preachers in the Church of the Brethren. The former pastor at La Verne and at McPherson, Kan., and Elgin, Ill., moderated the 1963 Annual Conference and was a long-time officer of the General Board. Since October 1971 he was administrator of Pilgrim Place, a home for retired Christian workers, at Claremont, Calif. He was a victim of cancer.

Former Ecuadorian missionaries *John and Estella Horning* left Jan. 2 for Lassa, Nigeria, to assist in the expanding medical program, Lafiya. Recently reassigned on the field were *Ralph and Florence Royer*, formerly of Waka Schools, now houseparents at Hillcrest School, Jos.

On six-week assignments at Castaner, Puerto Rico, are two Indiana physicians, *D. Stanley Houser* of North Liberty and *Homer L. Burke* of Milford. Dr. Burke and his wife, now retired, were among the earliest Brethren missionaries in Nigeria, arriving there in 1924.

Available for addressing Brethren groups on China is *Dennis Rock*, who spent three weeks with a tour group on the mainland late last year. He may be reached at R.D. 2, Box 118, Hershey, Pa. 17033 (717 367-5518).

Noteworthy: *Elaine Sollenberger*, Standing Committee delegate whose reflections of the 1972 Annual Conference appeared in the August Messenger, is the new president of the Everett Area School Board in Middle Pennsylvania. . . . *Guy N. Hartman*, Garrett, Pa., former superintendent of schools in Somerset County, was honored by the Meyersdale congregation for 60 years in the ministry. . . . For *Arthur L. Warner*, pastor of the Selma church in Virginia, 50 years in the ministry was marked not only by church recognition but by the Cub Scouts for his years of leadership in Scouting.

CONGREGATIONAL COLLAGE ... Dedications, *La Porte church*, Northern Indiana, sanctuary and addition, Oct. 8; *Center Hill church*, Western Pennsylvania, addition, Oct. 22; and *Tire Hill church*, Western Pennsylvania, education wing, Nov. 12. . . . The *Worthington church*, Reading, Minn., in November joined congregations withholding the excise tax on their telephone bill, in opposition to the Vietnam war.

TRIBUTE TO FOUNDERS ... Approaching its 75th year, Elizabethtown College in Pennsylvania named units of its new living/learning complex for four men instrumental in the founding of the college in 1899: *I.N.H. Beahm*, *George N. Falkenstein*, *Samuel H. Hertzler*, and *Jesse C. Ziegler*. The main lounge of Founders Residences, designated The Continental Lounge, is dedicated to *Mr. and Mrs. Horace E. Raffensperger*, alumni and founders of The Continental Press.

was named NCC president for a three-year term. He succeeded Mrs. Cynthia Wedel of Washington, D.C.

Following the election Mr. Cary told the press he felt "social conditions in this country at present make it necessary for racial and ethnic groups to develop separatist strategies for accomplishing their goals."

Mr. Cary added, however, that "instead of solidifying our present divisions I hope we can quickly move to a period when caucus politics no longer will be needed and we can again come together. Ultimately separatism is a contradiction of God's plan."

Prayer (Offered at the Ninth General Assembly, NCC, December 7, 1972)

Lord God,

We've been called to order many times during these days.

By your spirit, order all our callings around the person and message of your son, Jesus Christ.

Lord,

We've made many motions.

By your spirit, move us: so that all our motion bears witness to love for you and our neighbor.

Save us from all substitutes to that motion. Amen.

Earle W. Fike Jr.

Mr. Cary has been characterized as closely resembling the late Martin Luther King Jr., both in appearance and in the conviction that persons of different races must be drawn together.

R. H. Edwin Espy, an American Baptist layman, was reelected to the Council's top executive post as general secretary. He indicated, however, plans to retire from this office at the end of 1973, when he turns 65.

Speakers treating the three major themes on the assembly program were Roman Catholic Bishop Patrick Flores and writer Imamu Baraka, on justice, liberation, and human fulfillment; Fuller Seminary president David Hubbard and Yale University dean Colin Williams, on evangelism and renewal; and anthropologist Margaret Mead, among others, on the stewardship of creation and quality of life.

Bishop Flores described liberation as "the unique task of the church." The son of migrant parents, he said the matter of the liberating message of the gospel not getting through must be addressed not only to questions of Vietnam and domestic issues but to the fundamental division of humankind into the affluent and the poor.

Imamu Baraka, also known as LeRoi Jones, spoke from the context of the Third World movement as he appealed to churches to follow the revolutionary ideals of the gospel for human salvation and support of oppressed peoples.

On evangelism, Dr. Williams declared the time for adversary relationships between liberal and conservative is past. He stressed, however, that sin be seen not only as individualistic in nature but also as corporate, infecting the structures of society as well as persons.

Dr. Hubbard urged that the number one priority of the church today be group and family life, thereby providing security, acceptance, and a power base for renewal and social impact.

On environment and the quality of life, Dr. Mead told delegates "local churches possess tremendous possibilities for helping solve the world's ecological problems." The ecological crisis, she added, offers the church the greatest opportunity it ever had to practice what it preaches.

Delegates met in small groups to project regional strategies directed to the three central themes. For local groups interested in delving into the same issues, new study resources available include a paperback, "To Love or To Perish," on religious concern for environment and human justice, and an array of materials issued by denominational presses.

Official Church of the Brethren representatives to the Dallas assembly included William G. Willoughby, La Verne, Calif., chairman; Charles M. Bieber, Brodbecks, Pa.; John H. Eberly, Westminster, Md.; Harold B. Statler, York, Pa.; E. Paul Weaver, Nappanee, Ind.; and S. Loren Bowman, Earle W. Fike Jr., Ralph G. McFadden, and Joel K. Thompson, Elgin, Ill., delegates; Dean M. Miller, Lombard, Ill., alternate; and Hazel M. Peters, Thomas Wilson, and Howard E. Royer, Elgin, Ill., consultants.

Brethren named in June 1972 to serve on the new Governing Board for the next triennium are Harold D. Fasnacht, La Verne, Calif.; Irene Kohr, Lancaster, Pa.; Arlene May, Timberville, Va.; Harold B. Statler, York, Pa.; and S. Loren Bowman and Joel K. Thompson.

Reconciling, not vindictive, stance urged on amnesty

A call for general amnesty has been issued by representatives of many of the nation's churches for thousands of persons who are in legal jeopardy because of the Vietnam War.

Reconciliation requires creating the possibility of new lives for those Americans hurt by the war in Indochina, asserted a policy statement adopted by the General Board of the National Council of Churches. Cited among those needing help were not only resisters and deserters, but veterans who upon their return to civilian life are ignored and rejected.

Declared the NCC General Board paper: "Healing the lesions in our society left by the war in Indochina will require human compassion and political forbearance. The war was begun despite the protests of a substantial minority of the

American people and continued despite the reservations of a majority. Some young men and women agreed with the majority — that the war was a mistake. Believing that it was also unjust and immoral, they refused to participate in it and thus incurred varying degrees of legal jeopardy. To hunt them down and prosecute them now is to add vindictiveness to victimization, neither of which is a proper basis for imposing criminal penalties and will only increase rather than heal the nation's hurts."

The policy statement, adopted in Dallas in December by a vote of 91 for, 16 against, 5 abstaining, pointed too to the need for reconciliation on this issue within the church. The reconciling love of Christ, the board members asserted, "overcomes mistrust and suspicion and heals hurt and pain."

In support of general amnesty for draft resisters and deserters who are in exile, stockades and prison, or underground, as well as Vietnam-era veterans with less-than-honorable discharge and persons who have committed civilian acts of resistance to the war, the statement continued:

"God alone knows what actually motivates the actions of persons, and few act for one reason alone. Therefore, we feel it unwise to attempt to judge the motives of those to be given amnesty, just as we do not presume to judge the motives of those who were in the armed forces. For instance, we do not believe that draft resisters and deserters deserve different treatment, since the latter would be penalized simply because their convictions may have changed after entering the service, rather than before.

"We view amnesty not as a matter of forgiveness, pardon, or clemency, but as a 'blessed act of oblivion,' the law's only way of undoing what the law itself has done."

The NCC statement put at upwards of 500,000 the number of young Americans to be affected by amnesty policies.

Among NCC-related religious bodies which have enacted policy statements or resolutions on amnesty to date are the United Church of Christ, the United Presbyterian Church in the USA, the American Baptist Churches, the United Methodist Church, and the Lutheran Council in the USA.

letters

CATTLE TO PASTORS?

The Nov. 1 issue of MESSENGER is a good example of a great magazine that is constantly getting better. I trust this will remain true as it becomes a monthly. . . .

Richard Miller's "A Thanksgiving Sampler" is very good. In the part on "Heifer Project Aids Indian Tribes" he states the per capita annual income "barely reaches $2,500, well below fixed government standards for 'poverty level' incomes," using this to justify the entry of Heifer Project on the reservation. I think he must mean per family rather than per capita.

Another item, the Christmas Achievement material, gives the per capita income of the Flat Creek mission as $1,025.

Such average figures are very misleading. Compare: As a pastor for 16 years in the Church of the Brethren my family's per capita income has been about $857 per year! Today it is only $1,640! This is salary plus the value of the parsonage, and I don't really receive full value out of the parsonage.

Perhaps my family and other pastor's families and many families of our congregations are eligible to receive cattle from Heifer Project and aid from our Church of the Brethren mission programs! Yet I am sure most of them would join me in saying we would rather give than receive!

SYLVUS D. FLORA

Rocky Mount, Va.

INFLUENCE FOR PEACE

A feature article and two letters in the Nov. 1 MESSENGER were especially worthwhile. "Amnesty, Yes!" by Leland Wilson has a powerful message for members of the Church of the Brethren. Pastor Wilson quotes the President as being "surprisingly open to the idea of amnesty." Unfortunately the quotation from Mr. Nixon was made more than a year ago when he was not running for reelection. More recently, when he sensed the political issue involved, he said, "Amnesty — Never!" However, maybe he will change his mind again.

If most people who call themselves Christian in America had the courage of their convictions as shown by John K. Flory and Ted Glick, we would not now be trying to extricate ourselves from a disgrace in southeast Asia which President Eisenhower got us into and the next three presidents vigorously continued and escalated. And now a large majority of our citizens have voted to continue in office a man who promises "peace with honor." What honor? Bombing unprecedented even in World War II, napalming, deliberate destruction of the fertility of land, making millions homeless — the list of atrocities goes on and on.

I salute these two young men, willing to undergo imprisonment and fasting for what they know is right. But they represent such a small minority. Most church members say they are "against war, but" — they always have some excuse to justify participation in a particular war. Our ministers should be shouting from their pulpits against the rampant militarism in our country, but they know their shocked parishioners would not long let them occupy the parsonage.

To close on a more optimistic note. Probably all great causes have started as ideas nurtured by a small minority. Maybe there is still a chance for the Church of the Brethren, certainly a small minority, to assume a position of leadership in attempting to achieve a peaceful world. It has often been demonstrated that *one* truly dedicated person can influence profound changes. How much, then, can one really dedicated church accomplish?

RAPHAEL W. WOLFE

San Clemente, Calif.

QUESTION OF OBEDIENCE

MESSENGER and Leland Wilson are to be commended for "Amnesty, Yes!" (Nov. 1, 1972). It is a clear and nearly unconditional appeal for amnesty for all those who have refused to take part in the Indochina atrocity.

In listing the Congressional bills dealing with amnesty, Brother Wilson fails to mention the one by Rep. Bella Abzug of New York. This is, in fact, the only amnesty bill that merits our attention. In granting amnesty to draft resisters as well as army deserters, it is completely unconditional. And as it would only take effect once the war is completely over, amnesty is for Rep. Abzug intrinsically tied to the end of the war as it should be for all of us.

I am disappointed to see the prodigal son story used in relation to amnesty. The older son was obedient and stayed at home while the younger son left home and wasted his resources. Unfortunately this implies that those who left home as one way to avoid fighting in Indochina were disobedient.

As Brethren we stand totally opposed to US aggression in Indochina as well as to all war. We can do no other now than to advocate a total and completely unconditional amnesty and to exonerate all those who have been obedient to the gospel by refusing to participate in war.

Those who are interested in Americans in exile will want to subscribe to their highly informative magazine (6 issues a year, $4). Write to *Amex Canada,* P. O. Box 187, Station D, Toronto, Ontario, Canada.

ALAN JENNINGS

Toronto, Ontario

more

turning points

99th BVS unit

Becky and Philip Barker, of Columbus, Ind., to Caldwell Migrant Ministry, Caldwell, Idaho

Gera Bot, of Schiedam, Netherlands, to Northwest Community Organization, Chicago

G. Laird Bowman, of Boones Mill, Va., to American Farm School, Thessaloniki, Greece

Jane Bowser, of Bremen, Ind., to Fauquier County Community Action Program, Warrenton, Va.

Dorothy and Fred Brandt, of Reading, Minn., to Prentiss Normal and Industrial Institute, Prentiss, Miss.

Susan Brandt, of Lawrence, Kans., to Northwest Community Organization, Chicago

Nancy Chappel, of Lititz, Pa., to Douglas Park Church of the Brethren, Chicago

Jon Cochran, of Lewisburg, Ohio, to Brethren Service Center, New Windsor, Md.

Rowena Fike, of Midland, Va., to Child Day Care Center, Plymouth, Ind.

Naomi Harpest, of Allison Park, Pa., to Kinder in Not, Malteserhof, Germany

Deborah Joice, of Defiance, Ohio, to Douglas Park Church of the Brethren, Chicago

Andreas Kamper, of Werther, West Germany, to Shepherd of the Valley, Lamont, Calif.

Linda Kreider, of Quarryville, Pa., to Lutheran Services, Youngstown, Ohio

Dietrich Langer, of Heidelberg, Germany, to McKim Community Center, Baltimore

Debra and John Leer, of Syracuse, Ind., to Florida Brethren Homes, Inc., Sebring, Fla.

Kirby Leland, of Cambridge, Iowa, to Inter Faith Community Service, Inc., Denver, Colo.

Michael Mann, of South Bend, Ind., to Camp La Verne, Angelus Oaks, Calif.

Alwin Meyer, of Berlin, Germany, to United Farm Workers, Chicago

Terry Mulligan, of Bradford, Ohio, to Douglas Park Church of the Brethren, Chicago

Doug Myers, of Fort Defiance, Va., to Brethren Service Center, New Windsor, Md.

Nancy Pape, of Huntington, Ind., to Lutheran Services, Youngstown, Ohio

Steven Reidenbach, of Bremen, Ind., to Brethren Service Center, New Windsor, Md.

Martha Sheets, of Linville, Va., to Northwest Community Organization, Chicago

Joyce Strong, of Indiana, Pa., to Brethren Service Center, New Windsor, Md.

Pastoral placements

Clifford G. Bloor, to Cleveland, First, Northern Ohio

Harold W. Burgess, from faculty at Bethel College, Mishawaka, Ind. to Mt. Pleasant, Northern Indiana

Ben F. Dietz Jr., to Round Hill, Shenandoah

Charles E. Dockstader, to Paradise, Pacific Southwest

Paul C. Eller, to Boones Chapel/Henry Fork, Virlina (limited part-time basis)

Leon Goad, to Pleasant Hill, Virlina

Monroe Hughbanks, to Monitor, Western Plains

Harold Justice, to Garrison, Robins, Iowa-Minnesota

James Linton, from Midland, Michigan, to Columbia City, Northern Indiana

Charles D. McKinzie, to Wiley, Western Plains

Eleanor Painter, from Elkhart City, Northern Indiana, to interim director of day care program and director of human relations for city of Elkhart, Ind.

Paul E. Pheasant, from Beech Grove, Southern Ohio, to Field Enterprises, Chicago, Ill., based in Greenville, Ohio

Glen H. Sage, from Buffalo Creek Disaster Ministry, to Mt. Hermon, Virlina

George H. Snyder, from Owl Creek, Northern Ohio, to Lower Claar/Upper Claar, Middle Pennsylvania

Golan Winkler, to Bartlesville, First, Southern Plains (part-time basis)

Chad Woodburn, from Grace Seminary, Winona Lake, Ind., to New Salem, Northern Indiana (interim until June 1, 1973)

Wedding anniversaries

Mr. and Mrs. Frank Gingrich, Mount Joy, Pa., 50

Mr. and Mrs. Fred Hood, Lebanon, Pa., 50

Mr. and Mrs. Edgar Fike, Winter Park, Fla., 51

Mr. and Mrs. Ralph G. Rarick, Elkhart, Ind., 55

Mr. and Mrs. Clayton Breneman, Mount Joy, Pa., 55

Mr. and Mrs. Jacob Stauffer, Mount Joy, Pa., 58

Mr. and Mrs. V. V. Prowant, Chadwick, Ill., 59

Mr. and Mrs. Benjamin Bouder, Leola, Pa., 61

Mr. and Mrs. Edward Schwass, Ambler, Pa., 61

Deaths

Jacob Atherton, St. Thomas, Pa., on Oct. 24, 1972, aged 73

Emma A. Beckner, Flint, Mich., on Oct. 26, 1972, aged 80

Thomas Burrows, Mexico, Ind., on Nov. 15, 1972, aged 61

Cora B. Cox, Andrews, Ind., on Nov. 5, 1972, aged 77

Charles Crill, Ft. Wayne, Ind., on Jan. 22, 1972, aged 45

Lennie Driver, Ft. Wayne, Ind., on Feb. 19, 1972, aged 78

Fannie M. Etter, Hershey, Pa., on Sept. 22, 1972, aged 80

Otto H. Feiler, Grand Junction, Colo., in November 1972, aged 92

Zella Fike, Peace Valley, Mo., on Sept. 25, 1972, aged 78

Violet Fisher, Mexico, Ind., on Oct. 29, 1972, aged 62

Mary E. Frederick, Flint, Mich., on Feb. 18, 1972, aged 89

Arthur Hammond, Davidson, Mich., on May 28, 1972, aged 74

Veldeah J. Hammond, Davidson, Mich., on Feb. 19, 1972, aged 69

Mary Ann Hollinger, Lititz, Pa., on Oct. 2, 1972, aged 67

D. Price Hylton, Roanoke, Va., on Nov. 6, 1972, aged 88

Allan S. Keltner, Independence, Mo., on Nov. 4, 1972, aged 76

Carol L. LaBarr, Flint, Mich., on Nov. 1, 1972, aged 22

Sarah E. Lemen, Boonsboro, Md., on Oct. 11, 1972, aged 91

Everoy J. Lucas, Flint, Mich., on Feb. 21, 1972, aged 80

Lessie Michael, Bridgewater, Va., on Oct. 29, 1972, aged 79

Maynard G. Neighbors, Cabool, Mo., on Oct. 29, 1972, aged 83

CRUX OF THE ISSUE

Dr. Robert M. Kintner has responded (Nov. 15) to my article "Brethren and the Farm Worker Issue" (Sept. 15) by first restating my position — then answering his own restatement. That only illustrates how difficult communications can be between people whose basic view of the world is different.

I do not accept the view that the world is made up of "good guys" and "bad guys," exploiters and exploited. According to this view, it follows that the exploiter, once identified, must be destroyed. What could be more simple — and hopeless?

I was merely trying to point out that a powerless group in our society, the landless farm worker, seeks the right to help determine his own future by organizing. Collective bargaining, I believe, will not destroy the grower of vegetables. Rather, when this is denied of any group in our society, we are all losers, both the powerful and the powerless, as I see it.

I would hope that Brethren would be able to deal with this issue as a question of power, rather than one of greater and lesser righteousness of the two groups involved. Social change will come at a cost to all of us. The poor have paid enough already.

J. Benton Rhoades

Emerson, N.J.

LIBERATION OF WORKERS

I have read with interest the letter by Dr. Robert Kintner in the Nov. 15, 1972, Messenger. While he makes some important observations, he misses the basic issue as set forth by Benton Rhoades in his Sept. 15, 1972, article. The issue is not so much who the exploiters are, although that is important. The real challenge to us Brethren is, what our attitude should be toward some two million farm workers and their families who by nonviolent means are striving to improve a labor system that exploits them and blights their lives.

We realize that the situation will vary from state to state and from crop to crop. One could name growers who treat their workers well. However, our inquiries show that seasonal farm workers are the most exploited group in America. Nearly two thirds of them are not covered by minimum wage laws. Three fourths are dominated by labor contractors. We find cases where deductions for Social Security are made and pocketed by the labor contractor without paying over funds to the worker's account. There are places where the county sheriff is a labor contractor who also carries a shot gun in his truck.

The average migrant child attends two or three different schools during a year and barely ever completes the fifth grade. The incidence of tuberculosis is two and one half times as high as in the population as a whole. That farm workers would be striving to improve such a system is understandable.

We have spoken with scores of workers and growers during the past year. The chief objective of workers is to form an organization through which they can speak and act jointly for better working and living conditions. They see the strike or boycott only as a last resort after all other methods have been tried.

The growers, as Dr. Kintner observes, have their problems, such as prices, seasons, and other risks. However, they are well organized. Their powerful lobbies are at work in Washington and out in the state capitals, promoting laws that would curb the right of farm workers to organize or strike. Many growers receive high government subsidies. A cane grower near here received a federal subsidy of $780,000 last year. Yet he flew in Puerto Rican workers who would cut the cane cheaper, while local farm workers starved.

Dr. Kintner correctly regrets the passing of the family farm. If the family farm in special crop areas is passing, one major reason is that the operator cannot compete with commercial operators who exploit cheap labor. A fair and just farm labor system will be one of the best safeguards for preserving the family-operated farm or ranch.

Such improvement is the mood of peasant peoples on all continents today. Farm workers, however, are alone at the bottom of the ladder with only limited help. Their liberation, like anti-slavery or child labor laws, is an idea that will not turn back. Some growers may be hurt temporarily, as were some mill owners when child labor laws were enacted. An improved system will cost us all something. Moral and social progress has its price and we should pay it gladly.

The liberation of persons was a central issue among the Old Testament prophets; Christ advanced it fervently. We hope that the Brethren will choose to stand forth among those in our time who are seeking liberation from misery and injustice.

I. W. Moomaw

Sebring, Fla.

ON HIRING AND FIRING

Amen! and Amen to "An Open Letter to the Brotherhood," by Charles Zunkel (Oct. 15, 1972). We would recognize Eleanor Plagge's letter (Nov. 1, 1972) and the editorial in Oct. 1, 1972, Messenger also.

We would like to comment a bit on dismissal of staff. Having spent 35 years in the business world, "hiring and firing" are

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not new procedures to us. However, it was in such encounters that we felt an opportunity to make a Christian witness. Relationships and needs of persons are of great importance in such situations. The procedure used in dismissing staff, both now and in the past, has caused embarrassment, indignation, and sadness to those of us who have invested time, energy, and money at the district level — at our own expense — to be interpreters of "Elgin" to our people.

We believe in our church program! We are grateful for the leadership and vision of our leaders. We believe in the integrity of our General Board. We would encourage them to give careful consideration to the points and issues raised by Brother Zunkel.

May the God who loves us all teach us how to make the words of a song, "They'll Know We Are Christians by Our Love," become a reality.

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MINISTER OF CAMPING — Camp manager wanted for Camp Brethren Heights in Michigan. For application forms and job description write: Michigan District Office, 424 S. Drake Rd., Kalamazoo, Mich. 49009.

A TURN TOWARD FAITHFULNESS

The thoughtful reviews of Dean Kelley's book *Why Conservative Churches Are Growing* (Nov. 15) were helpful to me in efforts to understand the seeming paradox — the rapid growth of churches which would seem to restrict individual freedom, in an age of emphasis on "doing your own thing."

Although the reasons for the phenomena are complex, it seems the basic element in the causes is commitment. Matthew Meyer observes, "The flourishing churches are strict, but their strictness is a result of their members' intense commitment to Christ and to truth as they see it. . . . " Experts tell us that there is a strong appeal to persons living in a complicated and confused world toward commitment to a purpose. One which supplies an unchanging truth which is constant, through all other uncertainties. A truth that will provide direction to life and hold promise for the individual to realize an empowering, stabilizing sense of uniqueness. This is irresistible in our time in which these qualities tend to be diminished.

By contrast, many liberal churches and church organizations, in their eagerness to be relevant to a changing and troubled society, place their primary emphasis on "solving current social problems" with the assumption that members are already deeply committed, or ought to be. It just does not work that way. Most social ills present conflicting options for their cure and almost insurmountable roadblocks to solution. Many of us are not yet sufficiently motivated or spiritually equipped to respond with an openness that will allow God to work through us in compassion and love.

Yet the strictness and disciplines of the conservative churches trouble many conscientious Christians who look to them with admiration but with a disturbing sense that if this is commitment, they want no part of it. This is because, to borrow Mr. Meyer's words again, "To adopt someone else's rules and patterns and especially someone else's concepts of truth necessitates surrendering our own integrity. . . . " This is the very important difference: We do not become committed by adopting someone else's faith. It must come from our very own experiences of faith. It must be something that happens *to us.* It cannot be imposed on us any more than can our position on a particular social issue be dictated. Our fundamental turn toward "faithfulness" is freely sought, and freely assumed.

This is why many believe there is great hope for the so-called "emerging church" which is taking shape now among persons of a variety of denominations, within conservative and liberal churches, and outside the church. I recall our own Dr. Jesse Reber expressing his convictions that organizational ecumenism will not occur until there is first a true unity of spirit existing. This is not an idealistic dream. It may begin happening if we church people can keep peripheral church matters in perspective and place *first* the genuine intention to love God.

Aileen P. Thompson
Williamsport, Pa.

WHERE THE CHURCH OUGHT TO BE

The carload of us who traveled and worked together in flood relief in Pennsylvania came away feeling that this was one of the most worthwhile of all service projects recently engaged in by the Church of the Brethren.

This seemed to be a generalized feeling among the volunteers for there were many who expressed the feeling: "This is what the church should be doing. How can the Church of the Brethren organize a framework within which members could volunteer to help at other times of disaster and mass need for assistance?"

Some mentioned the possibility of organizing a Brethren Disaster Service. My own feeling — and that of a few others — is that the Church of the Brethren should investigate the possibility of establishing ties with the Mennonite Disaster Service as was done in this case. I have already inquired of the District Board of Northern Ohio whether this would be a possibility in this local area.

It would be interesting to return to Forty-Fort in a year to see if our efforts accomplished much in terms of digging out and reconstruction. I know already, however, that our work there has deepened my own faith in what the gospel of Jesus Christ has to say to a disaster-struck and fear-filled world. Let us not stop preaching it now!

Mary Sue Rosenberger
Louisville, Ohio

AMBIGUOUS AND UNJUST

Steve Hersch's letter (Nov. 15) at first evoked an intense anger. Then upon second reading I realized how ambiguous and unjust his criticisms of corporations and General Board's actions were. The statement, "Pulpits need the works of Marx and Lenin as much as the teaching of Jesus." These two men were avowed enemies of God. Lenin in particular used any means (all violent) including killing to stamp out Christianity. And incidentally, Mr. Hersch, the use of your pen and paper for your letter would have been denied under the leadership of these men.

Donald Slater
Claypool, Ind.

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For Lent and Easter

by Hazel M. Kennedy

Lent, the period of six weeks preceding Easter, has had a varied history as to origins, length, and practices or customs. As a free church, we Brethren have never made much of certain observances in Lent that are followed in some other Christian groups. More and more, however, we are coming to recognize that seasons of preparation such as Advent and Lent have value for us individually, in our families, and in our congregational life. So for us Lent may be a time of more than usual devotion to prayer, Bible reading, examination of our faith, witnessing, and serving.

The resources listed here are only suggestions, not all of which appeal to everyone. May your Lenten observance this year lead you to deeper faith, clearer understanding of the Bible, a closer walk with God, greater joy in fellowship with Christ, and through all of this, to stronger commitment to discipleship.

Begin with your favorite version of the Bible, especially the gospels, and at least one other not so familiar.

The Hunger of the Heart, by Robert H. Miller. Prayers to pray in person. (Brethren, 1972. $2.95)

In Place of Sacraments: A Study of Baptism and the Lord's Supper, by Vernard Eller. A fresh, helpful analysis. (Eerdmans, 1972. $3.25)

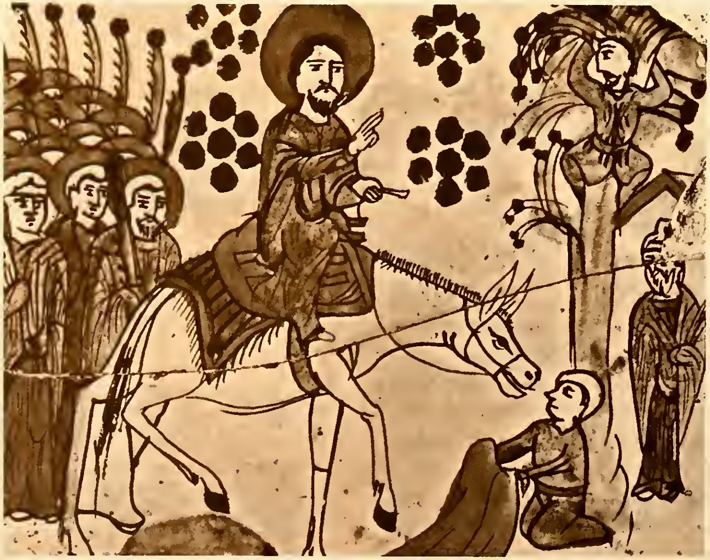
A Feast for a Time of Fasting, by Louis Cassels. Devotions for each day of Lent. (Abingdon, 1973. $2.95)

The Expanded Life, by Myron S. Augsburger. The Sermon on the Mount for today. A fresh interpretation of Jesus' sermon on the deeper life. (Abingdon, 1972. $3.25)

The Substance of Faith and Other Cotton Patch Sermons, by Clarence Jordan. A beloved preacher at his absolute best. (Associated Press, 1972. $4.95)

Trying to Be a Christian, by W. Noman Pittenger. What Christians believe and what they do; a fresh, simple look at discipleship, faith, worship and Christian goals. (Pilgrim Press, 1972. $4.95)

From *Easter: A Pictorial Pilgrimage,* a ceramic tile in the Etchmiadzin chapel, Church of St. James



The Old Law and the New Law, by William Barclay. A popular Bible commentator compares the Ten Commandments with the Sermon on the Mount. (Westminster Press, 1972. $1.95)

How to Talk to God When You Aren't Feeling Religious, by Charles Merrill Smith. Real questions vital to the life of faith, communications directed toward God. (Word Books, 1971. $4.95)

Steps to Prayer Power, by Jo Kimmel. A prayer workshop. (Abingdon, 1972. $1.95)

Nobody Else Will Listen, A Girl's Conversations With God, by Marjorie Holmes. The feelings (prayers) of a teen-aged girl. For teen-agers *and* their parents. (Doubleday, 1973. $3.95)

Easter Story for Children, by Ralph W. Sockman. The simple telling of Jesus' birth, life, death, and resurrection. (Abingdon, 1957. $2.75)

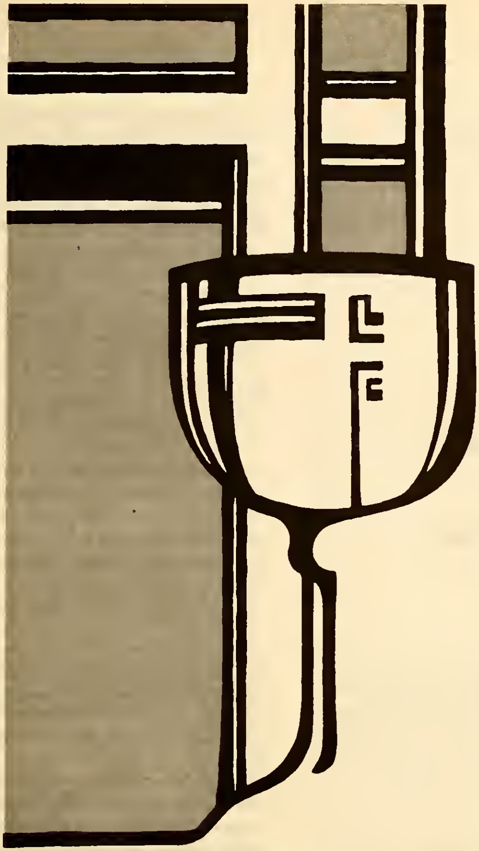
Easter, A Pictorial Pilgrimage, by Pierre Benoit, et al. To help the reader on his own pilgrimage to relive the life and passion and resurrection of Jesus. (Abingdon, 1969. $7.95)

Life in Christ, by W. Norman Pittenger. Rich, fresh meaning of faith, hope, love. (Eerdmans, 1972. $1.95)

Your Child and Religion, by Johanna L. Klink. Intended to help parents and teachers solve the problem of how to pass their faith on to their children. (John Knox, 1972. $5.95)

Young Readers Book of Christian Symbolism, by Michael Daves. Use the symbols to design your own banners, hangings, posters, or collages and show your faith visually. (Abingdon, 1967. $3.95)

A special resource: *The Supper.* Laughter, suspense, surprise, celebration, joy. Will help you celebrate the Eucharist or focus in on the sorrow of separation together with the freedom of new life in the Gospel. (Film, B & W, 20 minutes, $20 rental from Kairos Films, Box 24056, Minneapolis, Minn. 55424). ☐



A FEAST FOR A TIME OF FASTING

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The Dramatic Silences of His Last Week
Seven Lenten messages which capture the depth of feeling present in those who witnessed the last week in Jesus' life. Wheaton Phillips Webb. $2.50

The Seven Words
Even in his agony on the cross Jesus spoke to the spiritual needs of others. Clovis G. Chappell interprets the meaning and message of the words drawing deep spiritual applications to reach and transform the heart. $2.50

The Easter Story for Children
The first Easter—a beautifully illustrated story for children 7-10. Beginning with Jesus' birth, Ralph W. Sockman emphasizes God's love for mankind through the resurrection of His son. Illustrated by Gordon Laite. $2.75

A Wayfarer's Book of Devotion
Begin each day in expectation and end each day in joy affirm these forty-four spirited daily devotions for the Christian seeking something a little different. Woodrow A. Geier sees God's touch in every moment of life. $2.95

The Sanctuary, 1973
"Calling Our Continent to Christ"—the theme of KEY 73, the most ambitious and exciting crusade for Christ ever attempted, is also the theme of this popular devotional resource. Wallace Fridy. 20¢ each; $9.50 per 100

Key to Luke, Part II
Catch the Spirit of KEY 73 with this study of Luke. Harold Fair and Horace Weaver lead the student and teacher into the text of the gospel as they glorify Jesus. Get into the meat of the Word! Paper, 50¢

Easter: A Pictorial Pilgrimage
Experience the peace of Gethsemane or walk the tortuous road to the place of the skull in these exquisite color and black-and-white photographs. A memorable account of the first Easter. Hagolani, Leube, and Benoit. $7.95

Worldly Holiness
Brief meditations based on the prayer of St. Frances of Assisi: "Lord, make us instruments of thy peace." R. Benjamin Garrison presents an eloquent collection. Paper, $1.95

Easter Eggs for Everyone
There's more to decorating eggs than dip to dye, and this beautiful book, packed with fun, facts, and folklore, proves it! Useful the year round by every age. Evelyn Coskey. Illus. by Giorgetta Bell; many photographs. $6.95

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The Spirit helps us in our weakness

by Carl W. E. Almquist

Ambitious, success-oriented. That describes my life-style during the early fifties, until one day I lay comatose in an iron lung, never to move again or take a normal breath. I was never to hold our unborn child in my arms, hug my wife Betty, or feel in my shoe the discomfort of a pebble from the fresh plowed ground on our dairy farm. I had poliomyelitis.

In 1953, on the eve of our seventh wedding anniversary, I left behind a pregnant wife and three children, my dairy cows, my unfulfilled dreams. Success and honors had come easily. As a Cornell University sophomore, I was named outstanding athlete of the year. I was elected to Phi Kappa Phi, a senior academic honorary society. I enjoyed leadership roles in church and community. Now I was helpless!

Although reared in a Christian home, God was not real, his son was irrelevant, and I never thought about the Holy Spirit. Now I was cursing God as though he had a hand in my illness. My beautiful world had flipped upside down and someone had to be blamed.

Doctors told my crushed Betty I could not survive for more than two years. But about the time our third son David was born, I discovered an infinitely difficult way of breathing, by swallowing air into my lungs . . . frog breathing. This became my one hope to return home.

After 21 months in hospitals, I had mastered my breathing technique sufficiently to be free of a respirator all day if necessary. I returned home to an apprehensive family, supported with respirators and other gadgetry for my home care.

Our new reality became a nightmare. The immediate problems included the enormous job of a frantic wife caring for four children and a helpless husband. My personality changed radically: Humorless, impatient, and self-centered, I hated my dependency as well as myself. Although Betty and I tried to project a good public image, often alone we both took out our frustration on each other. It crippled our marriage and affected the lives of our children.

The predicted two years of life incredibly stretched on. Somehow we managed financially, although I cannot explain how. We never knew poverty. The farm provided various sources of income, I wrote a weekly newspaper column, and Betty worked part time when she could. Our families were generous. One Christmas our community surprised us with the new car we so badly needed.

Attending church was a difficult physical process not made any easier because of stairs. I satisfied myself with pastoral calls. Sunday mornings were especially hectic as Betty tried to get the family to church and care for me at home. My Bible collected dust as I took pride in martyrdom, never realizing my own deep needs for Christian fellowship.

A crisis came in 1963 when pain from kidney stones became intolerable. I became dependent upon drugs. Subconsciously, I preferred to die rather than to submit to a difficult operation. My pastor convinced me I was wrong. After the successful operation, I began a happier life without physical pain.

When our children grew to college age, "luck" (a word I no longer use) provided home care for me so Betty could find rewarding work as a school nurse and social worker. This relieved the financial drain and assisted in twelve years of college to date. Was it all "luck"?

By 1969, I felt mired in a deep rut, wishing that life had more meaning for me. Suddenly a series of unique and complicated circumstances developed to force us to leave our western New York farm.

During several visits to York, Pa., where my sister lives, I had become attracted to the surrounding countryside and the longer summers. I suggested that we move there. My stunned wife was speechless! After looking at other alternatives, we finally agreed upon York.

Moving is traumatic for anyone. How could an invalid make new friends and a place for himself, and more importantly find purpose in a new setting, alien to his rural heritage? Looking back now, we see God lovingly forced our hand. We left disbelieving friends and the security of familiarity and moved to suburban York.

Our home is a newly built ranch-style house without steps to impede my battery driven wheelchair. Coincidently, one block away is York's First Church of the Brethren — also with no stairs. We knew nothing about the Brethren, though, and felt sure they were not our kind of people. Didn't they wash feet?

But God, who knows our needs more than we ever do, provided us with a very chilling reception at the first visit we made to our own denominational church.

Nobody spoke to us. Only later did we understand this mystery of God's work when we were led to another church.

The following week, I was to discover the stairless Brethren facility and its friendly people. Such joy! I had forgotten the simple pleasure of entering a church with dignity.

We began coming to First church regularly, enjoying the welcome and warmth of the fellowship. Pastor Curtis Dubble, a good neighbor, visited us and began to explore with me my long repressed needs and longings to know more about Christ. I had found nurture for my starved soul. I felt at home with the Brethren.

Soon we became members of a small group led by Rev. Jesse Jenkins. Here I was stimulated to read Christian books, to look at my spiritual emptiness, to read the New Testament, and to begin my first fumbling audible praying among people who cared.

That first winter we attended a membership class and finally committed ourselves to First church. Fortunately for me, baptism by immersion was not a condition for membership for this was physically impossible. We were thrilled and immeasurably moved by our first Love Feast. But I had mixed feelings when my lifeless feet were washed and I couldn't return the same symbolic act. The concept of peace within the Brethren doctrine was more difficult to think through with our oldest son an army officer in Vietnam. The most remarkable change was that my old self began to die and I felt spiritually reborn.

My journey continued in a Dubble-led Bible study class in which I heard Christ say, "Follow me." Then came a class on witnessing and two six-week experiences in helping to lead small groups. In one of these groups I learned about the need for a young married couples' class. Before I knew what was happening, Betty and I and a talented young couple, Jim and Sue Leaman, organized and assumed leadership of an exciting group of people. I am unsure what role I play in the class unless it is leading from weakness in an atmosphere of growing love and acceptance. Within six months, two small groups have emerged from this class, to enrich the support of each other in their spiritual growth.

This past fall, I was elected to the church board where I serve on the nurture commission in charge of small group and prayer and study group development. A woman's prayer group has begun this winter and prayerfuly will expand as we enter the Key 73 program.

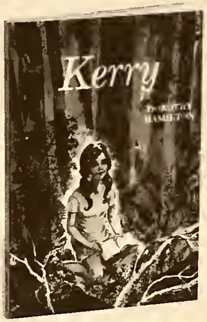
While it is gratifying to observe how the Holy Spirit can use a paralytic like myself, the inward spiritual journey of today is more exciting. My life is best when my will succumbs to God's will. Our marriage improved greatly when Betty and I began praying aloud together, confessing to Jesus the guilt which kept us unhappy. We learned that God loves to be praised. We tried it and his Spirit filled our lives and healing took place. Even our children noticed the changed atmosphere in our home when God's will was obeyed.

Looking back, I readily see God's handiwork in taking care of me and my family even in my rejection of him. He gave me a farm when I needed a financial resource. He brought relief from physical pain. He gave Betty phenomenal health for all these years. Our last child David proved to be tremendous blessing to our home and my care. The fact that neither Betty nor I can work and still live independently in comfortable circumstances is a mystery to us — certainly a miracle of God.

Our coming to York has always been difficult to explain. Why is our home so close to the First Church of the Brethren which has no steps? My breathing technique is rare and without it, I could not have lived long enough to attend church functions and enjoy life. I believe in miracles because many have happened in my life.

I accept the suffering which comes with change because I know the result is the healing power of God. The fellowship with Christians is fun. Our pilgrimage includes such new experiences as the working of the Holy Spirit in the charismatic movement.

This is where I feel I am today. I can take only one day at a time. I know Jesus loves me. I still have days when I feel dry and empty. But I am so different from what I was, thanks to a new friend named Jesus, who taught me how "the Spirit helps us in our weakness." ☐



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editorial

The soil was good. Now the seed bears fruit

My first glimpse of Nigeria came on a September morning when our plane broke through a cloud cover and prepared to land at the Kano airport. On every side stretched green fields of guinea corn, soon to be harvested. By the time I was ready to leave, two weeks later, I had watched one Nigerian family thresh their corn crop on a large flat stone, I had seen bushels of the grain offered for sale in the Garkida market, and I had enjoyed a bowl of the homemade meal cooked and ready for breakfast.

But I had seen so many other things as well. Not nearly enough to satisfy all my curiosity about the section of the North-East State in which the Lardin Gabas churches are located, and certainly not enough to comment reliably on what fifty years of Church of the Brethren missionary efforts had accomplished. It will take far more than one special issue of MESSENGER to tell that story. Yet even a tourist, with only a moderate amount of information stored away in his memory, can learn something, and for me it was the realization that just as the savannah lands of northern Nigeria provide the soil for guinea corn to thrive, so do the Nigerian people who live on those lands offer good soil for the seed of Christ's gospel.

In one of his first letters from Nigeria Stover Kulp described the ground-breaking for the first buildings at Garkida on March 17, 1923. He wrote: "The trees and bush had to be cut away and the space leveled. As it was pretty stony, it will take another day yet to level off the space."

Even then Stover Kulp and Albert Helser were not deterred by stony ground. They had the needed faith to see that the gospel would indeed find a home in the hearts of the people they were already learning to love. And indeed the evidence of the last fifty years in the Lardin Gabas area points to a firm conclusion: "The soil was good." There the Christian faith has taken root. There it grows and bears fruit in ways that may sometimes seem strange to western eyes. But God has already blessed it, and its future is full of promise.

At many points today's visitor will confirm the judgment of the early missionaries. For them the bush country had a unique attraction because of its wide-stretching plains and rolling hills, its fantastic mountains, not to mention the variety of flowers and semi-tropical vegetation, or a climate that can at times be severe but that also has its mellow moments. It is still a good land to behold.

But the real treasure is the people. William Beahm, recalling shortly before his death some of his early impressions of Nigeria, said he still marveled "how forthright and rich a friendship could spring up across language and culture lines." The same warmth of friendliness is evident today, as Nigerians welcome their American brothers and sisters and invite them to share in the joy they find in their Christian faith.

And from the people themselves, aided and encouraged by institutions the church has fostered, comes the leadership they need, a leadership that has been tested already and proven capable of guiding an independent church.

"And some seed fell on good ground . . . growing up and increasing and yielding thirtyfold, sixtyfold and a hundredfold." The harvest was late in coming in Nigeria — or so it might have seemed during thirty years of slow growth. But then — in the sixties — a noticeable change came with a net gain of 10,000 members in six years. And now, though the rate of growth, at least in numbers of baptized members, has slowed, the church continues to be vigorous and healthy.

If this fiftieth anniversary offers nothing else, it should encourage Brethren to join hands in a new kind of partnership with their brothers and sisters in Nigeria. You have met some of them in these pages. You will meet others as they come to our churches, or perhaps as you visit them in their villages. Together we can look forward to still more abundant harvests. — K.M.

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Through such activities Key 73 challenges us to rethink what God's love and grace mean to us personally. To reaffirm as individuals and as a church our faith in Jesus Christ. And to invite commitment to him, his church and his kingdom.

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This is what we unite with others to do through Key 73: To tell the Good News to all.

(For information on plans and resources, contact your local or district Key 73 committee or write Parish Ministries Commission, Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, Illinois 60120.)

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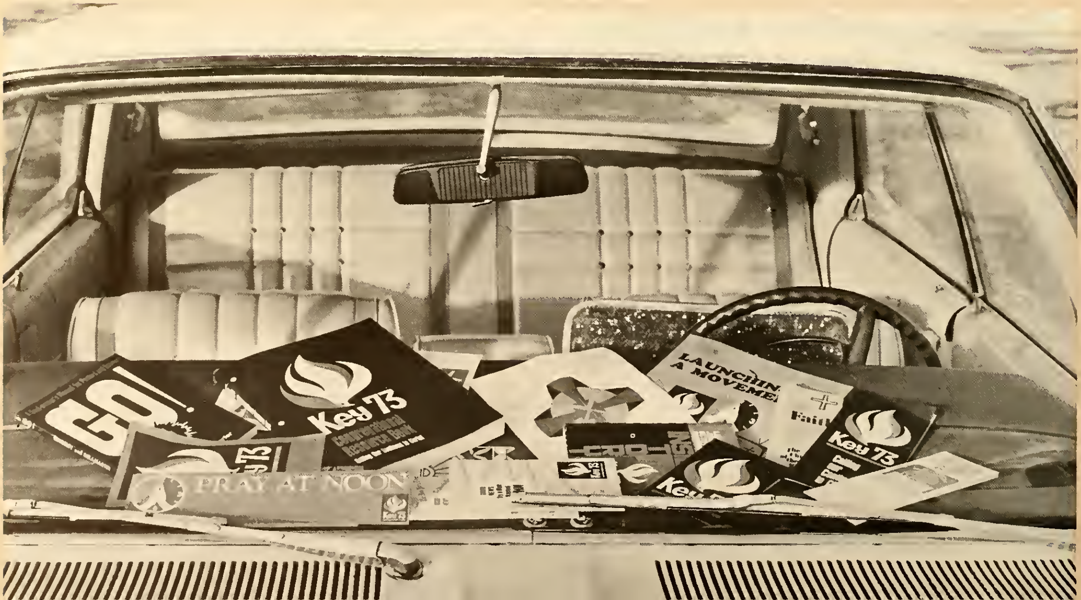

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MARCH 1973

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In Touch profiles three families: Lois and Mike Clark, the Joe Schechters, and Merlin and Pearl Shull (2). . . . Outlook reports on aid dispatched to Managua, spotlights a tv drama, notes peace-church efforts in probing directions in nonviolence, cites Annual Conference business, features Christ Assembly in Ohio, and comments on the death of Harry K. Zeller Jr. (beginning on 4). . . . William G. Willoughby reflects on relationships between the National Council of Churches and the Church of the Brethren in his special report, "From Detroit to Dallas" (8). . . . Turning points lists ordinations, licensings, deaths, and wedding anniversaries (24). . . . Resources, by Hazel M. Kennedy, look ahead to summer (28). . . . An editorial comments on "The Crisis of Separation" (32)

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letters

ANTI-KILLING, YES

In the article "Serving God and Country" (January) the church is cautioned against being anti-military. I disagree with the writer. The church should be anti-military, just as it should be anti-capital punishment, anti-abortion, anti-sin. All these have to do with the killing of human life in one way or another.

The church, if it serves God responsibly, must take a definite stand, and its conscience must be in harmony with the conscience of Christ, nonvacillating. If the church cannot say that Christ's Sermon on the Mount is binding upon every Christian, then how can it preach with any authority, "Believe on the Lord Jesus Christ and you shall be saved"? We cannot have our cake and eat it too!

But the church must not be anti-people. As God loves the world, all humanity, so must the church love. And if the church truly loves, it will always hold up the one way of Christ irrespective of individual consciences, but will continue to love those who of their own free will choose to go another way.

The lines from Thoreau's *Walden* quoted by the writer are analogous to the person who opposes military service, who is out of step with the majority in our highly militarized society. He is the one who follows a different drum.

PEARL WEAVER

Fairborn, Ohio

ONE RIGHT SIDE

Spirit of Christopher Sower, where are you? Have you left the Church of the Brethren? Does its official organ, MESSENGER, turn its back on you?

I can understand that in its Letters columns MESSENGER must print a variety of opinions since it has a variety of readers. No matter how outrageously un-Christian some opinions expressed here may be!

But in a feature article why give prominence and, thus, tacit agreement with attempts of a career militarist to justify his military life and beliefs and try to fit them into the framework of the Church of the Brethren? Does MESSENGER really believe that since the church is on record as being "anti-war . . . this must not be interpreted to mean the church is anti-military"? What is the difference? War and militarism are practically synonymous. The whole thrust of the military is geared toward training to kill whomever our leaders in Washington designate as "the enemy."

There is no denying that the church should minister to any who choose to devote part of their lives to the military. Just as the church should minister to the handicapped, prostitutes, racial minorities, homosexuals, the poor, the rich. But Jesus, when he had compassion for the prostitute, did not condone her immorality. He said, "Go, and sin no more."

No, I'm not cancelling my subscription to MESSENGER, but those of us who have sons in exile because of American militarism, and who have thought the Church of the Brethren was anti-military, could weep if MESSENGER is in a trend to try to be on both sides of an issue which has only one right side!

RAPHAEL W. WOLFE
San Clemente, Calif.

KEEPING CHRISTMAS ALL YEAR

In the December issue of MESSENGER, the one article that stood out the most to me was "The True Meaning of Christmas," by Harold S. Martin. . . . I am in complete agreement with this article. Mr. Martin has revealed a great truth to all readers of MESSENGER. He said that Jesus came to earth to reveal the Father, put away sin, destroy the devil, and prepare for his second coming.

We often put too much emphasis on the material side of Christmas and not enough emphasis on the true meaning of Christmas. We as Christian people should be thinking more seriously about the life of our Lord, and we should keep the Christmas season of love and happiness not only in the month of December but throughout the whole year. And we should always be prepared for his second coming.

JAMES ARFORD
Robinson, Pa.

ALL THE ANSWERS

The article "The True Meaning of Christmas" (December 1972) by Harold Martin would have been fine had he stopped with the first paragraph! In going beyond the first paragraph, he becomes so "sermony, evangelistic, and authoritarian" he turns me off. I resent a mortal being "having all the answers" while I am still a searcher.

BEVERLY S. RUPEL
Laguna Beach, Calif.

I BELIEVE IN TOMORROW

One of your readers expressed doubt that problems of minorities could be solved by a Supreme Court decision (Letters, December).

My joy at the decision and my hope of changes to come are certainly tempered with an awareness of the possible. But then I hope I did not convey the idea that we were going to solve the problems in one fell swoop. The Supreme Court decision which I told of deals only with employment. But is there not hope that if a man can acquire a job and be promoted without discrimination, there will be money in his pocket for all the things middle-class America considers dear and which are the key to acceptance by those who control the purse strings? As are most things, this too is a matter of economics.

We are a constitutional government. A strong unequivocal statement by the Supreme Court is like a beacon set on a hill. Every state in the Union can clearly see it and can point to it as proof that in a country based on law, the highest interpretation of that law has been pronounced and must be followed in every court in the land.

In Idaho we have already seen a qualified Chicano given the next job opening at a trailer factory, a woman reinstated after having been discharged for being pregnant, an Indian rehired, men given coffee breaks along with the women, a waitress rehired after being fired for having a black boy friend, and a landlord agree not to refuse to rent to Chicanos.

I still believe in tomorrow.

DORRIS BLOUGH
Nampa, Idaho

THE MEANING OF MISSION

I should like to express my sincere appreciation for the article in your December issue entitled "Humanization, Shalom, and the Mission of God," by Shantilal Bhagat.

In carrying out the mission of the church, we tend to live with some of the stereotypes of the past, and Mr. Bhagat helps us to see what some of the new concepts should be. I find it particularly important to listen with care to a representative of the Third World who, in an articulate and careful way, indicates to us some of the new meaning of mission in our day.

EUGENE L. STOCKWELL
Associate General Secretary
National Council of Churches
New York, N.Y.

BAPTISTS AND THE ANABAPTISTS

I am becoming quite concerned about all the discussions going on within the Brotherhood relating to the establishment of closer ties between the Church of the Brethren and the American Baptist Convention. I am one who believes in the unity of believers, but I ask what is our motivation for seeking closer relations with the Baptists in particular? Is our motivation for such a union based on a common interpretation of Christ's message or is it based on financial needs? If it is the former, I say praise the Lord; if however, it is the latter,

Continued on 30

page one

Depicted on the cover are the words and symbols which speak of a Christian vision: *shalom*. This is the term which Shantilal Bhagat in the December MESSENGER said helps define "the purpose of the mission of God."

"A confession of faith . . . a celebration of hope . . . a one-word credo" are among Ralph Weltge's capsule definitions of *shalom* in this issue (p. 12). And in a more comprehensive treatment, Walter Brueggemann in "Shalom: Living Toward a Vision" (p. 10) traces what he interprets to be a central motif of the Old and the New Testaments. Mr. Brueggemann is academic dean and professor of Old Testament at Eden Theological Seminary, Webster Groves, Mo. Mr. Weltge is secretary for young adult ministries, United Church of Christ, Philadelphia. Both articles are reprinted by permission of *Colloquy*, July/August 1972 issue.

Against this background, other articles in the issue take on special significance. Particularly poignant are "Disarmament: Is There Hope?" (p. 16), a MESSENGER interview with the United Nations' William Epstein, and samplings from Vernard Eller's forthcoming book, *King Jesus' Manual of Arms for the 'Armless* (p. 21). "Kiddie Videoland: Avenues for Action," by Pat Repinski (p. 23), presents still another challenge to the Christian community: Turning children's fare on television from violence, escape, and commercialism to programming that helps meet the creative needs of children.

Contributors herein also include Auburn Boyers, pastor, Harrisonburg, Va.; William G. Willoughby, professor, La Verne College in California; and Hazel M. Kennedy of the Parish Ministries staff.

The symbols and design for the cover and pages 10-15 are by Wilbur E. Brumbaugh of Elgin, Ill. — THE EDITORS

intouch

The Clarks: Joy and shame

Two years ago Mike, Lois, Kelly, and Michele Clark moved from Baltimore to the new city of Columbia, Md. There they bought a row house — the first home of their own. Mike as a reporter for the Baltimore Sun and Lois as a homemaker were, as they put it, just getting caught up in middle-class existence.

Members of the Oakland Mills Uniting Church in Columbia, a mission of the Church of the Brethren and the United Church of Christ, Mike and Lois decided to enter totally into volunteer ministry. One factor was their opposition to US participation in the war in Southeast Asia. Lois told the congregation last summer: "We lacked the courage to defy our government by withholding taxes. So, we decided to live on a subsistence income. We then will not have to contribute taxes supporting the Vietnam War." Essentially, though, the Clarks felt the importance of serving people through the church.

It was at that point the Clarks moved to Knoxville, Tenn., entering Brethren Volunteer Service. They had been encouraged by the congregation and its pastor, Dick Rodes, to take the year, Mike in communications with the Commission on Religion in Appalachia and Lois as coordinator of a remedial reading program for children of low income families.

At midpoint, Lois and Mike weighed what the experience has come to mean. "It has allowed us to step back from the bustle of our traditional life-style and take a fresh look at ourselves. We spend more time together as a family. We have also learned that we can do without a lot of things. The culture of the mountain people is substantially more meaningful than suburbia's contributions."

Yet with their new sense of joy they found cause for dismay. "The mountain people in Appalachia in many ways are left out of the American dream," Lois and Mike contend. "They are a people under attack. They have not shared in the country's economic prosperity. Their mountains are slashed as if by quack surgery, and the lungs and bodies of many coal miners are ruined.

"There is an exploitation of land and people in Appalachia that hardly can make Americans proud."

The Schechters: "Hopies"

It started off as a purely professional experience for a surgeon donating a year out of his practice but ended up as a "total family" investment for the Joseph Schechter family of La Verne, Calif.

The Schechters' unique family venture was a year with Project HOPE in Jamaica.

Dr. Joseph Schechter served as Chief of General Surgery for five months on the floating medical center; then for the remainder of the year, as part of the land-based program, helped initiate a residency training program in general surgery at the University of the West Indies, Kingston, Jamaica.

Mrs. Schechter, Ferne, served as a volunteer typist in the nursing office aboard the ship and then as an occupational therapist in the Department of Psychiatry at the university. Daughters Mary and Cynthia served as volunteers aboard the S.S. HOPE in the admitting office. Sons Scott and Stan were volunteers down in the hold (central supply). Thus the whole family were "Hopies" for the year.

Project HOPE in Jamaica worked to train other specialists as well as surgeons. The endeavor was aimed at helping stem the brain drain of doctors going elsewhere for training and never returning.

Jamaica, that "Island in the Sun" 90 miles south of Cuba, is also an island of 2 million residents, 85 percent black in racial origin, median income $350 per year, 40 percent of adults functionally illiterate, 20

a year

percent malnourished, birthrate 34.2 per 1,000 (17 per 1,000, USA). These and other problems make a heavy burden for a country to carry, and thus Jamaica needs help in helping itself.

"Our year in Jamaica made us more aware of the problems and culture of a nearby neighboring country and more appreciative of our own USA and opportunities for fullness of life and spirit here," Dr. Schechter said.

The S.S. HOPE, he added, is the former Navy hospital ship USS Consolation, a veteran of World War II and the Korean War. Supported by gifts of the American people, Project HOPE embarks on mercy missions to countries that request aid with health problems.

As is so often true, Dr. Schechter stated, the one going to help is "more the recipient than giver." He recommends to Brethren elsewhere a similar adventure in this type of worldwide citizenship — and indeed suggests taking the family along.

Merlin and Pearl Shull: Among the gentle ones

"There are men too gentle to live among wolves." So James Kavanaugh begins one of his poems. Well, yes, but even in a wolfish world some of the most gentle persons we know manage to live happily — like Merlin and Pearl Shull.

It must have been quite a blow for Merlin, who came from a large family of preachers, missionaries, and educators, to be forced to give up preaching — his first love — for physical reasons after he had been a pastor for 18 years. But just about that time M. R. Zigler invited him to come to the church's headquarters to work first with nonresident members and then later, during the years of World War II, in correspondence with servicemen. At various times Merlin's office kept in touch with at least 30,000 scattered around the world. His "parish" was far more extensive than any audience he could have reached through his preaching.

Since 1938 Merlin and his wife Pearl have lived in Elgin, Ill., practically within the shadow of the Highland Avenue church where both have always been active. Retirement from church-related employment, which for Merlin came in 1962, simply gave them more time to increase their neighborly and helpful activities. And Merlin says, "We were never happier than we have been in the last ten years."

And what fruitful years they have been! Both Merlin and Pearl were leaders in the Elgin Housing Group, a volunteer organization that offered its services (mostly in the form of Merlin's time and telephone) to families from minority groups seeking to find decent homes. The Shulls were able to help at least 40 families directly and to be of indirect help to hundreds of others. Merlin became known in the Elgin area as the man who could help with housing. His methods were gentle, yet he was firm and persistent. He is grateful for the progress he has seen but he is also concerned at the insensitivity and indifference many church members show as to the plight of the poor and the dispossessed.

Should retired people expect to continue actively in community affairs? By all means, say the Shulls. So currently they are supporting a "better government" movement in their city; they help secure contributions for their area's United Fund; they participate in meetings working for peace and brotherhood — all this without diminishing the contribution they make to their own church.

Retirement, according to Merlin and Pearl, offers unusual opportunities for service. "You can do so much without ever expecting any pay for it." Especially, one might add, if you are willing to live as modestly as the Shulls — gentle people, Christian people, who haven't yet been frightened by any wolves.

outlook

Massive aid ministries dispatched to Managua

Within days after the earthquake devastation of Managua, Nicaragua, Church World Service launched an initial six months emergency program in liaison with the country's central government.

Acting on behalf of the World Council of Churches and in coordination with Catholic Relief Services, CWS, the relief arm of the National Council of Churches, as a first step air freighted 2 million water purification tablets, 100,000 pounds of clothing, and 10,000 blankets to the capital city.

In league with Church World Service, the Church of the Brethren General Board designated from its Emergency Disaster Fund up to $25,000 for Managua relief and offered personnel for follow-up work as needed. In the early stages, the supply of medical and relief workers appeared ample.

"The bigger task ahead lies in the gigantic rehabilitation needs of the victims," observed James McCracken, executive director of Church World Service. To work at reconstruction, an ad hoc Nicaraguan Task Force was established by CWS and a goal of $500,000 set from US churches. The funds were tabbed primarily for housing.

In firsthand reports to CWS, Klaus Klawitter, the agency's representative in the Dominican Republic, said that nearly all buildings in an eight-block area in the center of Managua were totally destroyed, and half or more of the buildings beyond this in a two-mile radius were destroyed or left unsafe.

Organized by short wave radio, Protestant and Catholic leaders in Nicaragua formed an interdenominational Relief Committee to establish feeding centers to serve up to 1,000 persons a day. With 300,000 evacuees from the city, one of the acute problems encountered was getting deliveries to the people who needed them.

Among facilities in Managua undamaged by the quake was the Catholic Relief Services warehouse where more than a million pounds of food was stored for the country's poor. Food distribution from there began shortly after the tremors ceased.

Managua church stands intact amid ruins

In addition to massive US aid, governmental and private, Brazil, Peru, Guatemala, and other Central and Latin American neighbors organized programs. Honduras, in a first gesture since its war with Nicaragua, permitted troops to move across its territory.

The call of duty: A drama that invites your verdict

The questions and feelings that issue over amnesty will be portrayed in "Duty Bound," a new play for television by Allan Sloane scheduled March 11 on the NBC network (2-3 P.M., New York time).

Employing a courtroom setting, the religious special will invite the verdict of each viewer to be submitted for tabulation. The essence of the play centers on the call to duty and its complexity in a free society.

Hoping for amnesty, a young American returns from Canada and turns himself in for draft evasion. Because of the situation he is in — his father's contempt, the needs of his family, his love of country — the youth is compelled to stand on his own feet and to be held accountable as a man.

Diverse views come out in the drama. The mother who raised her children to be individuals, to honor Christian precepts, to do what they felt was right. The draft board with its duty to perform, and the local merchant who served on it but disagreed with its findings. The pastor who saw duty limited by the legal meaning of conscientious objection, yet who believed "that sometimes a simple layman armed with a sense of right is more truthful than a seminary full of theologians." The sister, resentful of her brother, yet also of her husband, a Prisoner of War whose ultimate value was duty to country.

Finally, there is the duty of the jury to weigh the facts and decide the young man's future. The law must be preserved intact, says the prosecutor, for if duty becomes a matter of individual conscience, what will happen to society? Or, is its duty to render justice, to seek the spirit that transcends the letter of the law? What of the historic tradition of a nation "under God" to offer refuge and freedom of conscience to men of principle? Must they now seek liberty elsewhere? How is the conflict of duty to be resolved?

Allan Sloane, playwright, has been working on the drama for several years, at times in close touch with communicators and draft counselors in denominations. He is author of the highly commended "Sit Down, Shut Up, or Get Out" previously aired by NBC.

According to Lois Anderson of the National Council of Churches Broadcasting and Film Commission, one of the intentions of NBC in turning from regular weekly religious programs to religious specials such as this is to allow local producers to consider the content of a program and to develop local complementary coverage as a follow up.

By the same token, viewing groups within the church or across churches may similarly use the religious specials to further their own educational and communication goals.

WCC, peace churches probe directions in nonviolence

A joint response is being shaped by Friends, Mennonites, and Brethren to a study now in process by the World Council of Churches on "Violence, Nonviolence, and the Struggle for Social Justice." The efforts represent serious attempts to wrestle with new possibilites of nonviolent action through the churches.

After a second consultation of peace church representatives in Richmond, Ind., H. Lamar Gibble, peace and international affairs consultant for the Church of the Brethren General Board, indicated wide support for the WCC papers' treatment of nonviolent methods of social change. A major concern was expressed in the consultation, however, that "only a footnote dealt with nonviolence as an obedient response to God's will," according to Mr. Gibble.

Toward strengthening the theological base of the study document, the consultation appointed a committee to set forth its own understanding of nonviolence as obedience to God's will. Among points the consultants will seek to stress are the concept of the church as the people of God, the relation of the church to the world, the biblical understanding of power which recognizes suffering as powerful, and such biblical themes as the incarnation, the new humanity, and rebirth.

On the committee to draft additions and refinements are Brethren Eugene Roop and Allen C. Deeter, Friends Lyle Tatum and Hugh Barbour, and Mennonites John Howard Yoder and William Klaassen.

Going beyond the verbal statement, the consultation asked Ralph E. Smeltzer, social justice consultant, Church of the Brethren General Board, to convene a group of Brethren, Friends, and Mennonites to explore involvement in specific programs in the US centered on nonviolent social change.

Adoption of the overall study on nonviolence by the World Council Central Committee is expected in August.

Indira Gandhi lauds role of Christian missions

India's Prime Minister Indira Gandhi praised the work of Christian missionaries in India, saying they had led and encouraged leaders of other religions to work among the people.

She also stated that Indian Christians had been "great nationalists."

Her comments came in an address in New Delhi marking the close of a year-long observance of the 19th centenary of the martyrdom of St. Thomas the Apostle.

One of the twelve apostles of Jesus, Thomas came to India in A.D. 52, according to long-cherished tradition, and planted the seed of Christianity. He is said to have been martyred in A.D. 72.

Known as the "Apostle of India," Thomas has become a symbol of unity among various groups of Indian Christians.

Mrs. Gandhi in her address said India took pride that "every major religion of the world lived and flourished in the country," and that, apart from the four religions that had their origins in India — Hinduism, Buddhism, Jainism, and Sikhism — "all major religions had reached India at their very beginnings and had found numerous followers."

The Prime Minister said that India's state secularism meant "equal respect and esteem for all religions." It also meant, she added, that religion "would not be allowed to interfere with the conduct of national affairs."

Shortly after Mrs. Gandhi's address, Deputy Home Minister F. H. Mohsin re-

Annual Conference dockets items for Fresno gathering

Delegates to the 187th recorded Annual Conference June 26 — July 1 will hear reports from three study committees assigned responsibilities at 1971's Conference and will consider four new queries.

Reporting to the Fresno, Calif., deliberative body are study committees on Ministry: Ordination and Family Life; Noncooperation With the Draft; and Taxation and War.

Persons working on a position paper on noncooperation will file a substantially revised report which reaffirms the 1970 Church of the Brethren Statement on War and, in a new section of recommendations, urges "that the Church of the Brethren officially keep in contact with prison and court officials during the arrest, trial, and confinement of noncooperators."

Participants in revising the noncooperation paper were Guy E. Wampler Jr., Ephrata, Pa., Raymond R. Peters, Sebring, Fla., Mike Stern, Tonasket, Wash., Cliff Kindy, Goshen, Ind., John Bunch, Marion, Ind., W. Hartman Rice, Columbia City, Ind., John H. Eberly, Westminster, Md., and Joseph Kennedy, Wichita, Kan. Mr. Stern contributed a minority report.

At this writing final drafts of reports from other study committees had not been filed.

New business on the docket:

☐ From the Illinois-Wisconsin District, a query requesting guidance on amnesty.

☐ From the Iowa-Minnesota District, a query asking for study on funeral practices and care for the terminally ill.

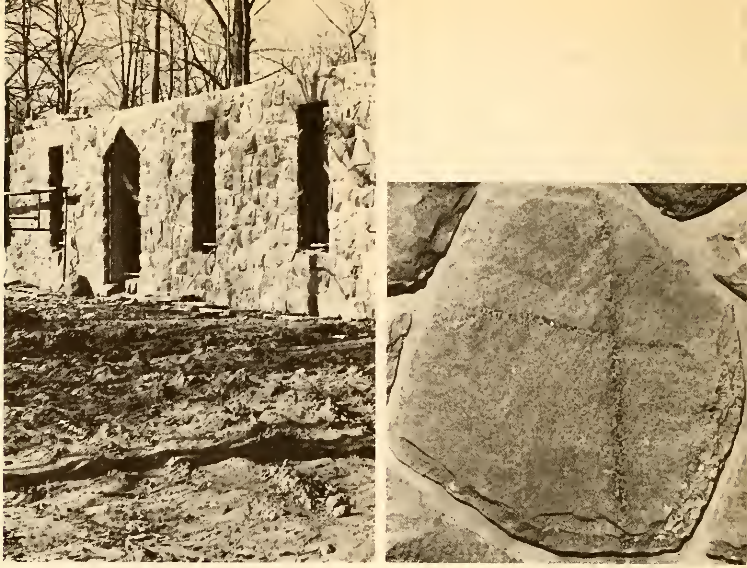
☐ From Idaho, a query proposing a look at the frequency of Conference.

☐ From Northern Ohio, an ecologically-oriented query concerning the plight of the farm and the farmer in light of the rural heritage of Brethren.

187th Annual Conference will gather in this convention center at Fresno, Calif.

ported in a statement to the Parliament in New Delhi that foreign Christian missionaries in India number 5,053 at the beginning of 1972 — a 21 percent decrease over three years before. The decrease is due in part to the Indian government's policy of "progressive Indianization" of Christian missions, a direction supported by many overseas church groups.

Currently the Church of the Brethren has 7 missionaries in India: Everett and Joy Fasnacht in Bombay, George and Rae Mason at Anklesvar, Mary Ann Saylor and Louise Sayre at Dahanu, and Laura Sewell at Bulsar.



At Zion, Christ Assembly meetinghouse, left, pictured before completion this year; right, cross marking in stone buttressing doorway. Group claims like-Brethren heritage

Christ Assembly traces roots to Schwarzenau

A plain and vigorous group of Christians in southwestern Ohio, an offshoot largely of the Old German Baptist Brethren, has completed construction of a meetinghouse at "Zion," its headquarters between West Alexandria and Eaton.

Of particular interest to the Church of the Brethren is the fact that the body, known as Christ Assembly, understands itself to be the continuation through Scandinavia of the early Brethren movement in Germany.

In an article in the Winter 1973 issue of Brethren Life and Thought, writers Fred W. Benedict and William F. Rushby state that "Christ Assembly is Brethren in ordinances, eschatological in outlook, monastic in ideals, Inspirationist in theology and church government, and Pentecostal in spirit."

Donald F. Durnbaugh, Church of the Brethren historian who visited during the weekend of services in which the meetinghouse was dedicated last October, explained that the Assembly, which maintains close ties to fellow believers in Scandinavia and eastern Europe, numbers 70 members in the United States, located primarily in Ohio but also in Indiana and Pennsylvania.

"While the members customarily are dressed in the plain garb, the leaders stress that this is not the rule," Mr. Durnbaugh added. "Worship is characterized by a charismatic quality and fervent preaching and praying. There is criticism of some Pentecostal movements for emphasizing the gifts of the Spirit without proper disciplining by the church body."

Mr. Durnbaugh also noted that according to Assembly records, the contacts with the early Brethren movement were through two brothers, Simon and Soren Bölle, who came to Hamburg/Altona in northern Germany where there was a gathering of Brethren in the first part of the 18th century. The Bölle brothers took the message to Scandinavia, with the first baptism in Drammen, Norway, in 1737.

Later contacts came with the rise of Brethren missionary activity in the last quarter of the 19th century, when Christian Hope returned to his native Denmark as a representative of the Brethren.

Participants in the special services in the fall also included Assembly members from Denmark and Norway, among them Elder J. P. Thalitzer of Denmark. Known generally as Brother Johannes, Elder Thalitzer was present at the 250th anniversary observance in Germany in 1958. He also ministered to M. R. Zigler in Sweden after the tragic accident which took the life of Amy Zigler.

The Brethren Life and Thought article further observes that while the Assembly places great emphasis on ultra-plain dress, its meetinghouse has "lavish appointments," reflecting the Danish Lutheran influence upon the body.

Situated in a grove in open country, the meetinghouse was under construction for more than two years, the work done entirely by members of the assembly. Celibate men live on the lower floor; celibate women live down the road and couples in the married order are scattered.

One man's pilgrimage: The liberating truth

"Freedom is not in the static, in the immutable, but in the creative, the chaotic. The essence of life is not in its fixity, but in its growth; not in its changelessness, but in the fact it will be different tomorrow than it is today."

So Harry K. Zeller Jr. spoke in 1967 in the last of several addresses he delivered to Annual Conferences. In pointing to life as a pilgrimage to freedom, he stressed that the truth, no matter how threatening, liberates; in the words of Jesus, "You will know the truth and the truth will make you free."

His own pilgrimage included 32 years as pastor in Richmond, Va., Indianapolis, Ind., Elgin, Ill., McPherson, Kan., and La Verne, Calif. He was, as close friend Paul Hersch put it, a C.O. — a conscientious objector to war and a conscientious opportunist for reconciliation. He authored "Peace Is Our Business" at the close of World War II and was an ardent spokesman against the Vietnam War. He traveled extensively — on a deputation team for the Bonn government; for the dedication of the Archaeological and Bible Institute in Jerusalem and the Dunker Meetinghouse of the Antietam Battlefield, Md., near his boyhood home; on an exchange ministry in England and Ireland; in delegate role to the National and World Councils of Churches; and in study in Europe and the Middle East.

In denominational life he was secretary of the Committee of Fifteen which brought to the 1946 Wenatchee Conference the proposal for a unified board to supplant seven separate boards. In 15 years of subsequent service to the General Board, he was to serve as chairman and vice-chairman and chairman of commissions.

In 1963 he was moderator of the 177th Annual Conference at Champaign-Urbana, Ill.

In 1969, turning to service outside the pastoral realm, he became director of development at a rehabilitative hospital at Pomona, Calif., and, in 1971, administrator of Pilgrim Place, a home for retired Christian workers at Claremont, Calif.

Several months before his death on December 30 he was stricken by cancer. He remained active, as health permitted, working until a few days before his death. Memorial services were conducted at the La Verne church on Jan. 2. Survivors include his wife, Juanita; four children, Marie, Norman, Richard, and Karen; and three grandchildren.

Harry K. Zeller

His creativity included expression through woodworking, in personal gifts to foreign dignitaries and family members alike. His ultimate craftsmanship, however, was in the preparation and delivery of sermons.

The sermons, polished and presented verbatim without notes, frequently contained references to the contrasts in human experience — "the torment and the triumph," "the gamble and the glory," "the fate and the fortune," "the pain and the pleasure" of being a person. To Harry Zeller, such paradoxes were not merely poetic; they were essential parts of his and every person's pilgrimage to freedom.

underlines

NAMES YOU KNOW ... Indiana's Young Farmer of the Year is *Terry Bouse*, on the church board of the Eel River congregation in Northern Indiana.

Pennsylvania's Governor *Milton J. Schapp* issued a Certificate of Appreciation to the Church of the Brethren for "outstanding service to the citizens of the Commonwealth of Pennsylvania during the flood emergency of June 1972."

On short-term assignments at Castaner Hospital in Puerto Rico are *Dr. and Mrs. Jesse J. Landhuis*, Fort Dodge, Iowa, February 18-March 30, and *Dr. and Mrs. Harold Huffman*, Hinton, Va., March 30-April 18. Harold and Barbara Huffman were in Castaner for his 1-W service, 1967-69; Dr. Landhuis served as a 1-W in Vietnam, 1966-68, during which time he met his wife Kim, a Vietnamese.

Eighteen registrations have been received for the Nigeria Study Tour, *Hazel Peters* reports. The limit is 20.

SUMMER CIRCUIT RIDERS ... Through a short-term BVS assignment beginning in mid-May, *Ron Adkins* and *Arlene and Cliff Kindy* are Summer '73 Circuit Riders who will travel through the North and the Northwest before Annual Conference and in some of the eastern districts afterward. They will be prepared to meet with congregations, institutions, districts, and camps on the themes of The Simple Life, Peace Witness, and Bible Study. Contact Parish Ministries Commission, Church of the Brethren General Board, if you are interested in having them share with your group.

TRAVELIN' PROFESSORS ... Named the first Richard M. Nixon professor at Whittier College in California is *Roy M. Blough*, internationally known economist and professor emeritus of Columbia University.

To help educators in Thailand revise programs in the sciences for a year is *Robert E. Ziegler*, professor at Elizabethtown College. *Mrs. Ziegler* and the three younger children will join him during the year's leave.

Sweden bestowed its historic Royal Order of the North Star upon retired Columbia University administrator *Andrew W. Cordier* for his leadership in the United Nations and association with Sweden's UN staff.

ECUMENICAL MINISTRIES ... *John Henry* has been named full time campus minister of the University of Pittsburgh at Johnstown, Pa. The program is sponsored by more than 200 churches in a tri-county area.

Donald L. Lowdermilk, New York, has been reelected chairman of the United Ministries in Higher Education's National Commission. He is director of admissions at Rockland Community College, Suffern, N.Y.

Carl E. Myers is president of the newly constituted Illinois Conference of Churches. He is executive of the Illinois-Wisconsin District of the Church of the Brethren.

Raymond R. Peters, former general secretary of the Church of the Brethren General Board who later served as president of the Ohio and Indiana Councils of Churches, recently was named chairman of the Department of Christian Unity, Florida Council of Churches.

FAITH IN ACTION ... About 75 million persons watched the half-hour *tv special* launching *Key 73*, this year's program of "Calling Our Continent to Christ." Carried on 667 stations in the US and Canada, the broadcast will go to another 100 stations overseas.

Longtime peace worker Dale Aukerman has accepted employment with the Brethren Peace Fellowship in the Mid-Atlantic District as *peace evangelist* for one year. Commented *BPF Newsletter* in a sister district, Atlantic-Northeast, "The move is appropriate in this year of Key 73 since the Greek word for peace is also the word for salvation, and concerns for peace and evangelism merge."

Southern Ohio District licensed a woman to the ministry for the first time since 1943 in a post-Thanksgiving service at the Pleasant Hill church for *Eva O'Diam*, Manchester College student. Eva's licensing occurred at the same time her good friend and classmate *Donna Young* was being licensed in the North Winona church of Northern Indiana.

GETTING THE WORD AROUND ... Some congregations are tying into Key 73 with preaching missions and evangelism workshops. At Roanoke, La., *Edward L. Murray*, pastor of the Good Shepherd Church of the Brethren, Springfield, Mo., will preach at March 19-25 meetings. ... *Merlin E. Garber*, pastor, Frederick, Md., led evangelism workshops in California during February. ... Salamonie Brethren at Warren, Ind., made *banners* illustrating phases of Key 73.

Dialing a prayer in Sebring, Fla., is *as close as a telephone*. Sebring laypersons, including members of the Sebring Church of the Brethren, are praying a different 30-second prayer each day.

Readers of the *Lanark, Ill.*, church newsletter found space in a recent edition in which to share statements of faith, devotional messages, or meaningful experiences. Publication of the material will run through Eastertime.

DISCOVERING THE VISION ... At Brodbecks, Pa., the Black Rock congregation engaged in a *discovery weekend* Jan. 19-21. Beginning with a 24-hour prayer vigil, participants shared meals, worship, and small-group experiences. "It's not exactly that discovery weekend is the beginning place," explained the church newsletter. "It's more like the focus point when dreams and visions fall into place."

"Love is yielding and sharing the right-of-way," wrote Brotherhood staff member Clyde E. Weaver in a paraphrase of 1 Corinthians 13 he calls *Love on Wheels*. Auto racing columnist John C. Frye of Hagerstown, Md., picked up Love on Wheels for his Christmas columns. "We reached a lot of people," he noted, "a good way for both of us to evangelize."

IT WON'T END WITH 1973 ... Evangelistic efforts related to Key 73 won't stop with 1973. In fact, Brethren are in for a *Congress on Evangelism*, a workshop and inspirational event, April 17-20, 1974. Dayton, Ohio, is the site.

reflections on the future c

Detroit. City of over-priced, oversized, and overly-gaudy automobiles. City of riots. City of Black militants. City of fear.

Detroit. City of change, city of well-dressed and even wealthy Blacks. City of surging hope for the future. And in 1969 host to the General Assembly of the National Council of Churches of Christ in the USA.

It was at Detroit that the NCC had a series of heart seizures and apoplectic fits caused by a series of disruptions by Yippies, Black caucus, women's caucus, youth caucus, and assorted other groups.

And here it was that I, as a rather naive lay person who had just recently returned from four years in Europe, was astonished at the hostility shown toward the NCC by many delegates as well as by the protestors. When I asked Wayne Zunkel, who was chairman of the Church of the Brethren delegation about all the disruptions, his reply was: "The National Council must change, or it will die." In conversations with me Wayne was very critical of the burgeoning bureaucracy and rigidity of the NCC.

All indications at Detroit were that the National Council would change. Although "blood" had been spilled on the speakers' table, and although many of the denominational leaders were infuriated by the disruptions, there was a vibrancy and expectancy of the spirit that presaged hope for the future of the National Council. There seemed to be general agreement in the General Board meetings following Detroit that some simplification and decentralization of power and increased involvement of minorities, youth, and women were essential to any reorganizational plan.

But in Louisville in January of 1971, following some eloquent speeches by Black leaders and key denominational executives, the whole direction of restructuring was changed, and from that time on the movement was toward a more highly centralized agency. Apparently the Black leaders interpreted decentrali-

National Council of Churches and the Church of the Brethren

From Detroit to Dallas

by William G. Willoughby

zation as a move to undercut their influence in the National Council, and the denominational leaders were perhaps fearful of losing their power.

As the General Board worked on the restructuring proposals, the whole process appeared to me more and more as a means for keeping control of the National Council firmly in the hands of the denominational executives. Of course, many people will argue that that is precisely where it belongs, and perhaps they are right. But the "spirit of Detroit" was increasingly lost in the detailed working out of the restructuring proposals.

So it is that many delegates went to Dallas for the ninth and last General Assembly with no great enthusiasm for reorganization. Loren Bowman expressed the mood of the Brethren delegation when he commented that although he was not enthusiastic about the proposals, they had gone too far for us to be able to do anything about them. His observation was proved appallingly accurate when President Wedel proposed at the introduction of the restructuring proposals that they be approved in principle — before they had even been discussed. It is to the credit of the General Assembly that they did not permit themselves to be simply a rubber stamp. After lengthy discussion, restructure was approved almost unanimously, although Earle Fike of the Brethren was one of several who voted against it.

In voting for the proposal, the General Assembly voted itself out of existence, and created a new Governing Board to meet two times a year, composed of one half laity, one fourth women, and one eighth young people. The actual organization of the Governing Board is quite complex, and some people at Dallas expressed the belief that within a year or two the National Council will have to do some more reorganizing — in order to simplify what was created at Dallas.

It is ironically fitting that all this happened at Dallas — the city *par excellence* of "establishment morality" and of ostentatious wealth, a city where well-to-do whites apparently have little to do with "poor-to-do" Mexican-Americans and Blacks, and where the poor of all ethnic groups have suffered for years from "benign neglect."

But it is prophetically fitting that the General Assembly did meet at Dallas, and that Imamu Baraka (Leroi Jones) eloquently insisted that the "only truly spiritual calling for the Church is world revolution." Although not many of us could agree with Baraka's specifics, Christians from many denominations could heartily agree that there are revolutionary implications in the gospel, and there is a real struggle going on against the powers and principalities of this world, and that where the gospel is rightly preached and truly lived the world is "turned upside down."

It is also appropriate that at Dallas in the shadow of soaring skyscrapers, monuments to Texas oil, Margaret Mead called upon local congregations to "help solve the world's ecological problems."

As at Detroit, many caucuses were active, but there were no disruptions. E. Paul Weaver, of the Brethren delegation, commented that if there were no NCC, "there would be no place for the underprivileged and oppressed to go when they hurt. The Church of Jesus Christ must be ready to give ear to these concerns when people hurt."

One of the most important resolutions passed by the Assembly was one on "war crimes, military force, and foreign policy." which was strongly supported by the Brethren delegation. Dean Miller, moderator of the Church of the Brethren, expressed satisfaction that the "prophetic voice has not been silenced by the subtle efforts of the current administration to clothe foreign policy in moral righteousness and to make dissent tantamount to treasonous immorality."

There was real effort on the part of the planning committee for the General Assembly to involve every delegate in small group sessions to discuss three basic issues: "Justice, Liberation, and Human Fulfillment," "Evangelism and Renewal," and "The Stewardship of Creation and Quality of Life."

Many of the events at Dallas are unforgettable — the heartrending report by a young man recently escaped from South Africa, the debate between David Hubbard, an evangelical theologian, and Colin Williams, a liberal theologian, and the election of W. Sterling Cary as the first black president of the National Council.

But in spite of all the good that happened at Dallas, there were few who left Dallas regretting the fact that the General Assembly had voted itself out of existence. But substantive change was not the order of the day. And Ralph McFadden surely expressed the feeling of many delegates when he admitted his disappointment at seeing the "politics of power misused — at seeing a body politic, the NCC, unable to significantly change itself."

Though a bold thrust forward did not occur at Dallas, the NCC will continue to be the instrument for cooperative action and for speaking truth to power. For as someone observed, if there were no NCC, the demands of our day would lead the churches to create one.

And in the forefront of those churches, no doubt, would be the Church of the Brethren. ☐

LIVING TOWARD SHALOM

THAT VISION OF JOY, WELL-BEING
AND PROSPERITY IS
WHICH RESISTS AL
FEA
AN

The central vision of world history in the Bible is that all of creation is one, every creature in community with every other, living in harmony and security toward the joy and well-being of every other creature.

In the community of faith in Israel this vision is expressed in the affirmation that Abraham is father of all Israel and every person is his child (cf. Gen. 15:5, Isa. 41:8, 51:2). Israel has a vision of all men drawn into community around the will of its God (Isa. 2:2-4).

In the New Testament, the church has a parallel vision of all men being drawn under the lordship and fellowship of Jesus (Matt. 28:16-20, John 12:32) and therefore into a single community (Acts 2:1-11).

As if those visions were not sweeping enough, the most staggering expression of the vision is that *all men are sons of a single man (Adam),* members of a single tribe, heirs of a single hope, and bearers of a single destiny, namely, the care and management of all of God's creation.

That persistent vision of joy, well-being, harmony, and prosperity is not captured in any single word or idea in the Bible, and a cluster of words are required to express its many dimensions and subtle nuances: love, loyalty, truth, grace, salvation, justice, blessing, righteousness. But the term which in recent discussions has been used to summarize that controlling vision is *shalom.* Both in current discussion (cf. J. C. Hockendijk, *The Church Inside Out,* and J. Pedersen, *Israel I-II,* pp. 263 ff.) and in the Bible itself, it bears tremendous freight, the freight of a dream of God which resists all our tendencies to division, hostility, fear, drivenness, and misery.

ARMONY,
REAM OF GOD
UR TENDENCIES TO DIVISION,
OSTILITY, DRIVENNESS,
ISERY

A VISION

BY WALTER BRUEGGEMANN

Shalom is the substance of the biblical vision of one community embracing all creation. It refers to all those resources and factors which make communal harmony joyous and effective. Several texts express its meaning, among them this recital of blessings promised by God to his people:

> I will give you your rains in their season, and the land shall yield its increase, and the trees of the field their fruit. And your threshing shall last to the time of vintage, and the vintage shall last to the time for sowing; and you shall eat your bread to the full, and dwell in your land securely. And I will give *shalom* in the land, and you shall lie down, and none shall make you afraid; and I will remove evil beasts from the land, and the sword shall not go through your land.
> (Lev. 26:4-6)

The same motifs are expressed in a vision of God's promise of how it will be:

> I will make with them a covenant of *shalom* and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will send down the showers in their season; they shall be showers of blessing. And the trees of the field shall yield their fruit, and the earth shall yield its increase, and they shall be secure in their land; . . . They shall no more be a prey to the nations, nor shall the beasts of the land devour them; they shall dwell securely, and none shall make them afraid. And I will provide for them prosperous plantations of *shalom*. . . .
> (Ezek. 34:25-29)

The origin and the destiny of God's people is to be on the road of *shalom*, which lives out of joyous memories and toward greater anticipations.

These two texts, one from an old covenant recital out of a very early period and the other from a prophetic promise of the exile, show *shalom* in all its power. It is well-being that exists in the very midst of threats — from sword and drought, and from wild animals. It is well-being of a material, physical, historical kind, not idyllic "pie in the sky" but "salvation" in the midst of trees and crops and enemies, in the very place where people always have to cope with anxiety, struggle for survival, and deal with temptation. It is well-being of a very personal kind (the address in Lev. 26 is singular) but it is also deliberately corporate. If there is to be well-being it won't be for isolated, insulated individuals but is security and prosperity granted to a whole community, young and old, rich and poor, powerful and dependent. Always we are all in it together. Together we stand before his blessings and together we receive the gift of life if we receive it at all. *Shalom* comes only to this inclusive, embracing community of caring and sharing which excludes none.

The vision of wholeness which is the supreme will of the biblical God is the outgrowth of a covenant of *shalom* (cf. Ezek. 34:25) in which persons are bound not only to God but to each other in a caring, sharing, rejoicing community with none to make them afraid.

The scope of this communal vision is an important element in understanding its power:

1. Taken at its most inclusive, it is *a vision encompassing all of reality*, expressed in the mystery and majesty of creation images:

[without *shalom*:]

> The earth was without form and void, and darkness was upon the face of the deep (Gen. 1:2a)

[with *shalom*:]

> The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them.
>
> The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox. . . .
>
> They shall not hurt or destroy in all my holy mountain. . . .
> (Isa. 11:6-9)

[from chaos to *shalom*:]

> And a great storm of wind arose, and the waves beat into the boat, so that the boat was already filling. . . .

SHALOM IS JESUS CHRIST. AS A HOPE IT IS GROUNDE
AND AS A WORD IT POINTS TO TH
THE NEW LIFE, THE NEW AGE, THE NEW MAN

> and they woke him and said to him, Teacher, do you not care if we perish?" And he awoke and rebuked the wind, and said to the sea, *"Shalom!* Be still!" And the wind ceased, and there was a great calm.
> (Mark 4:37-39)

How utterly appropriate that Jesus' word to the waters is *shalom!* The storm at sea represents all the same ominous, chaotic forces presented in Genesis 1:2. And the word of Jesus in Mark serves the same purpose as the hovering spirit of God in Genesis 1:2, namely, to bring fundamental disorder under God's rule, i.e., into harmony, so that light, life, joy become possible. Creation in Genesis and by Jesus (cf. Col. 1:17) is the establishment of *shalom* in a universe that apart from his rule is disordered, unproductive, and unfulfilling.

In the same symbolic word, the Messianic vision of Isaiah (11:6-9) is of a world in which creation is reconciled and harmony appears between children and snakes, among all kinds of natural enemies. *Shalom* is creation time, when all God's creation eases up on hostility and destruction and finds another way of relation. No wonder creation culminates in the peace and joy of Sabbath (Gen. 2:1-4a) when all "lie down and none make afraid." No wonder our most familiar Sabbath blessing ends: "The Lord lift up his countenance upon you, and give you *shalom*" (Num. 6:26), for the benediction is the affirmation of Sabbath, the conclusion of creation when harmony has been brought to all the warring elements in our existence.

A second scope of *shalom* is the *historic political community*. Absence of *shalom* and lack of harmony are expressed in social disorder, evidenced in economic inequality, judicial perversion, and political oppression and exclusivism. Of course, the prophets speak boldly against such disruption of community which is the absence of *shalom*:

> Woe to those who devise wickedness and work evil upon their beds!
> They covet fields, and seize them; and houses, and take them away; they oppress a man and his house, . . .
> (Mic. 2:1-2)

> Hear this word, you cows of Bashan, who are in the mountain of Samaria, who oppress the poor, who crush the needy, who say to their husbands, "Bring, that we may drink!"
> (Amos 4:1)

These offenses are viewed by the prophets not simply as ethical violations but as the disruption of God's intention for *shalom*, the perversion of the community God wills for his people in history. Their call is continually a call for righteousness and justice:

> Seek good, and not evil, that you may live; . . .
> Hate evil, and love good, and establish justice in the gate; . . .
> (Amos 5:14f.)

> Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow. (Isa. 1:16f.)

The doing of righteousness and justice result in the building of viable community, i.e., *shalom*, in which the oppressed and disenfranchised have dignity and power.

> Depart from evil, and do good; seek *shalom*, and pursue it. (Ps. 34:14)
> Then justice will dwell in the wilderness, and righteousness abide in the fruitful field.
> And the effect of righteousness will be *shalom*, and the result of righteousness, quietness and trust for ever.
> (Isa. 32:16, 17)

SHALOM IS. . .

. . . The blood myth of an ancient semitic tribe which preserved itself through blood vengeance, sacrifice, and war. From tribal origins steeped in blood and death, *shalom* emerged as a vision of the wider human community and culminated in the promise of an age when "They shall not hurt or destroy in all my holy mountain" (Isa. 11:9).

. . . wholeness, health, sanity. The Hebrews built altars from stones which were well formed and unbroken, called *shalom* stones. To be *shalom* means to be well, to have the needs of the body and the spirit gratified. The poor, the hungry, and the oppressed are deprived of their *shalom*.

. . . security; the only possibility of human life being secure given the reality of rust, moths, thieves, enemies, and death. *Shalom* is the power of God's covenant of peace and grace with the whole creation: "And they shall dwell secure, for now he shall be great to the ends of the earth. And this shall be *shalom*" (Mic. 5:4, 5a).

. . . community, cooperation, partnership. *Shalom* is thoroughly corporate and political, a social transaction of man in relationship to his fellowman. ("Private shalom" is a contradiction in terms.) *Shalom* is possible where two or three are gathered and act together for the common good. The community is inclusive, open, with its goal incorporating all persons in the oikoumene, the whole household of faith.

N THAT REALITY, DVENT OF THE WORD ITSELF— HE NEW CREATION

The consequence of justice and righteousness is *shalom,* i.e., an enduring Sabbath of joy and well-being. And the alternative is injustice and oppression which leads inevitably to turmoil and anxiety, with no chance of well-being (Isa. 48:22, 57:21).

Jesus' ministry to the excluded (cf. Luke 4:15f.) was the same, the establishment of community between those who were excluded and those who had excluded them. And his acts of healing the sick, forgiving the guilty, raising the dead, and feeding the hungry are all actions of reestablishing God's will for *shalom* in a world gone chaotic by callous self-seeking.

The cosmic and historical-political aspects of *shalom* point to a third dimension which the Bible usually assumes and does not discuss. It is the *shalom,* sense of well-being, experienced by *the person* who lives a caring, sharing, joyous life in community. By way of contrast, covetousness is presented as one aspect of the self-seeking life which is never satiated but always pursues selfish security only to discover that it leads to destruction:

> Because of the iniquity of his covetousness I was angry, I smote him, I hid my face and was angry; . . .
>
> *Shalom, shalom,* to the far and to the near, says the Lord; and I will heal him.
>
> But the wicked are like the tossing sea; for it cannot rest, and its waters toss up mire and dirt.
>
> There is no *shalom,* says my God, for the wicked. (Isa. 57:17-21. Cf. Josh. 7)

And in Jesus' teaching, covetousness leads to tormenting anxiety:

> "Teacher, bid my brother divide the inheritance with me." . . . And he said to them, "Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions." . . . And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you shall eat, nor about your body, what you shall put on."
>
> (Luke 12:13-22. Cf. Acts 5:1-11)

To sum up, (1) in creation the forces of chaos are opposed by God's powerful will for *orderly fruitfulness.* (2) In historic community the forces of injustice and exploitation are opposed by God's will for *responsible, equitable justice* which yields security. (3) In personal existence, driven, anxious self-seeking is opposed by God's will for *generous caring.* The biblical vision of *shalom* functions always as a firm rejection of values and life-styles which seek security and well-being in manipulative ways at the expense of another part of creation, another part of the community, or another brother. The vision of the biblical way affirms that communal well-being comes by living God's dream and not by idolatrous self-aggrandizement. The alternative is to so distort creation as never to know what it means to celebrate the Sabbath. Either we strive to secure our own existence or we celebrate the joy

. . . a word of parting: "*Shalom* I leave with you" (John 14:27). Or, a word of greeting: "*Shalom* be to this house" (Luke 10:5). As the first and last word of meeting, its annunciation is a confession of faith and a celebration of hope. *Shalom* is a one-word credo.

. . . a political event, the advent of the Prince of *Shalom,* the shepherd king who will embody both power and goodness. "Of the increase of his government and of *shalom* there will be no end" (Isa. 9:7). That reign is established and upheld by social justice and political righteousness in the nation. "The effect of righteousness will be *shalom*" (Isa. 32:17).

. . . mocked, tortured, and executed by the religious and political authorities for the sake of law and order. As religious revolution and political heresy, *shalom* creates a crisis in the present order by revealing life amid death, truth among idols, and light in the midst of darkness. The powers of death put *shalom* to death.

. . . freedom and human liberation — the liberation of the captives, the poor, the oppressed, the outsiders of society. To them the gospel of *shalom* is to be proclaimed. Their cause is to be advocated and their future is the destiny of *shalom* itself. They shall be the first to enter the kingdom of *shalom.*

. . . no more war. *Shalom* is the demise of the metaphysics of militarism which promise peace through war and life from the machinery of death, the awesome miracle of creation by the chaos of man. "I will give *shalom* in the land," says the Lord, " . . . and the sword shall not go through your land" (Lev. 26:6).

. . . nonviolent. There is no violence in *shalom,* no killing, or destroying, no arrogance, no oppression. No form of violence brings real peace. *Shalom* alone produces *shalom.* All means of achieving *shalom* are also its coming, the first signs of the end to which the whole creation moves.

. . . Jesus Christ. "For he is our *shalom*" (Eph. 2:14). *Shalom* is finally defined by a man and his life, death, and resurrection. As a hope it is grounded in that reality, and as a word it points to the advent of the Word itself — the new life, the new age, the new man, the new creation. — RALPH WELTGE

A PROPHETIC VISION OF SHALOM STANDS AGAINST ALL GHETTOS OF PROPERTY WHICH PRETEND

and rest of Sabbath, knowing that he has already secured it for us. *Shalom* is received by grateful creation.

The Bible is not romantic about its vision. It never assumes it would come naturally or automatically. Indeed, there are many ways of compromising God's will for *shalom.*

For example, The community can say "no" to the vision and live without *shalom* if it deceives itself into thinking that our private arrangements of injustice and exploitation are suitable ways of living:

> For from the least to the greatest of them, every one is greedy for unjust gain; and from prophet to priest, every one deals falsely.
>
> They have healed the wound of my people lightly, saying, "*Shalom, shalom,*" when there is no *shalom.*
>
> (Jer. 6:13-14, 8:11. Cf. Ezek. 13:10, 16, Amos 6:1-6)

Shalom in a very special way is the task and burden of the well-off and powerful. They are the ones held accountable for *shalom.* The prophets persistently criticized and polemicized against the well-off and powerful who legitimized their selfish prosperity and deceived themselves into thinking this was permanent. The prophetic vision of *shalom* stands against all private arrangements, all "separate peaces," all ghettos of property which pretend the others aren't there (cf. Luke 16:19-31). Religious legitimacy in the service of self-deceiving well-being is a form of chaos. *Shalom* is never the private property of the few.

A second way of perverting the vision is to take a *short-term view.* Isaiah preserves a story of King Hezekiah who bargained the future of his people for present accommodation. He is condemned for thinking: "There will be *shalom* and security in my days" (Isa. 39:8). A moment of well-being can be had today with enormous charges made against tomorrow. Fathers pile up debts of hatred and abuse for their sons to pay off. But the prophet is clear. *Shalom* is never short-range and, eventually, someone must pay dearly. Caring for creation is never a one-generation deal (cf. Jer. 31:29, 30; Ezek. 18:2).

A third way of abusing God's will for *shalom* is to *credit certain props* as sources of life, i.e., to idolize political or religious furniture and pretend it is the power of God. Jeremiah sees that his people regard the temple as a way to *shalom,* apparently thinking it is available and cheap without regard to demands that come with the package (Jer. 7:1-10). Similarly, Jesus exposes a self-deceiving mentality that values particular moral rules at the expense of persons (Matt. 15:1-20). The vision of *shalom* is so great that it would be nice to manage and control it, to know the formula which puts it at our disposal, either by a religion of piety or morality or by a technology which puts it on call (cf. Deut. 18:9-14). But *shalom* is not subject to our best knowledge or our cleverest gimmicks. It comes only through the costly way of caring.

Shalom is an enduring vision. It is promised persistently and hoped for always. But there are those occasions when it is an especially vital hope. One such time is during Israel's exile. Among the eloquent spokesmen for the vision in that period is Jeremiah. And among the most extraordinary texts is this letter he wrote to the exiles urging the validity of the vision even among displaced persons:

> I will fulfil to you my promise and bring you back to this place. For I know the plans I have for you, says the Lord, plans for *shalom* and not for evil, to give you a future and a hope. . . . You will seek me and find me; when you seek me with all your heart, I will be found by you, says the Lord, and I will restore your fortunes. . . .
>
> (Jer. 29:10-14)

On the face of it, the text is simply a promise that the exile will eventually end. But the structure moves from promise (v. 10) to land (place, v. 14). So again Israel is set on that joyous, torturous path from promise to land, from wandering to security, from chaos to *shalom.* Thus, the experience of exile, like every experience, gets read as a part of the pilgrimage of this incredible vision of God with his people.

In the letter to the exiles our term is used twice. First, in verse 11, there is the affirmation that God wills *shalom* even for the exiles. He does not will evil, even though exile feels like evil. He wills a future and a hope, a promise thrusting to reality. We take the affirmation routinely. But its boldness can surprise when it is spoken in a time of despair and cynicism, when "the center cannot hold," when everything has collapsed and everyone is weary, with hope exhausted. At the root of history is he who wills *shalom.* At its end is he who calls us to *shalom,* secure community — a call which seems frequently to be against all the stubborn facts. A lesser resource will scarcely refute despair or enable alienated ones to care. Only being grasped by the Holy One will do this, the One who dares to promise and dream when the rest of us have given up.

And what does his intent mean? Simply that he is there. We are not abandoned. (Note the affirmation in exilic texts, Isa. 41:10, 14, 43:1-2, 5, 49:14f., 54:7-10 and, in a quite different context, Matt. 28:20.) We are heard by him who hears and answers (Ex. 3:7ff., Isa. 65:24). Ours is not an empty world of machinery where we get what we have coming to us, but caring, healing communication is still possible. There is this Thou who calls every historical "I" to his community. Life is not a driven or an anxious monologue. He is findable, which is a gospel theme of great importance when he seems dead or hidden (cf. Deut. 4:29-31, Isa. 55:6, both texts out of the exile). The vision of *shalom* is most eloquently expressed in times very much like our own, when resources are hardly available for faith to endure. Thus, for example in Isaiah 65:21, *shalom* motifs come together: in verse 25, reconciled creation; in verse 24, assured dialogue. It is natural that the

LL “SEPARATE PEACES,” HE OTHERS AREN’T THERE

question of *shalom* should vex the church precisely when life seems so much a monologue.

The other use of *shalom* in the letter of Jeremiah to the exiles is in 29:7:

> But seek the *shalom* of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its *shalom* you will find your *shalom*.

Imagine that! A letter written to refugees in hated Babylon where they have gone against their will to watch their life and culture collapse. And they are still there, yearning to go home, despising their captors and resenting their God — if, indeed, he is still God. And the speaker for the vision dares to say, “Your *shalom* will be found in Babylon’s *shalom*.” The well-being of the chosen ones is tied to the well-being of that hated metropolis which the chosen fear and resent. It is profound and disturbing to discover that this remarkable religious vision will have to be actualized in the civil community. The stuff of well-being is the sordid collection of rulers, soldiers, wardens, and carpetbaggers in Judah and in every place of displaced, exhausted hope. An incredible vision even now for people of faith who feel pressed and angry about the urban shape of our existence, to say nothing about the urban shape of our vision. But again it is affirmed that God’s *shalom* is known only by those in inclusive, caring community.

The letter of Jeremiah to the displaced persons surely did not meet expectations. No doubt they hoped for a purer gospel, a neater promise, a distinctive future. But God’s exiles are always learning the hard way that the thrust toward viable unity must find a way to include the very ones we prefer to exclude. Depending on how deep the hatred and how great the fear, this promise of *shalom* with hated Babylon is a glorious promise or a sobering thought, but it is our best vision, a vision always rooted in and addressed to historical realities.

The only *shalom* promised is one in the midst of historical reality, which comes close to saying Incarnation. The only God we know entered history, appeared as a man. *Shalom* of a biblical kind is always somewhat scandalous, never simply a liturgical experience or a mythical statement, but one facing our deepest divisions and countering with a vision.

The Pauline letters speak of this. There seem to be so many categories and divisions and discriminating marks which separate and pigeonhole, but there is also this:

> There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.
> (Gal. 3:28f.)

Called to his single community, bearers of his single promise, children of the one Abraham, the father of promise. Paul just runs blatantly over our favorite divisions — black-white, rich-poor, male-female, East-West, old-young, etc., finding them unreal and uninteresting. Those factors count not at all because our anxiety, drivenness, covetousness, injustice, chaos — none of these ever secure our existence. Yet we are secure, called to a Sabbath from all our desperate efforts at security and our foolish manipulations to insure dominance.

Or even more flat-footedly, “He [Jesus] is our *shalom*.” (Eph. 2:14)

He got the lepers and the Pharisees all together again, the sons of Isaac and the heirs of Hagar, or so the vision lets us hope. He is known in the breaking of bread, he is crucified and risen, he is coming again — he who draws all men to himself, who rose from the dead and defied the governor but could not save himself. We say he embodies our vision and empowers us to it.

We are sometimes Children of the Eighth Day. And we risk an embrace of the vision. It is remarkable that lions and lambs share fodder, that widows and men of means have a common heritage, that our future is not in compulsive drivenness but in free caring. That vision surrounds us and addresses us, but we see only in a glass darkly. ☐

The articles by Mr. Brueggemann and Mr. Weltge are from *Colloquy*, July/August 1972. Reprinted by permission.

...He is our shalom

THE NUMBER OF NUCLEAR WEAPONS IN EXISTENC
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OF CIVILIZATION AND HUMANITY
AS WE KNOW THEM

DISARMAMENT Is there hope?

AN INTERVIEW WITH WILLIAM EPSTEIN

Longer than any other living person, William Epstein, a Canadian, has been officially involved in efforts of international arms control. He is the director of the Disarmament Affairs Division of the United Nations Secretariat, a position he has held since 1952. His work with the United Nations actually began while it was still a preparatory commission meeting in London.

At the United Nations Secretariat in New York, MESSENGER editor Howard E. Royer engaged Mr. Epstein in the following interview.

While one of the intentions of the United Nations "is to save succeeding generations from the scourge of war," its charter barely mentions disarmament as a means of accomplishing this. How earnestly has the United Nations from its beginning been working on disarmament?

It is true the charter does not give all that much attention to disarmament, not even as much as the League of Nations' charter did. But from the founding of the United Nations in 1945, the year the atomic bomb was exploded, the question of disarmament and particularly the control of atomic weapons and nuclear weapons has been at the top of the international agenda. The very first resolution adopted by the United Nations was for the control of atomic energy and its use for exclusively peaceful purposes. We

SOME YEARS AGO AMOUNTED TO 15 TONS
OVERKILL-- LITERALLY,
N THE END

have been grappling with that problem ever since, so far without much success.

How many people work directly on disarmament in the United Nations?

In my division there are ten of us, political officers, professionals. But when we service conferences, we have the entire conference machinery and staff of the United Nations at our disposal.

Over the past 20 or 25 years, what treaties or developments in arms control or disarmament stand out?

For the first 15 years of the United Nations discussions, the period of the Cold War, we had nothing but deadlock and frustration. There were no real negotiations; the major powers only hurled statements at one another. But over the last decade or so the United Nations has seen the signing of seven multilateral treaties and six bilateral Soviet-American treaties.

The most important treaty, I suppose, was the partial test-ban treaty in 1963 that banned nuclear weapon tests in the atmosphere and outer space and under water. It did not ban them underground, however, and we have been struggling to achieve a comprehensive test ban ever since. You may recall the fears of people the world over who were worried about bone cancer and leukemia and other effects of fallout from nuclear test explosions. Now that fear has subsided, but the fear of the nuclear arms race has not.

The second most important treaty was the nonproliferation treaty, in 1967, by which the nonnuclear powers in effect agreed that they would remain nonnuclear; they would not acquire or test nuclear weapons or manufacture them. And the nuclear powers undertook that they would negotiate seriously and in good faith to achieve a halt to the nuclear arms race, and to make progress towards general complete disarmament. Not all of the nonnuclear countries have signed this treaty. Of the near nuclear countries, a large number of the important ones have signed it, with a few notable exceptions. Many of them say that in order to prevent the horizontal proliferation of nuclear weapons, that is, to prevent more and more countries going nuclear, it is essential for the existing nuclear powers to stop vertical proliferation, which means the further sophistication and accumulation of nuclear weapons.

The issue is not fully resolved. The nonnuclear countries would like to see China and France stop their tests in the atmosphere and the United States and the Soviet Union stop their tests underground. The Chinese and the French say they have to build up their nuclear defenses or nuclear deterrents to deter an attack by the nuclear superpowers. And they point to the fact that the number of the nuclear tests they have carried out are very, very few compared to the hundreds carried out by the United States and the Soviet Union.

Will efforts for control continue to center on nuclear weapons rather than on conventional weapons?

While it is true that conventional weapons have been used in all of the wars since the end of World War II and that nuclear weapons have not been used, nevertheless nuclear weapons are the fundamental threat to human survival. The main efforts will center for a long time to come on controlling the nuclear threat.

It was calculated some years ago that the number of nuclear weapons in existence — the high explosive equivalent of them — amounted to some 15 tons for every human being on earth or some 60 tons for everybody in the NATO and Warsaw Pact countries. The amount of overkill — literally, if there were a nuclear war — could mean the end of civilization and humanity as we know them.

Also the costs of the nuclear arms race are a real threat to human welfare. They take away monies that could be better used for controlling the three p's — pollution, population, and poverty — which are national and international problems in all countries of the world. If the money to grapple with these is ever to come, it will come only in taking it from the armaments expenditure.

During the same period that we have had these seven multilateral and six bilateral treaties, including the American-Soviet SALT agreements, the amount of money spent throughout the entire world on armaments has more than doubled — from less than a hundred billion dollars to more than two hundred billion dollars a year. Even if you reckon this in terms of constant prices, the increase is still staggering. Unless the arms race is halted, these expenditures are going to continue to go up. We've got to reverse directions, for as I said before the danger is to human existence, human survival.

Let's look at another facet of concern: chemical and biological weaponry. From a memento in your office here, a face covered by a gas mask, I gather you have been related to developments in this field.

That is rather bizarre, to be sure. It relates to an international panel which prepared a report for the United Nations on chemical and biological weapons. Because I was chairman of the committee, the American delegation presented this gift. My wife wouldn't let me keep it at home!

That was in 1969, right? What has been the progress in this area since?

With that report the Secretary General in a foreword called on all countries to ratify or accede to the Geneva Protocol, which was the only carry-over in the arms field from the League of Nations. And now more countries have become party to the Geneva Protocol than had in 1925. The Secretary General also urged a clear affirmation that the Geneva Protocol bans the use in war of all chemical weapons including tear gases and herbicides. The General Assembly adopted this in a resolution in 1969. And he recommended further that nations now ban the production, the stockpiling, and the development of chemical and biological weapons and eliminate existing stockpiles.

In the Geneva Conference — CCD as it is called, the Conference of the Committee on Disarmament — and in the UN, the nations have worked out a treaty which has been signed and entered into force for banning the production, development, and stockpiling of all biological and toxin weapons, and providing for the destruction of all stock of these weapons. Now they are working to achieve similar treaties on chemical weapons.

One of the few countries that has not ratified the Geneva Protocol is the United States, which says according to its interpretation of the measure the use in war of tear gas or herbicides is not outlawed. It is this argument that has held up US ratification.

On this, other nations apparently disagree?

As I indicated, there was a resolution adopted by the General Assembly saying that the Geneva Protocol does ban the use of all chemical weapons, not only those that are in existence but those that are discovered hereafter. Therefore tear gases and herbicides would be covered. More than 80 countries voted for the resolution. A number of people in the world are hopeful that with the end of the Vietnam war it will be much easier for the United States to ratify the Geneva Protocol.

What import do you give to the Strategic Arms Limitation Talks between the USA and the Soviet Union?

The SALT talks are of very, very great political importance. For the two nations to meet together for the control and limitation of strategic weapons, both offensive and defensive ones, is politically significant. The agreements last May for limiting antiballistic missiles, the ABM treaty, to 200 on each side, and the interim agreement for limiting the number of offensive vehicles (although in both cases the ceilings are higher than the number of existing offensive and defensive weapons) also reflect improved relations. Rapprochement between the two superpowers is bound to have an important effect on international relations throughout the world. From that point of view the treaties are very important.

From the point of view of actual arms control or disarmament, a number of people around the world have expressed considerable disappointment. The agreements deal only with quantitative limitations, at higher levels than at present. They do not really provide any real qualitative limitations on further scientific and technological nuclear offensive weapons. Thus the nuclear arms race can go on. And just as the partial test-ban treaty has prohibited atmospheric tests, underwater tests, and outer space tests but seemed to trigger an increase in underground tests, many people fear that these SALT agreements of last May will merely trigger a qualitative arms race. They need be followed up quickly by limitations and reductions on offensive weapons and by limitations on the qualitative development of new and more sophisticated weapons.

A number of observers point to the fact that the United States government has authorized monies to proceed with a new generation of nuclear submarines, new bombers, new cruise missiles. With the tremendous overkill that already exists, the further accumulation and sophistication of nuclear weapons is just a form of sophisticated insanity.

In disarmament how do you view bilateral efforts like the SALT talks over against multilateral negotiations?

There's a considerable uneasiness among UN members about what they hope is not a trend towards bilateral actions. In fact, there was a resolution adopted in 1972, initiated by the non-aligned members of the Geneva Disarmament Conference, calling upon the two nuclear powers in the SALT talks to

halt the qualitative nuclear arms race and to reduce offensive and defensive nuclear weapons. It also asked the two nuclear powers to keep the United Nations informed of the results of their negotiations — a first for that kind of request.

If the main powers do conduct their negotiations outside of the United Nations, which is the sole completely multilateral organism, this is certainly going to have the effect of creating uneasiness on the part of the other 130 members of the United Nations, the middle powers and the smaller powers. And it might even have the effect of weakening the entire structure of the United Nations. Like any other organism or body, if you don't use it, it tends to atrophy somewhat, and the more you use it — it's like a muscle — the better it becomes.

So for building a climate in which disarmament is possible, other nations need to have a decisive role.

The countries who are pushing strongest for an underground test ban are Canada, Japan, and Sweden — all near nuclear powers. Many middle and other powers, even those who are allies of one bloc or the other, feel arms control and disarmament negotiations must be broadened and not just left to the big two.

On the other side, obviously anything which helps to produce a better climate between the great powers is something the United Nations favors. Thus during this

GROUP OF INTERNATIONAL EXPERTS CONCLUDED THAT ECONOMICALLY DISARMAMENT WOULD BE A UNIVERSAL BOON

shifting period of international relations now with China coming into the United Nations, a certain amount of bilateral negotiations is very beneficial. But if bilateralism becomes a pattern, this could cause resentment and weaken the United Nations.

Several years ago a score of Latin American countries signed a treaty for the prohibition of nuclear weapons in that region. What do you see as the role of regional efforts aimed at creating nuclear free zones or other arms limitations?

The treaty for the prohibition of nuclear weapons in Latin America is extraordinary. It was initiated by the countries of the area after the Cuban crisis to keep nuclear weapons out, to keep Latin American countries from acquiring weapons, and to get the nuclear powers to undertake not to station them nor to use them or threaten to use them against the countries in the area. The countries worked out an excellent control system of their own. This has become an example for others, but unfortunately has not yet been followed in other regions.

How do you read China's position on disarmament?

China has defined her position clearly. She has herself solemnly undertaken never to be the first to use nuclear weapons, and she has called on the other nuclear powers to enter into similar undertakings. She has said that in order really to halt the arms race all nuclear weapons must be eliminated. And she has called for the withdrawal of all foreign troops from abroad.

As to participating in a world disarmament conference, China has stated that unless the big powers agree to a declaration not to be the first to use nuclear weapons and agree to withdraw their troops and bases and weapons from abroad, the conference cannot be a success, and she has no interest in it. She has said that she has no interest in the conference of the Committee on Disarmament, that it is being used merely as an instrument to preserve the monopoly of the two superpowers.

Suppose widespread arms limitation were to occur. Would this lead, as some people feel, to widespread economic dislocations and depressions?

Such fears are absolutely groundless. Back in 1962 a group of international experts from all of the major countries concluded that economically disarmament would be a universal boon. In recent months a new study points to the economic and social consequences of disarmament and the link between disarmament and development. Rather than creating dislocation, such a conversion can bring a boost in the developed and the developing countries alike.

Will the context for disarmament likely be changed drastically by forthcoming developments in technology?

President Eisenhower in his farewell address pointed out that the US had to worry not merely about the military-industrial complex, but about the scientists as well. And while on the whole I think scientists are a very decent lot, interested in peace and disarmament, there are those who work for government military agencies who are very imaginative in dreaming up all sorts of ideas. They have established what is known as the worst case hypothesis, where you dream up the worst conceivable thing that the other side could do and then you build up a defense for it. You think if they could do it, you had better do it too. And thus science and technology can trigger an unending qualitative arms race.

This we must stop, because despite all the agreements and treaties, the arms race keeps on going apace. In 1960 there was only one nuclear submarine. Today there are in the world maybe 80, but under the SALT agreement in five years' time we may have from 105 to 110 or more. And the SALT agreements did nothing to prevent MIRVing — putting multiple warheads which can be targeted independently on nuclear weapons. You can put as many as 10 or 14 on an existing missile which means that you can increase the number of nuclear weapons aboard missiles by up to a factor of 10 or so. It's an unending race.

In light of that, how crucial are information and on-site inspection and verification to disarmament agreements?

During the Cold War, people talked about having to have foolproof inspection and control. They wanted control over armaments, no disarmament. That led to a vicious cycle of argument, frustration, and deadlock.

In the last dozen years, as a result of the negotiations going on in Geneva and better understanding of the problem, the nations have come to see that you cannot achieve foolproof control. Secondly, you don't need foolproof control. All you need is sufficient control that would deter anybody from violations, and that would alert you to the possibility of violations.

Now there is an entirely new dimension added. With spy satellites or outerspace surveillance, which is very, very effective, amazing information can be obtained. Control and verification are no longer major problems in the arms control, disarmament field.

Beyond the measures discussed, are there other practical steps that you would

Continued on 31

THE WAY OF THE SERVANT MAY BE THAT OF LOVING
ITS METHODS MAY BE THE VERY OPPOSITE OF
BUT IT IS WAR NONETHELESS; AND KING JESUS IS

KING JESUS' MANUAL OF ARMS FOR THE 'ARMLESS

BY VERNARD ELLER

In a book of the above title to be published March 12 by Abingdon Press, Vernard Eller surveys the biblical position on war and rumors of war, peace and the rumors of peace. Centering on the benchmarks, the turning points from Genesis to Revelation, the author finds what he terms "a clear and logical chain of thought" regarding peace and war. What follows are two excerpts — one from the Old Testament section of the book and one from the New.

What, in the first generation, showed itself in a disparaging remark about a dutiful and loving wife and a grab for cover, in the very next generation becomes brother slaughtering brother, a man laid out with the cover pulled clear up over his face. We often attribute war to population pressures and all like that; but it sure didn't take much in the way of population to start the ball rolling in the first place.

Yet what is even more chilling than the sight of Abel dead in his blood is Cain's answer to the inquiry, "Where is your brother?": "How in hell [which is where Cain was] should I know? I don't take any responsibility for *him*." We are talking about two *persons*, for crying out loud (*Abel's blood* crying out loud), two God-imaged men created to be "bone of my bone," "flesh of my flesh," two who have become one. Now, one of these men totally disclaims any knowledge of or concern over the other: "For me, he doesn't exist." This sort of *indifference* is a whole order worse than hate, violence, or murder; those qualities at least are personal enough to recognize the other's existence so as to have at him.

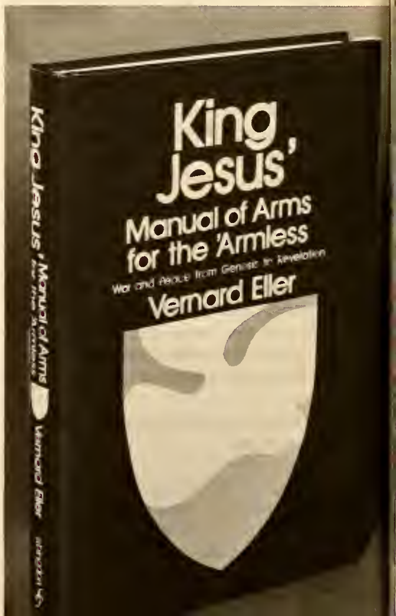
Adam had broken his "image" relationship *with* God in order to go it alone *like* God. How totally devastating was that breach becomes apparent only here when the lone Cain denies that he even *has* a brother.

And this, my friends, is the name of *war*: the denial that I even have a brother.

Comes, then, the consequence, the flight of Cain: "accursed," "banished," "a vagrant and a wanderer," "out from the Lord's presence," "in the land of Nod [which means, Wandering]," "east of Eden [i.e., in the desert far, far away from home]." Put it all together, it spells INSECURITY. And this catches us; it describes our state. For, consider that we are all children of Cain; Abel was cut off, leaving no descendants. And the land of Nod is not dreamland, as we fain would have it. It is *here*, the place of our insecurity and our wandering; it is us, vagrant, *away* from the presence of the Lord.

Insecurity is both a cause and a fruit of war. To be in the image of God is itself a secure position; the presence and guidance of the Partner gives the ballerina a center and a home. But to go it alone, *like* God, is to be thrown completely upon my own resources — which means precisely the lack of security. And with this, the race begins to splinter. Frightened in my insecurity, I become jealous of the brother who seems to have it made. I wipe him out. Then I really am insecure. The guilt and shame of what I have done put me to flight — and my direction is east, away even from whatever security I had known. This, for us sons of Cain, is wherefrom our wars and fightings come and whereto they go.

But Cain has to do something; the life of ceaseless, easeless wandering is unbearable. He *builds* a city, the first such mentioned in the Bible (note well who built it, why he built it, and where he built it). Cain built it in the land of Nod


King Jesus' Manual of Arms for the 'Armless
King, Jesus' Manual of Arms for the 'Armless
War and Peace from Genesis to Revelation
Vernard Eller
Vernard Eller

ERVICE AND DEFENSELESS SUFFERING. HAT THE WORLD CALLS "FIGHTING." ILLING TO CALL IT THAT

as an attempt to create security for himself. But "create" is the wrong word in that sentence; its Hebrew equivalent is *reshith,* the word used to identify God's activity in Genesis 1:1. But Cain's city is named Enoch (*chanakh*), which means "to initiate" or "to inaugurate"; it indicates man's effort to start something on his own and for himself.

Cain tries to build, to manufacture, SECURITY. The biblical writer undoubtedly thinks of the city Enoch as a walled fortress, complete with munitions factories, armories, and Pentagons. War does tend to be a city-based activity, you know. Now "security" has acquired precisely the same connotations it has in modern government vocabulary: when we say "security," we mean guns. And like his, ours is the wrongheaded, misguided, self-defeating, banished, and accursed "security" of Cain crouched in Enoch.

"My brother? How should I know?" snarls Cain, the blood dripping from his hands. Where will it all lead? Through Genesis and beyond, it will lead from murder to murder, until one day, in the land of Nod, the sons of Cain gang up to do in another brother, this one the Son of God. Yet that death finally will turn things around and get them headed back west — toward Eden. But that's another chapter. . . .

But most briefly, Jesus' teachings can be reduced to a two-word sentence which isn't even a teaching; it's a command: "Follow me!" I don't know how many times those words or variations of them appear in the Gospels, but that isn't important. There is not the slightest doubt but that Jesus' teaching starts here, centers here, ends here, and rests here.

Jesus never was and never hinted at being a philosopher or teacher of ethics who let fall pearls of wisdom about how good people should live and who then passed on, leaving the good people to decide for themselves how great the teachings actually are and to what extent they ought to be observed. Not for one moment! What we meet in this Jesus is a *king* — at least enough of a king to take it upon himself to institute a draft, put the bee on people, and enlist them into his service. "Follow me!"

The Holy-War pattern applies this far even if no farther. The old Selective Service System of Yahweh has come back into effect. And in this case the king isn't like a United States President who says, "Now you boys go on out there and fight; and you can be sure that I'm always right back here in the White House (or my bomb shelter) urging you on!" No, this king — like Yahweh of old — leads the fight from out front. "Follow me! And you'd better hurry up or I'll have it all done before you get in on it — and then won't you feel left out!"

And again as with Yahweh of old, "Follow me" means "Fight as I fight; a ballerina stance is the only proper one." And when the king is this one, that obviously will have to entail a career of humble service to one's fellowmen; a readiness in every situation to accept suffering rather than inflict it on another; the willingness to risk defeat and even death in the faith that, if needs be, God can pull off a resurrection to put things right. "Follow me!"

Finally, let it be said that every bit of teaching and counsel given by Jesus comes out of this "follow me" context and cannot be understood apart from it. There is here no general teaching, no humane wisdom, no universal guidance that anyone might decide to practice for himself with some assurance that it will pay off in success and happiness. No, if they are to be workable at all, every teaching of Jesus must assume the relationship of discipleship and must, in fact, require that relationship with its enablements of being "incorporate with Christ" and its resurrection possibilities. "Follow me!"

. . . Wars and fightings, we discovered clear back in Genesis, arise largely out of man's attempt to construct security for himself; and Jesus says explicitly: "Whoever cares for his own safety is lost." His way is the absolute reverse of the world's way. And note, too, that if there is to be any sense at all in the thought, "If a man will let himself be lost, that man is safe," it has to assume the intervention of some outside power through something like a resurrection; "letting oneself be lost" cannot naturally and by itself be equated with "becoming safe."

From Mark comes another key link in the "follow me" chain:

"You know that in the world the recognized rulers lord it over their subjects, and their great men make them feel the weight of authority. That is not the way with you; among you, whoever wants to be great must be your servant, and whoever wants to be first must be willing to be slave of all. For even the Son of Man did not come to be served but to serve, and surrender [give up] his life as a ransom for many" (Mark 10:42-45, NEB).

Here again it is made plain that Jesus is himself the model of what he teaches and that the command, therefore, is properly, "Follow me!" But in this case we are taken beyond simply "letting oneself be lost" and directed to *"give yourself* in humble service" — a slightly different idea but still one that is a complete reversal of the world's way of wars and fightings. In the two-word term, "Suffering Servant," both factors call for equal emphasis: he both serves and suffers; his service leads to suffering, and his suffering is itself the greatest service he performs.

The specific teachings and instructions of Jesus fit beautifully within the framework we have developed. To get at them, we propose to go to only two major passages from the Gospel of Matthew: the Sermon on the Mount and the commissioning of the disciples to their ministry in the world. Of course, more material could be found elsewhere; but Matthew

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First, then, the Sermon on the Mount. Has anyone ever considered that the Beatitudes essentially comprise a description of a suffering servant?

"How blest are those who know their need of God;

. . . [who] are sorrowful;

. . . [who] are of a gentle spirit;

. . . who hunger and thirst to see right prevail;

. . . who show mercy;

. . . whose hearts are pure;

. . . [who] are peacemakers;

. . . who have suffered persecution for the cause of right" (Matt. 5:3-10, NEB).

. . . The tenth chapter of Matthew presents Jesus giving specific instructions as to how his disciples are to conduct themselves. If anything, Suffering-Servant themes and echoes of the larger Zion tradition come through even stronger here than in the Sermon on the Mount. . . .

The connection could not be made more plain. The Servant Individual has dedicated himself totally to serving the needs of men and seeking their highest welfare; and he commissions Servant Israel to engage in the same ministry. This is a major aspect of his fight against the powers and authorities which are the enemies of mankind. . . .

Through their service, the followers of Jesus will come into conflict with society — into conflict with the state and the powerful of the world, and even with those of their own families. Suffering will be theirs. However, in all this they simply are sharing the lot of their leader and king. But even as he did, they are to meet the situation as defenseless sheep and innocent doves rather than assuming the character of the wolves of the world. This, too, is an aspect of their fight against the powers.

"Do not fear those who kill the body, but cannot kill the soul. Fear him rather who is able to destroy both soul and body in hell. Are not sparrows two a penny? Yet without your Father's leave not one of them can fall to the ground. As for you, even the hairs of your head have all been counted. So have no fear; you are worth more than any number of sparrows" (Matt. 10:28-31, NEB).

How can these disciples afford to suffer in complete defenselessness and yet have no fear regarding either their own survival or the success of their cause? Because they know that their fight is God's fight — that he can and will take care of both them and the cause, even in death and beyond, even if resurrection should be required. Notice well, the text definitely does not say: "Have no fear; your selfless work, noble intentions, and beautiful expressions of love will win over your opponents and make them as nice as you are. Thus you and your cause will be saved." Anyone who presumes to adopt defenselessness for himself, without regard to King Jesus, or becoming incorporate with him, or sharing his resurrection — he would be better off if he had a little more fear than he does.

"You must not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. I have come to set a man against his father, a daughter against her mother, a young wife against her mother-in-law; and a man will find his enemies under his own roof. No man is worthy of me who cares more for father or mother than for me; no man is worthy of me who does not take up his cross and walk in my footsteps. By gaining his life a man will lose it; by losing his life for my sake, he will gain it" (Matt. 10:34-39, NEB).

The way of the servant — both that of Servant Individual and Servant Israel — may be that of loving service and defenseless suffering; it most assuredly is. Its methods may be the very opposite of what the world calls "fighting"; they most assuredly are. But it is *war* nonetheless; and King Jesus is willing to call it that — in the unmistakable language of Holy War. To fight with him, to fight in his way, calls for all the strength, courage, endurance, risk-taking, brains, guts, sweat, and blood that any other war requires. The case is simply that these things are applied differently: to taking up a cross, following in the footsteps of the Servant-Messiah, losing one's life in order to gain it. King Jesus — like Yahweh of old — is a man of war; and his call, like Yahweh's, is "Follow me!" ☐

From Vernard Eller's forthcoming book, *King Jesus' Manual of Arms for the 'Armless.* Copyright © 1973 by Abingdon Press. To be published March 12.

Kiddie videoland: Avenues for action

Children's television like other programming has its critics and its fans. But this tv fare has more subtle and serious consequences perhaps than adult shows. In this report from Cultural Information Service, Pat Repinski, a Christian educator who has worked as a media specialist in an elementary school library, explores both the good and the bad of kiddie videoland. The misuse of children's tv, she implies, has the power to pull a child from a life of inventive play to the adoption of a life-style of imitation. Yet so far, as Robert Shayon has concluded, "we have failed to make children's television a salient public issue." The Christian community is challenged to fulfill this task.

Ever since that magic box became the home entertainment center, the opposing attitudes toward television held by educators and the general public have wandered through two phases. At first the public was ecstatic with the new wonder of the electronic age which could bring them so much joy while educators disdained the threatening competition. Educators were brought over to the positive side during phase two as they began to see the machine in the classroom as an effective teaching tool. At the same time, the public was beginning cynically to regard television with its commercial overload as a "boob tube."

Now it seems we may be on the eve of phase three. At the Third National Symposium on Children and Television sponsored by ACT (Action for Children's Television) the question of the limitation of television as a medium was a persistent theme of the various sessions. This question was punctuated by a surprising suggestion by Robert Shayon that ACT should concentrate its efforts on controlling cable television.

If the limitations of television are to become the topic of future research while simultaneously cable television is evolving as the mode for future viewing, then it is the responsibility of the Christian community to be directly involved in this process. Cable television provides for greater local control over programming and the use of the medium; consequently the future abuse and misuse of this medium will be the fault of the viewing audience. The church should become involved in shaping any changes in the direction of our most powerful medium.

But, in order to direct change, one must first be exposed to the "harmful" and the "good" currently passing through our homes. Children's television is an important target of concern. Children have always been the first victims in our society, initially as the first slaves on our continent, subsequently as cheap labor. Now they are totally degraded by the tube's advertisers who are only interested in selling them the cheapest products for the most profit.

"Zoom"

Areas of particular concern regarding children and the current fare of programming include the following:

Children's Play. The child perceives the world through his own actions in play. Since the largest television viewing audience is children ages three to seven, much of this activity which shapes the child's development has been replaced by passive watching. In the maturation process, a child's toys are important props; however, toys advertised on television, such as the "Knock'em Sock'em Robot" which operates by itself with a mere push of the button, take over the action and again leave the child as a passive watcher. Many toys similar to this fill the sixteen minutes per hour of commercials selling to children. This passivity intrinsic to television and promoted by its commercials deprives a child of creative activity so vital to his full self.

Concept of Death. Death is the most difficult concept a child has to grasp. For a child, death is first understood as separation and its permanence is not really comprehended until age nine. In a television cartoon the roadrunner is killed ten times in six minutes and yet never seems to get hurt. Children's television programming tends to sugarcoat "hurt" and "death" and thus makes it difficult for a child to distinguish between fantasy and reality.

Cognitive Problems. Children's television does not seem to be designed to meet children's problems. For the most part, few problems are posed at all and the life depicted on the tube is far removed from reality. If a problem exists it has often been caused by an attempt to cheat and solved by an attempt to cheat. There is little variety in the programming. Instead there are imitations of imitations. The current season offers adult shows in cartoon form such as "Barclays," "Roman Holidays," "The Jetsons." These situation comedies contain the usual demoralization of the family fiber. The real problems of childhood such as dealing with feelings of anger, jealousy, and fear are in sharp contrast to the imitations of life offered by kiddie tv.

Children's television does have positive possibilities for accomplishing entertainment and/or education. The Children's Television Workshop's two highly successful educational shows "Sesame Street" and "The Electric Company" speak directly to the needs of children. Building on their fine example, the following programs have resulted from an honest appraisal of children's needs:

Public Broadcasting System Shows. "Mister Rogers Neighborhood" provides the child an association with a respected adult. Mister Rogers involves himself with the child and attempts to deal with

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the child's emotions by making available active modes of coping. In a program aired in December, he dealt with the figure of omnipotence, Santa Claus, in an attempt to dispel the anxieties a child may have about Santa Claus seeing him while he's sleeping and knowing when he's awake. The result of Mister Rogers' efforts in confronting the child with honesty in feeling has been noted by one pediatrician whose four-year-old patient commented before a shot, "Mister Rogers said it was ok for kids to cry at my age for a shot."

"Zoom" attempts to meet the creative needs of children by providing an occasion for original expression. The unique "folk culture" of ages eight to twelve — their jokes, sayings, rhymes — is executed by seven children. The goal of audience participation is achieved by producing jokes, plays, and movies sent in by viewers. This makes the viewer partially responsible for the end product, a program for, by, and of children.

Network Programming. "In the News" connects the child to the outside world. One news item is fully explored from its historic footage to answer the child's question, "What's it about?" Such exposure to reality is directed toward helping the child make intelligent choices.

"Watch Your Child" is designed to aid parents in "doing" activities with their children. Simple activities requiring inexpensive household materials and a session of physical exercises can be done by parents with children. In addition, the Koala Bear Puppets illustrate problems and solutions within a family situation.

Cable Productions. "Jabberwocky" is a fine example of excellent programming produced by a local effort — WCVB-TV, Needham, Mass. Problems of values and morality — dishonesty, prejudice, female role — are explored in skits using as the central figure a puppet called "Dirty Harry."

Viewing and evaluating kiddie tv is obviously a first course of action for educators and parents who want to effect change. As the medium frequently ignores its young viewers, we often ignore it — letting the box babysit as we go about our other duties. It's important that we learn what our children are being exposed to — and what we're up against! Here are some things you can do to pave the way for better children's television.

1. Involve children in tv scrutiny. Watch television with your children and discuss the pros and cons of the programs. Besides giving you an insight into your child's preferences and interests, this activity will encourage the child's discrimination between programs.

Active participation — playing with television rather than merely watching it — should also be stimulated. Teachers, sponsor a project involving sending material to "Zoom." Parents, take some time to do the activities on "Watch Your Child." (Perhaps a group of parents could take turns leading several preschoolers through the activities on this program once a week.) Create an atmosphere wherein children feel free to respond to the tv. Set an example by talking back to the tube, singing along, following the actions or dances of the television stars. Then respond favorably when your children react audibly or actively.

2. Form a study group on children and television for interested people in your church. This group could provide the resources and information to local consumer organizations who have the manpower for action (product boycotts and license challenges) as well as function as a lobbying unit (letters to networks, reports to producers, petitions, etc.)

Action for Children's Television, 46 Austin Street, Newtonville, Mass. 02160, has ample resources to use as background for your discussion. Also consider renting ACT's 16-mm film "But First This Message." It demonstrates the ballistic material to which children are exposed and claims that such programming is designed solely to maintain the child's attention between commercials. Rental: $25.00

3. Organize consciousness-raising groups. Divide into four areas of concern: Woman's Role, Minority Representation, Violence, and Values and Morality. Then analyze the content of Saturday morning tv in light of these interests. Discuss stereotype presentations, language abuse, invalid descriptions of reality, and so forth. Then channel your findings through the study group or consummer organizations. ☐

From *Cultural Information Service*, December 1972.

turning points

Licensing/Ordination

Oliver N. Custer, licensed July 1972, Mountain View, Mid-Atlantic

Richard Deemy, ordained Oct. 29, 1972, Brooklyn, Iowa-Minnesota

Blair C. Harshbarger, ordained Aug. 27, 1972, Holsinger, Middle Pennsylvania

Sam R. Higginbotham, ordained Nov. 15, 1972, Carthage, Southern Missouri-Arkansas

Eldon Kreider, licensed Jan. 7, 1972, Mexico, South/Central Indiana

Mark Milligan, licensed in November 1972, Brook Park, Cleveland, Northern Ohio

Dennis Slabaugh, licensed in November 1972, New Philadelphia, Northern Ohio

Karl E. Stone, licensed Nov. 5, 1972, Peru, South/Central Indiana

Wendell Thompson, licensed Oct. 22, 1972, Owl Creek, Northern Ohio

Wedding anniversaries

Mr. and Mrs. Lyman Bernard, Mexico, Ind., 50

Mr. and Mrs. Homer L. Burke, Milford, Ind., 50

Mr. and Mrs. Grannis Garber, South Bend, Ind., 50

Mr. and Mrs. Emory Heatwole, Dayton, Va., 50

Mr. and Mrs. Russell Klepinger, Greenville, Ohio, 50

Mr. and Mrs. Walter G. Root, McFarland, Calif., 50

Mr. and Mrs. Ira Saxton, Leeton, Mo., 50

Mr. and Mrs. John Wenger, Lebanon, Pa., 50

Mr. and Mrs. Clarence A. Brechbiel, Weiser, Ida., 54

Mr. and Mrs. Harry Lau, Front Royal, Va., 55

Mr. and Mrs. Horace Shinabarger, Tucson, Ariz., 57

Mr. and Mrs. Charles Hicks, Hollidaysburg, Pa., 58

Mr. and Mrs. Aaron Burkholder, Chambersburg, Pa., 60

Mr. and Mrs. George McCoy, Modesto, Calif., 60

Mr. and Mrs. W. R. Shively, Modesto, Calif., 61

Mr. and Mrs. Oscar Rebok, Waynesboro, Pa., 63

Deaths

E. Bruce Bard, Chambersburg, Pa., on Nov. 13, 1972, aged 87

Cora Baugh, Uniontown, Pa., on Sept. 12, 1972, aged 66

Susie Brown, Greenville, Ohio, on Dec. 8, 1972

Dewey Burroughs, Eden, N.C., on Dec. 6, 1972, aged 58

Virginia Royer Chase, Cincinnati, Ohio, on Dec. 3, 1972, aged 43

Edna Colbert, Uniontown, Pa., on Nov. 8, 1972, aged 82

Clara E. Cook, Staunton, Va., on Mar. 20, 1972, aged 84

Mrs. Wesley Crusey, Chambersburg, Pa., on Nov. 8, 1972, aged 58

Lona E. Edwards, Goshen, Ind., on Nov. 23, 1972, aged 71

Mary Fearer, Uniontown, Pa., on March 30, 1972, aged 80

Anne Fleming, South Bend, Ind., on Dec. 10, 1972, aged 69

J. Paul Gibbel, Greenville, Ohio, on Sept. 23, 1972

Emma Gray, Harlingen, Tex., on Nov. 11, 1972, aged 79

Linnie Hall, Greenville, Ohio, on Nov. 5, 1972, aged 95

Fred Hartleroad, Peru, Ind., on Nov. 8, 1972, aged 80

U. H. Hoeffle, Vinton, Iowa, in December 1972

Sadie Leiter, Ashland, Ohio, on Oct. 20, 1972, aged 69

Myrta E. Lewis, Weiser, Ida., on Sept. 27, 1972, aged 88

Mary Light, Lebanon, Pa., in December 1972, aged 83

Richard E. Longenecker, Lititz, Pa., on Sept. 5, 1972, aged 49

Nellie M. Newcomer, Boonsboro, Md., on Nov. 26, 1972, aged 81

Elizabeth Newman, Boonsboro, Md., on Oct. 22, 1972, aged 89

Robert Omspach, Ft. Wayne, Ind., on Sept. 4, 1972, aged 54

Clarence Orpurt, Peru, Ind., on Oct. 24, 1972, aged 80

William Parker, Flint, Mich., on June 15, 1972

Hilda Patcher, Lebanon, Pa., on Oct. 29. 1972, aged 75

A. Glen Perkey, South Bend, Ind., on Nov. 12, 1972, aged 82

Rosie Plaugher, Maurertown, Va., in October 1972, aged 86

Leonard Reigle, Greenville, Ohio, on Sept. 11, 1972

Emory L. Robinson, Panora, Iowa, on Nov. 18, 1972, aged 61

Jack A. Roth, Lancaster, Pa., on Nov. 8, 1972, aged 21

Wilbur L. Royer, Portsmouth, Ohio, on Dec. 20, 1972, aged 69

Irvin Rupp, Ft. Wayne, Ind., on April 28, 1972, aged 85

John B. Shank, Greencastle, Pa., on Oct. 11, 1972, aged 70

Raymond E. Shifler Sr., Boonsboro, Md., on Nov. 24, 1972, aged 84

Kitty Lou Shropshire, Eden, N.C., on Oct. 14, 1972, aged 87

Claude W. Shull, Bridgewater, Va., on Nov. 8, 1972, aged 54

Orville Shuttleworth, Greenville, Ohio, on Nov. 25, 1972, aged 62

Anna B. Sites, Chambersburg, Pa., on Oct. 28, 1972, aged 88

Henry C. Smith, Flint, Mich., on Oct. 26, 1972, aged 79

Orville Sonafrank, Peru, Ind., on May 10, 1972, aged 75

Hattie Stoner, Milledgeville, Ill., on Sept. 9, 1972, aged 85

Edna S. Strong, Flint, Mich., on Feb. 8, 1972, aged 72

Raymond Strong, Flint, Mich., on Feb. 12, 1972

Mildred Swoveland, Muncie, Ind., on June 2, 1972, aged 51

James Teeter, Woodbury, Pa., on May 2, 1972, aged 73

Luella J. Trent, Modesto, Calif., on Sept. 30, 1972, aged 88

Foster Varner, Windber, Pa., on Oct. 28, 1972, aged 60

Rosa Warline, Dupont, Ohio, on Dec. 9, 1972, aged 64

Lewis Weaver, Windber, Pa., on Oct. 1, 1972, aged 75

Stanley C. Wenger, Greenville, Ohio, on Aug. 28, 1972, aged 93

Glenn Wills, Greenville, Ohio, on Oct. 23, 1972

There is something more than music involved in the Windber Home Rhythm Band's performances. It's director, Irene Miles, sparks the group to creativity, sharing, and fellowship

RHYTHM BAND

RHYTHM BAND

Ninety years—and two good feet

by Auburn A. Boyers

The bus pulls into the parking lot, comes to a stop close to the church door, and slowly and deliberately the passengers begin to unload. As they make their way from the bus to the church they carry an unusual variety of musical instruments. Inside the musicians take their places on chairs arranged in the social hall. A hush falls over the audience. With a sharp *beep beep* of an air horn the director calls the band to attention. Then, with nimble *thimbled* fingers methodically striking upon an old-fashioned washboard the director sets the beat and the band begins another performance.

To the chance visitor at such a performance questions as to the identity of this group would surely be of primary concern. The latest hit by a new *mod* group? A *far out* performance by one of the ever popular *swing* bands? Another exhibition by the latest *in* orchestra? Hardly! In answer to all such possibilities the one response would have to be a clear and emphatic "No!" No, just another performance by the Church of the Brethren Windber Home Rhythm Band.

One glimpse of the Rhythm Band in action quickly assures the observer that this is not the latest rendition of popular hit music. To the professionally trained musician it may in fact appear to be no music at all. But to the members of the band, and to the many groups and persons having experienced their performance, there is something more than music involved in the band's productions. With most of the band members over eighty years of age — the director now past 90 — the band has provided many opportunities for meaningful and purposeful joy, creativity, sharing, and fellowship so often denied people in their advanced years.

Credit for the actual beginning of the

band at the Windber, Pa., Home goes to a Brethren Volunteer Service worker during the summer of 1967. Those early beginning sessions were rather uneventful, however, and the lack of instruments and organizational structure kept the band limited to a program of fellowship and creative release within the larger family at the Home. Major credit for the development and organization of the Rhythm Band must go to the present director, Irene Miles. Coming to live at the Windber Home just at the time the band was beginning to hold practice sessions; bringing with her a talent in music, the ability to organize and carry our programming, and a zest for life in general; Irene quickly became the chief promoter and director of the band.

born March 13, 1882, in Connellsville, Pa., Irene spent her earlier years as a member of the Methodist Church. These years were not especially active for Irene, for being sickly, her life routine was limited in its scope of physical activity. Then in 1898 Irene married J. Wheeler Miles, a railroader, and in their companionship a mutual love for the out-of-doors developed into a lifelong avocation of activities in nature. Having no children born to their marriage Irene and Wheeler engaged frequently in hunting and fishing pursuits, were enthusiastic hikers in the surrounding mountains, and in general drank fully of the glory and majesty of God's created order. It was during these experiences that Irene developed a keen and overflowing knowledge and love of wild flowers. To her there was no such thing as a weed; even the most insignificant blade of grass or plant had a name, a color, a blossom — indeed, an identity. Many have been the fellowship gatherings and socials enlivened by the gay and original poetry written by Irene. Poetry in which she humorously expressed her knowledge and appreciation of friends through comparisons with the characteristics of some plant in God's natural world.

It was in 1928 that Irene entered into membership in the Church of the Brethren at Connellsville and for most of the next forty years her life and the life of the congregation were inseparably intertwined. She has said on occasion, with a chuckle, "I think I have held about every position in that church except pastor"; and such is supported by the church records. Those records picture a person involved and active; a person who loved life, who loved the church, and who understood that life was to be lived in service to God and his church.

The decade of the 1960s brought difficult but necessary adjustments in the life of Irene Miles. In 1960 her husband of 62 years died after a lingering heart ailment. The years of caring for her semi-invalid husband had implanted in her mind one fear — the fear of herself some day experiencing the same tribulation, the fear of her own possible confinement as an invalid unable to care for her own needs. Such was to be recalled to her memory in later years. Following Mr. Miles' death one adjustment followed another. The large well-kept home was now too burdensome for a woman of 78; that was solved by moving into a small apartment. Virtually all of her time had been devoted to the care of her husband for a number of years, but after his death time was available; that was the doorway to a new era in her life of service to others carried out partly through the Retired Peoples Club of Connellsville. A dynamo of energy, holding a variety of offices in the club, her most daring feats would be to plan and organize charter bus trips to the mountains to view the autumn foliage, to Pittsburgh for flower shows, museum tours, and other cultural and entertaining experiences.

And then in May 1967, at 85 years of age, life confronted Irene Miles with what seemed to be literally a dead end. Awakened in the early morning hours with acute pain and shortness of breath Irene had had, what her doctors later confirmed, a rather severe heart attack. Memories of Wheeler's lingering illness flooded in upon her mind; and her prayer in those first hours of uncertainty was that she would be spared a similar experience. It was Paul who said, "For me to live is Christ, to die is gain." In those days and weeks of slow recovery, always shadowed by uncertainty, such appeared to be the attitude radiated by Irene. But it must have been that God still had something for Irene to do, for she did not stay confined to her hospital bed. Gradually wells of strength were revived, and Irene was informed by her doctor that she could be released from the hospital. The restrictions, were, however, that she could no longer live alone in her own apartment; she had to find residence where someone would be close at hand in case of need or further illness.

After convalescing briefly in the home of a niece, Irene investigated various homes for the elderly. The first available opening came at a privately operated institution. Her stay there consisted of a cycle of one idle and frustrating day drearily ending only to be followed by another just like it. While her stay lasted just over a month, it was long enough to instill within Irene's mind a vivid impression of the lostness and despair created by lack of creative experience and involvement on the part of the patient. Then, in August of 1967, an opening became available at the Church of the Brethren Home at Windber.

irene's arrival at the Windber Home appears to have come at about the same time as several adjustive factors in her life. One, physical strength was returning and that was now enabling her to be up and about, to become somewhat more active than she had been for several months. Another, however, was her own acceptance of her condition. Having no immediate family able to care for her in a private home, Irene now accepted the fact that her remaining years must be lived out in an institution of some type where regular care and assistance would be available if and when needed. Thus, Irene moved into the Windber Home with the realization that such was the best

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by Floyd E. Mallott

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TWO GOOD FEET/*continued*

for her own well-being. But Irene Miles had not yet *retired!* She had not yet resigned herself to just living out the remaining days and years in some dreary time-passing existence. "Life is for living" seemed to have always been the guiding motto for her, and as long as she was able to *do* so she was going to live it. "If I didn't do something," she affirmed, "I couldn't have stood it." Such, then, was the motivation that took Irene to her first practice session with the newly forming Rhythm Band at the Windber Home.

The Rhythm Band at the Windber Home may be said to have begun on a lard can. The first instruments were, literally, covered lard cans and a few other odds and ends brought together to both allow for creative outlet and to *make music* of a sort. The BVS worker who began the band and led the sessions soon left the Home, however, and Irene gradually assumed more and more responsibility for the development of the band's program and organization. The first public appearance, at a Senior Citizens' club close by, netted a $21 donation to the band. This began a campaign of acquiring various instruments, the making of cape uniforms for the performers, and working out of a variety of musical numbers; and, thus, with little prior planning the band was soon on the road. Numerous have been the churches, Retired People's clubs, and other groups in Western Pennsylvania which have been entertained and inspired by the spirit and enthusiasm expressed by the Windber Home Rhythm Band.

One should not conclude that the Rhythm Band exists and functions only because Irene Miles has had a role in it. A band, as does any other group activity, requires people, and the Rhythm Band came into being and functioned only because of the talents and interests of the individuals involved in it across the years. But, it may be safely said, Irene Miles did bring to the band her own spirit of enthusiasm, her love for life, and the ability to release creative potential from people who may otherwise be looked upon as having little to offer. Irene brought to the band a solid talent in music, but just as important, a solid belief in the need to serve and help people. Apparently never one to have too much patience with anyone who said, "I can't do that," before they honestly tried, Irene was able to instill in other elderly people the feeling that "I can still do that," or "I don't know how to do that, but I'm willing to try to learn." As a result she has taken wheel chair confined band members all over Western Pennsylvania, elderly people to the bowling alleys and on shopping excursions to downtown Windber, and a multitude of other things which only the residents at the Home themselves could recount.

Irene's pilgrimage at the Windber Home has been a two-way blessing. She has achieved a new sense of purpose and personal usefulness as she found outlet for her own creative talents and abilities; and, at the same time, she has been able to bring a spark of hope and joy into the lives of others who because of age and infirmity are often restricted in their later years to frustrating meaningless existence.

A multitude of questions could be raised — theological, philosophical, social, economic — concerning the whole issue of the aging. Questions related to the church's care of and ministry to the aging; society's responsibility versus the family's duty to care for the infirm; or, and much more subtle, why do some people experience such seeming inexhaustible blessings and reserves of energy and health to bounce back from crisis while others are trapped in them? Why, for example, has Irene experienced such blessings and opportunity while a good friend and Christian sister, also from the Connellsville congregation, suffered a stroke and has been confined to bed for well over five years, the last several of which has been in the same building at the Windber Home. Such questions have no obvious or simple solution, yet they probably will provide the stimulus for reflection for as long as a sane society exists.

In the meantime, "Too many people sit around and do nothing," Irene asserts. "If you have two good feet and can get around, you ought to do it." For the most of 90 years Irene Miles has had two good feet, and she has been able to get around, *and she has done it!* ☐

Looking ahead to summer

by Hazel M. Kennedy

If it seems a long time till summer and even longer till a season of leisure, cheer up! (Writing on a cold, windy, wintry day I am reminded of Shelley's line: "If Winter comes, can Spring be far behind?") So — now is the time to look ahead to summer.

For children there may be vacation church school. Resources for this summer of 1973 are on the theme *Created by God* with materials at several age levels, nursery through junior highs.

Churches that used the materials the first time around in 1971 and saved teacher's guides and resource packets need order only pupil's books. The course for grades 5 and 6, *All That Is Within Me,* was authored by our own popular Brethren curriculum writer, Glee Yoder of Wichita, Kansas. A catalog, order form, and related items will be coming to each church soon. See Agenda, a periodic mailing to congregations from the Church of the Brethren General Offices, for January 30 for more about the Cooperative Series for vacation church school — also useful in other summertime or leisuretime situations.

Parents whose children will not be attending a vacation church school where these materials will be used can secure them for family use at home or on vacation. Exciting, colorful, creative, these courses help boys and girls and their teachers learn more about God and his creation — God who created each of us and the world in which we live; all of creation which is ours to use, a gift from God; and the God-given creativity which is both our joy and our responsibility.

For most of us summer means outdoor activities and camping. *Outdoor Living, Camping and Other Outdoor Activities for Older Elementary Boys and Girls* ($5.25) and *Try the World Out, Camping Resources for Early Teens* ($7.50) are excellent. Each set consists of a leader's guide and packets or booklets designed to help persons know God as Creator through experiences with nature.

But camping and the enjoyment of outdoor activities are not for children and youth only. Families also camp and for them is a Better Homes and Gardens publication, *Family Camping* ($2.95), useful for weekends, vacations, or that trip to Conference. Take along some books that will enrich your outdoor experiences:

Nature-Oriented Activities, by Van der Smissen and Goering ($3.95), is a handbook for outdoor education. One of the authors, Oswald Goering of Oregon, Illinois, is an active layman in the Mount Morris church and in the district of Illinois and Wisconsin, but now is on sabbatical leave from Northern Illinois University where he is professor of outdoor education.

Learning About Nature Through Games, by Musselmann ($3.95); *Learning About Nature Through Crafts,* by the same author, same price, suggest many fun activities that appeal to the curious and exploring.

Sense of Wonder, by Carson ($2.95), has become a classic by the same sensitive spirit who gave us *The Sea Around Us* and *Silent Spring.*

Stay-at-home leisure can be fun and educational. If you need proof of this, dip into any of these (all for children):

Secret Neighbors, by Adrian, "Wildlife in a City Lot" ($4.95), has beautiful black and white illustrations.

Secrets in Stones, by Wyler and Ames ($4.75), deals with questions about where stones come from, what is inside them, why they are different in color and texture.

What We Find When We Look Under Rocks, by Behnke ($4.75). Simple vocabulary and clear illustrations tell the stories of under-the-rock creatures.

In Yards and Gardens, by Buck ($1.75), is another nature book in the inimitable style as the author's *Where They Go in Winter* and *Along the Seashore.*

My Side of the Mountain, by George ($3.95), is an absorbing story about a young boy's year in the wild. Don't miss it!

Listen to the cassette recordings ($3.25) of A Guide for Biblical Studies for stimulating conversation about the Bible. Being portable, these are useful in groups or one may listen alone. Informal study groups meeting anytime can use the cassettes as background for discussion, while anyone can enjoy a visit from interesting Bible teachers. □

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LETTERS / *continued from 1*

I say where do we put our trust, in money or in radical obedience to our Lord's message?

We as Anabaptists have much more in common with other Christians such as the Mennonites and the Brethren in Christ. We Brethren have enough trouble maintaining a peace witness and nonconformist stance within our own fellowship; think of what would happen to our witness in these areas if we become absorbed in a group that does not share these beliefs.

For the past several decades we have tried to become "respectable Protestants" and have conformed rather well to the values of our American society. Our seminary is closely affiliated with Baptists, we have shaved off our beards, hidden our plain coats, and thrown away our prayer coverings. Why, we're practically ready to renounce our peace witness or at least water down our beliefs so as to become more respectable and even merge with those who do not accept our beliefs.

I grew up in a mainline Protestant church and saw that it was not faithful to the radical obedience Christ called us to give him. Now that I am a part of the Church of the Brethren, I feel that we have something as a group to say to the world. I fear that there are many who would like to see our Brotherhood be acceptable by our society's standards, but is this what Christ has called us to be? No, Christ has said that men will hate you for my name's sake. The message of Christ cannot be compromised in our world, we must seek to put Christ first, not our financial statements and organizations. We are called to faithfulness to Christ and nonconformity to the world. Let us reconsider our message of Christ to a lost world and put him first.

I see many dangers in fostering closer relations with the Baptists who have little appreciation for Anabaptist theology. In trying to develop a closer relationship with them, compromising our beliefs is inevitable. We should be seeking closer ties instead, with the Mennonites and Brethren in Christ.

Robert Kettering

Hershey, Pa.

UNWISE DECISION!

I was shocked and deeply concerned with the announcement that we are to have Messenger only once a month. Cleda and I feel deeply this is a very unwise decision.

Among the reasons for this conclusion are the following: We believe this is the most viable and best continuing source for keeping our constituency informed and supportive of our total program. True, people may not read as they once did or as we might wish they did, yet Messenger is and has been a major lifeline in our church and its program.

We believe that although we have had to subsidize the paper with funds from our general budget, this may be one of the very wise uses of our money. To fail to spend here may further destroy our support. On the other hand, a wise program of education might have brought a willingness to pay more for subscriptions; we have been getting a fine paper very, very cheap, when compared with newspapers or other magazines.

This seems to be just another in a procession of steps which have been taken, one at a time because we said we could not afford as a small denomination to continue them; I speak of the discontinuance of *Horizons, Leader* magazine, and some other former publications. The steady erosion of our publishing efforts, and our failure to vigorously promote the publication and sale of books by Brethren authors, point a trend which it seems can only lead to demise. Can it be that this is what is really wanted? Can it be that the shortsightedness of our actions shall be allowed to result in this?

We believe the members of our Brotherhood want their church periodical on a more frequent basis than once a month. Can we not reverse our decision?

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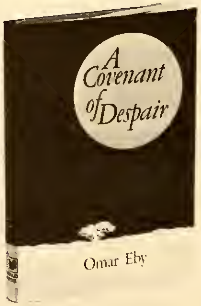

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ANNUAL CONFERENCE AND ALASKA — Air conditioned bus tour to Annual Conference in Fresno, Calif., and then to Alaska, returning via Canadian Rockies. A second bus will travel to Fresno and return after Conference via Disneyland and Grand Canyon. Both tours leave June 19, 1973. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

DISARMAMENT/*continued from 19*

commend to nations to help reduce the risk of war?

Yes — the most important is to reduce military expenditures. Then, of course, you could open up things a lot more. You could have an armaments yearbook to disclose the amount of armaments nations have around the world. You could have more exchanges between scientists, scholars, military men so that they see the arms race in a proper perspective. You could work at removing distrust and fear. Anything which leads to greater exchange of information and builds confidence is all to the good. In this, the United Nations has a tremendous role to play. It brings all of the countries together in a marketplace of ideas and proposals and exchanges.

How do prospects look now for a world disarmament conference?

That's not an easy question to answer. The idea was put on the agenda a year or more ago by the Soviet Union. Last year a resolution was adopted asking the Secretary General to make a report on the attitudes of governments toward it and to identify some of the problems and objectives involved.

In 1972 we had another big debate on it, with the Chinese saying that it would be useless unless two conditions were first satisfied — namely that the nuclear powers undertake to be not the first to use nuclear weapons and that they undertake to withdraw their troops and bases and nuclear weapons from abroad. The United States looked upon such a conference as a waste of time and as duplicating or interfering with the negotiations going on in SALT, in the Geneva Conference, and in the United Nations General Assembly.

Almost all of the other countries, however, were for it. They want all the nuclear powers to participate. And a resolution was adopted finally, a compromise resolution, which set up a special committee to examine the views and suggestions of all the countries in connection with the convening of this conference. This carried unanimously with only one country abstaining, the United States. The Chinese voted in favor, stating while they would not be a member of the special committee, they would maintain contact with it. So it is not yet clear what the future of the world disarmament conference is.

The only thing that is clear is that the overwhelming majority of the countries want it. They want a disarmament conference in which all of the nuclear powers would participate, and they want one which would be carefully prepared.

Such a conference would be a highlight for what was earlier termed by the UN as the Disarmament Decade of the 70s. In light of the expectations which prompted that designation, how do you feel we are proceeding with disarmament?

Too slowly. Much, much more should be done and could be done. And one of the things that has got to be grappled with is stopping the increasing military expenditures. What is the good in having all of these treaties if you don't stop the amount of money devoted to military purposes and the arms race goes spiraling up?

Reflecting on the struggles and achievements of 20 years, and on the challenges at hand for nations and the UN in arms control and disarmament, do you find room for hope?

Yes. During the Cold War, in the late 40s and early 50s, when I used to tell people I was working in disarmament, many of them laughed. Nobody laughs anymore. Serious work is being done. You do not achieve 13 treaties in 13 years without serious work.

Many times people said it is hopeless and fruitless. An analogy I use in response is to look at the way scientists and researchers have grappled with the problem of cancer. They haven't succeeded yet in finding a cure for cancer, but that doesn't mean they don't keep working for it. They are making some headway. I think that we are making some headway in controlling the arms race.

I like to quote the statement of a French philosopher-scientist who says, "We have no right to have no hope, because if we have no hope there is no hope." And I do have hope. ☐

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editorial

The crisis of separation

Though each was partly in the right,
They all were in the wrong!

The lines are not from Jesus, but from John Godfrey Saxe. In this columnist's view, however, they deserve to be placed in a very special category, one bearing the tab, Parables Jesus Might Have Told.

The reader may recall "The Blind Men and the Elephant," the intriguing verse about six men of Indostan. Each reached out to touch a part of the elephant nearest to him; from that he conceived his image of the whole. Thus the side suggested a wall, the tusk a spear, the trunk a snake, the knee a tree, the ear a fan, the tail a rope. The poet concluded: "And so these men of Indostan / Disputed loud and long, / Each in his own opinion / Exceeding stiff and strong. / Though each was partly in the right, / They all were in the wrong!"

How like the blind explorers of Indostan groups within the church can become. Take a local board or a national committee, for example. If each member is responsive only in terms of his or her own experiences or perceptions, no matter how real and valid they may be, the composite view may be distorted. How limited the program of the General Board, the direction of the denomination, the future of its institutions would be if they were determined by persons whose concepts of reality and meanings of faith issued solely out of their own understanding!

Suppose in response to special interests MESSENGER were to become not one magazine but many. To appeal to charismatics, its pages were filled with testimony and praise. To appeal to activists, its columns were given altogether to issues and strategies. To appeal to resisters, the magazine spoke strictly of protest and counter life-styles. To appeal to revivalists, only articles that centered on the authority of the scripture appeared. To appeal to independent thinkers, avant garde probes became the total fare.

Going even further, MESSENGER might categorize its mailing list and prepare a variety of thematic sections or newsletters, each sent only to the select audience wanting it. Or if combined in a single publication, the content would be so clearly divided and labeled that readers could quickly turn to the sections or themes with which they identify, and just as handily discount those sections which bring no ready fulfillment.

The question arises inevitably: Is this what the church of Jesus Christ is about? To solace each in his or her own comfortable niche, to put people at ease with limited notions of life, to widen the crisis of separation within the fellowship?

If there is any reason for the existence of a denomination, a General Board, a MESSENGER magazine, it is to help persons affirm community and to overcome sin, that is, the state of separation from too many realities. It is to help us put ourselves in the place of another — to enable the men of Indostan to shift about, so to speak, and sense what another feels. It is to share, listen, read, communicate, and relate, thus establishing the basis for closer understanding. It is to discern the vitalities of expressions and movements other than our own. It is to discover in our strivings for wholeness that we have much more to agree on than to disagree about.

If the witness of Ephesians to Christ can become our own, the basis for authentic loving community is at hand. Christ has broken down every division, hostility, enmity, contempt, segregation, wall. In him the barriers between humankind are gone; further, he has brought reconciliation with God.

We know that to confess Christ is to affirm the end to separation. The question is, can we practice it? — H.E.R.

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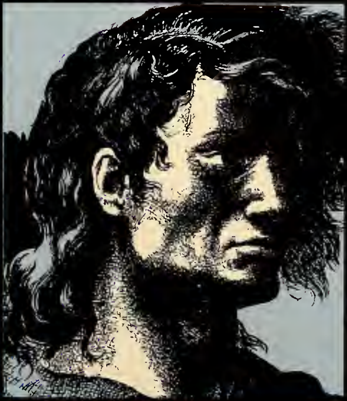
CHURCH OF THE BRETHREN APRIL 1973

I AM a meditation on the life of Jesus at the time of his death



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CREDITS: 2 Juniata College (left); 3, 6 Don Honick; 4 Otto Schaubacher; 5 Wilbur E. Brumbaugh; 7, 14 Religious News Service; 10, 11 "Christ Entering Jerusalem," by Fra Angelico, Three Lions photo; 13 "The Passion," by Georges Rouault, courtesy of The Art Institute of Chicago; 17 "Crucifixion With View of Toledo," by El Greco, courtesy of the Cincinnati Art Museum; 23 drawing by Ken Stanley; 34 Edward K. Ziegler. Cover, center fold, see p. 19

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letters

RIPE FOR THE HARVEST

I deeply appreciated your February issue of MESSENGER. It gave me a great empathy for the Nigerian Christians of Lardin Gabas; their concerns, their problems, and their great potential. The soil was good, and it has borne much fruit. There are pastors who serve churches on five dollars a month, and even then rarely receive that! I marvel at their faith and dedication. Surely we should continue to work with these fellow Christians. Their dedication needs to be matched by ours.

Alan Kieffaber wrote that there is concern among Nigerian leaders of the church that "their financial structure will collapse if overseas support is withdrawn too soon. Mamadu (a Nigerian leader) points to cases where individual stations or entire programs have disappeared under such circumstances." I believe our church leadership is right in understanding that the churches need to stand on their own feet more, and that Nigerian Christians need to work harder at stewardship. However, budget tightening by the World Ministries Commission may not be in the best interest of God's Kingdom at this time.

Let us assume, as the article suggests, that the Nigerian Christians of Lardin Gabas are in a place where there is a wheatfield ripe for the harvest. The only problem is that the laborers are too few and there is too little with which to pay the laborers. What a shame if the grain were left to stand and rot in the open field! Should not we as fellow Christians support the work of the church in an area where the potential is so great? Christians should not be divided by national boundaries. Where God's spirit is at work, there we should be too. The Gospel of Jesus Christ still needs to be preached to all nations and to all peoples.

As Christians, we should not give aid as a master to his servant. We should help fellow Christians as Christ did: as a servant. And I believe that many may now be asking, "How can I be of service to my Nigerian Brethren?" Many may be wondering, "What can I do?"

What if a group of Brethren leaders sat down with the Nigerian church leaders and asked them, How can we help? What do you need most to carry the work of Jesus Christ forward? After dialogue and discussion, the needs of the Nigerian church would then be laid before the Church of the Brethren membership. There just might be a great outpouring of the hearts of the Brethren. Lafiya points to this. Brethren have also shown their Christian dedication and concern for people in their work in flood ravaged Wilkes-Barre. They can do so again.

It seems to me that Christians respond better to specific needs they are told about than to a budget. The giver gets a feeling he is touching the people he is helping. And thus people respond more deeply from their hearts. I would like to see the needs of the Nigerian Christians placed before the Church of the Brethren so that the Holy Spirit can guide us in our response. I can never guess what that response might be. But I have faith it would be in line with what God wants for us to do.

Jeffrey H. Johnson
Overbrook, Kan.

GOD, COUNTRY AND CHURCH

I read with pure disgust the article on "Serving God and Country" in the January Messenger by John Ebersole.

To begin with, the author doesn't know Brethren doctrine or history concerning war and the military. He states that Brethren have not been against the military — only war. But our history will show that Brethren have often refused to wear the uniform even in medical work because it advertised the very thing they were against. The Brethren statement on war says we "cannot accept military service or support the military in any capacity.". . . Our church has never condoned the choosing of the military nor placed it equal to alternative service.

. . . Every dictionary and every Christian church I know of teaches that a Christian is a follower of Christ. We can't picture Christ killing someone because his life and teaching were and still are just the opposite of military and war. So, it is readily apparent that we are not following Christ when we devote our lives to learning ever more and better ways of destroying, maiming, and killing. Christ just wouldn't sell out his life to become a puppeted professional killer. He said we could not serve two masters. . . .

Our church is full of people who are Brethren in name only. They want to enjoy the love, concern, and fellowship we are famous for, yet sidestep peace, part of the total Brethren story which has unfolded from Christ's second greatest commandment. . . .

I would suggest . . . John Ebersole . . . get the facts about our teaching and history. The best place for him to start is with *Brethren and Pacifism* by Dale Brown.

Rod Bricker
Greeley, Colo.

LOVE OR DELUSION

At a church meeting the other day, someone suggested that we shouldn't call the loafers on the church roll "inactive" but "nonparticipating" members. Perhaps this adds a bit of respectability to the person who wants in on the dividends but wants to be counted out of the responsibilities of the church. What would the apostles Peter and Paul say to such a proposition? I think all people should be treated with love and patience. But is it love to encourage a person in self-delusion? No one will be ultimately saved or lost by what the church records say about him. That is in the hands of God. He will save all who are worth saving, regardless of any human assessment, in or out of the church.

Perhaps we are deluding ourselves and doing an unkindness to all whom we place on our lists of "second class" church members.

Can one really be a "nonparticipating" member of the body of Christ? He might not be in church every Sunday, but if he belongs to Christ he will be living and working and talking for his Master at every opportunity.

Howard H. Keim
Metamora, Ill.

NEITHER SIDE IS THE DEMON

How I wish I could give the final word on the Farm Labor controversy. But I can only give my own experience in this intensive farm community in Northern California. I know many of the Mexican-American workers, and other friends and business acquaintances are ranchers.

The letters I read are strong — so strong that I think many are stating an emotional view without any regard for Christian love or charity. Neither side is the demon that some see.

It seems that most voices of the "hard-pressed" farmer come from farm-oriented Brethren in rural areas. They have a right to feel oppressed. The family farmer is very definitely going out of business: He has been for 40 years. The possibility that a strong union may hurry this process even more is the cause for alarm.

We hear from others who identify with farm labor. But I don't think we'll have many letters from actual workers. These I know can earn $3,500-$5,000 a year depending on how much help the family can give. This requires that at least the husband be able to travel in a 100-400 mile area, be willing to compete with a planned invasion of illegal aliens, and tolerate a social status that is only a scale above "welfare cases."

Cesar Chavez represents these people in theory. He is subject to attack because he is a figurehead for the threat of wage demands. I say figurehead because there is

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Cooperation in the Christian community takes countless forms, some so common we rarely give note to them. A case in point is the interchange that goes on among church magazines.

From time to time Messenger includes and duly credits material selected from other periodicals. Less obvious to the reader are those instances in which Messenger articles are reprinted elsewhere.

For example, following Messenger's Nigeria special in February, a representative of the Brethren Church (Ashland) wrote that one Missionary Board staff person could hardly contain himself in his eagerness to share several of the articles in that issue with readers of their own magazine, the Brethren Evangelist. Messenger granted permission, happily, for the Ashland Brethren and the Church of the Brethren touch base in Nigeria and other points as well (the story on page 22 being a further example).

Messenger editorials in recent months have been reprinted by the Missouri Delta Ecumenical Ministry, the CCCO's Draft Counselor Newsletter, and the Mennonite Central Committee. Articles by Ronald E. Keener, Linda Beher, L. John Weaver, Loyal Jones, Vernard Eller, Richard A. Bollinger, and Cecil L. Haycock have appeared in such periodicals as The Wesleyan Advocate, the Bible Advocate, Vital Christianity, Draft Counselor Newsletter, Purpose, Menninger Perspective, Covenant Companion, The Mennonite, Gospel Herald, and Harvest Publications. Excerpts of Messenger articles and art have found their way into curriculum, pamphlets, posters, and newspapers.

Most widely circulated of all was Messenger's treatment of Tom Skinner's Annual Conference address, "Christ Is the Answer," syndicated by the Associated Church Press.

Come April 30, a Messenger feature, "Take It From Here," by Glee Yoder, will be published in expanded book form by Judson Press.

Intent as the staff is to serve foremost Messenger's own readership, we rejoice in opportunities for journalistic give and take with the wider Christian community. — The Editors

Sammy Buo: Diplomat in the making

Sammy K. Buo someday may be a member of his country's parliament, represent his nation in the United Nations, or even be chosen president of his people.

Sammy is a native of Cameroon, a small nation tucked in a corner of Africa adjacent to the Atlantic Ocean and its giant neighbor, Nigeria.

The articulate youth, a Juniata College graduate, is one of 125 Cameroon students in America, but unlike most of the others, he is not on a government-sponsored program.

Upon arrival at Juniata, Sammy admits, the reception was somewhat "overwhelming." "I found it a little hard to adjust," he remembers. In Cameroon he went to a high school in a city of more than 50,000 people and coming to Huntingdon, Pa., with fewer than 10,000 people in a rural atmosphere, Sammy experienced a kind of reverse culture shock.

He adjusted quickly, however, and with a major in political science, completed four years of requirements in three turns of the calendar.

Sammy's main interest lies in the areas of international politics and diplomacy. Upon return home he would like to run for the national assembly, perhaps in 1975, and from there move into foreign affairs.

As editor of the "Journal of Cameroon Affairs" published by the Cameroon Students Association of Arts and Sciences, Sammy already gained notice of Cameroon government officials. The Minister of Information has expressed interest in employing him in a public relations capacity; other overtures have come through a United Nations agency, Cameroon's neighbor, Chad, and a New York travel firm.

Sammy would first like to study law and diplomacy. Whatever course he takes, certain long-term emphases are clear. He is intent upon advancing the root culture of his people. He is interested in the unity of Africa, though he is concerned that the movement now is so primarily a movement for the elite. And with such diversity of language and culture and the prior concern of the masses to better their existence, he sees unity at present as virtually inconceivable.

Sammy is convinced that his stay in the United States has broadened his view of African affairs. "I would never have gotten much had I not come here," he said. "And, I'm also convinced that I learned more out of the classroom than in." — TERRY K. ENGDAHL

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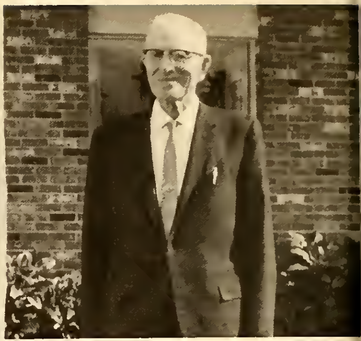


Elgin S. Moyer: At 83 a

Ask older persons in the church to list the names they associate with foreign missions and there's a good possibility that many of them will include Elgin S. Moyer. Yet the fact is that this veteran "missionary" spent only two years overseas.

But Elgin S. Moyer, now in his eighty-third year and living in Sebring, Florida, can claim an association with the mission cause about as extensive as that of a career missionary. His contribution has been offered in two ways: as a writer and teacher in the field of missions, and as one who regularly worked with the Chinese community in Chicago.

Regarding this latter ministry, Elgin estimates that together he and his second wife (the former Naomi Holderread) spent 95 years in a teaching and pastoral ministry with the Chinese church that met for many years at First Church, Chicago, and which is now known as the Chinese Fellowship in Oak Park.

Though he has always been a missionary at heart, Elgin Moyer is known professionally as a writer, teacher, and librarian. His books include "Brethren Abroad," produced in the 1920s; a doctoral dissertation (Ph.D., Yale University) published under the title "Missions in the Church of the Brethren"; and a biography of Moy Gwong, Brethren leader in South China, published shortly after the Chinese pastor's death in 1950.

Elgin Moyer's life has been intertwined with two significant institu-

votion to missions

tions in Chicago. From 1918 until 1938 he served at Bethany Theological Seminary, and then for another twenty-seven years he was a member of the faculty of Moody Bible Institute where he served as librarian and also as a teacher of church history. Always an inquiring scholar, he developed his own textbook, "Great Leaders of the Christian Church," and a comprehensive reference book, "Who's Who in Church History," a compilation of 1700 short biographies. Currently Dr. Moyer is helping in the preparation of a history of Brethren churches in Florida.

Talking to Elgin Moyer today, you soon recognize that he follows with keen interest the changing attitudes toward overseas missions. Not one to be unduly critical, he expresses some disappointment that the church today, as he views it, "has fallen down in a measure in continuing to promote the cause of missions." He says, "We talk about mission rather than missions."

Grateful though he is for the excellent work Brethren and other missionaries have done in education, agriculture and health services, Elgin Moyer insists that "the main thing of our religion" is above all to preach the gospel.

Ken Crouse: Computer programmer

"Some people have feelings of distrust and anxiety because they don't understand what the computer is here for. A common misconception is that it's here to 'take over' — to determine what's going to happen. But it's really just a tool."

Ken Crouse's slow-paced Iowa drawl is a good foil for the rapidity of "the tool" — an IBM System 3 Model 10 computer — he programs for the Church of the Brethren General Offices at Elgin, Ill.

Words like INPUT/OUTPUT, symbols like SAR HI and PROC CHK, and the readily recognizable look of a computer printout dominate the workaday scene for the 25-year-old BVSer who came in 1971 to the General Offices to complete his alternative service assignment. Since his release from BVS in March Ken remains in the post he prepared for during his five years at Iowa State University where he studied computer science, mathematics, and electrical engineering.

Ken's assignment as programmer involves writing intructions for the computer. For each job it performs, "everything has to be spelled out in very exact detail," he explained, because "the computer doesn't take anything for granted." Unlike an office worker, it can't think on its own.

But with detailed instructions, the computer can do jobs whose tedium and repetitiveness would tax the most conscientious human worker, releasing her or him for creative work.

Some of the jobs the General Offices computer can perform are providing MESSENGER and *Agenda* mailing lists, acknowledging customer orders, billing, and sales analyses.

By nature a deliberate thinker, Ken takes his time when he prepares a new program for the computer. A typical set of instructions might include as many as 200 separate notations, written in "people-like language and then translated on the computer into a language that is directly readable by the computer." Ken laughs, "A common aspect of the thinking I do in programming and the thinking I do in solving other problems is that it takes me a long time to do it!"

Ken presses a green button marked "START." System 3 Model 10 responds rhythmically, tack-tack-tack. Punched cards flow rapidly, one with each "tack." The printout begins, a full line at a time. In a few minutes 20 pages of order acknowledgements are ready to go to shipping. A machine-like process — but very dependent on a person like programmer Ken Crouse.

Lardin Gabas delegation to visit in 80 parishes

During April, May and June, 80 Church of the Brethren congregations will host leaders from the Eastern District (Lardin Gabas) Church of Christ in the Sudan. The fraternal visits are a key part of the 50th anniversary celebration of Brethren mission work in Nigeria.

The four Lardin Gabas representatives coming from Nigeria are Jabani Mambula, principal of Waka Teachers College; Nvwa Balami, teacher of Bible at Waka; Mamadu Mshelbila, chairman of Lardin Gabas Church and principal of Kulp Bible School; and John Guli, Bible translator working on the Higi New Testament. They will be joined in June by John Jasini Waba, a Lardin Gabas student at the University of Missouri who plans to return to Nigeria to work in the rural development program of the church.

In addition to contacts with the parishes of the Church of the Brethren, the visiting leaders will be hosted also by eight congregations of the Brethren Church (Ashland) in six states and by the Basel Mission in Switzerland. Both groups participate with the Church of the Brethren in providing funds and personnel for Lardin Gabas work in Nigeria's North-East State.

Under plans coordinated by Donald L. Stern, former Nigeria missionary now engaged in stewardship enlistment for the General Board, the visitors will meet in teams with churches in 18 districts, in an itinerary that moves from the East Coast to the West Coast. Three of the churchmen — Jabani Mambula, Nvwa Balami, and John Jasini Waba — will participate in Annual Conference at Fresno, Calif.

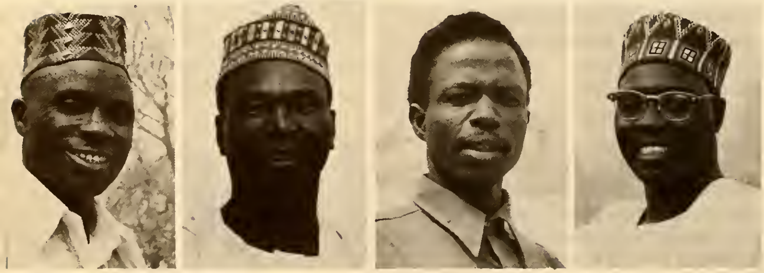
Mr. Stern explained that district offices are assisting with arrangements and interpretation and host congregations are contributing to the overall travel costs for the deputation.

Three of the visiting churchmen — Nvwa Balami, Mamadu Mshelbila, and John Guli — were subjects of an article by Alan Kieffaber in the February 1973 MESSENGER.

A fourth, Jabani Mambula, was named principal of Waka Teachers College last September. An ordained Lardin Gabas minister, he lists as hobbies volleyball, music (he has composed 30 religious songs), and visiting with people. He and his wife have five children.

As part of the two-way anniversary exchange, Dean M. Miller, Annual Conference moderator, and S. Loren Bowman, Joel K. Thompson, and Robert Greiner of the administrative staff of the General Board were scheduled to represent the Church of the Brethren at the Founders' Day observance, March 17-18 at Garkida, and in visits with various congregations and ministries under the Lardin Gabas Church.

Fraternal visitors Nvwa Balami, Mamadu Mshelbila, John Guli, Jabani Mambula



Four outreach ventures: A widening response

A cluster of developments reported in recent weeks signals something of the wide scope of the Church of the Brethren General Board involvements overseas. The target of response in these instances is Vietnam, Israel, Mexico, and Romania.

In Vietnam, a check for $5,000 from the Church of the Brethren was sent to help rebuild the Bach Mai Hospital destroyed by US B-52s in December. Regarded by the North Vietnamese as their best general hospital, the 950-bed institution also served as a medical school for 800 students. The $5,000 gift towards the rebuilding of Bach Mai or, in lieu of that, for other medical ministries in North Vietnam, was dispatched through the World Council of Churches from the Emergency Disaster Fund.

In Israel, Church of the Brethren funds ($2,500) and facilities and staff of UNRWA were combined to provide a two-week winter camp for 60 boys from a Gaza refugee camp. Held in January in Jericho near the Dead Sea, the camp centered on recreational activities and agricultural training. Paul B. Johnson, a Quaker Service representative from Cyprus who visited the program in operation, termed the enterprise "unique and extraordinary."

In Mexico, Puebla Project, a program which received $3,000 in support from the Church of the Brethren last year, is moving ahead in the production of a highly nutritious strain of maize, Opaque-2. In test feedings of the grain reported from Colombia, special success has been achieved in the treatment of children afflicted by kwashiorkor, a disease caused by protein malnutrition. To research and distribute the maize further, teams of technicians from the USA, Mexico, and Zaire are being recruited by International Voluntary Services for a five-year period.

In Romania, the type of agricultural exchange which the Church of the Brethren has had with Poland and other eastern European countries is expected to be launched by fall. A "memorandum of understanding," drawn up by World Ministries staff member H. Lamar Gibble two years ago, was returned by Romanian officials in December and signed in Chicago. The agreement calls for placement of Romanian agricultural specialists in universities or agribusiness in the USA and assignment of Church of the Brethren volunteers to teach English or engage in graduate work or other programs in Romania.

Currently overseas programs of the Church of the Brethren, coordinated by the World Ministries Commission of the General Board, encompass 103 workers in 22 countries.

A lesson on civil God versus biblical God

The setting was the prestigious National Prayer Breakfast, an event sponsored by the Senate Prayer Group. The participants included President Nixon and many other top leaders of government. The sermon, at least the one by Oregon's Senator Mark Hatfield, was a blunt warning:

"Events such as this prayer breakfast contain the real danger of misplaced allegiance if not outright idolatry to the extent that they fail to distinguish between the god of civil religions and the God who reveals himself in the holy Scriptures and in Jesus Christ."

Known by his colleagues as an outspoken evangelical Christian, the senator said, "If we as leaders appeal to the god of civil religion, then our faith is in a small and exclusive deity, a loyal spiritual Adviser to power and prestige, a Defender of only the American nation, the Object of a national folk religion devoid of moral content.

"But if we pray to the biblical God of justice and righteousness, we fall under God's judgment for calling upon his name, but failing to obey his commands," he said.

"God in the Bible states that acceptable worship and obedience are expressed by specific acts of love and justice," he continued, citing Isaiah's examples of setting free those who are crushed by injustice, sharing food with the hungry, taking the homeless into one's home, and clothing the poor.

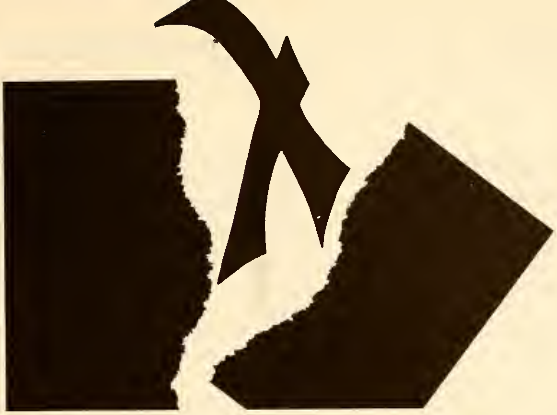
"We sit here today as the wealthy and the powerful," Mr. Hatfield, a Baptist, said. "But let us not forget that those who truly follow Christ will more often find themselves not with comfortable majorities, but with miserable minorities.

"Today, our prayers must begin with repentance. Individually we must seek forgiveness for the exile of love from our hearts and corporately as a people we must turn in repentance from the sin that has scarred our national soul."

What is needed, said the 50-year-old lawmaker, is a " 'confessing church' — a body of people who confess Jesus as Lord and are prepared to live by their confession.

"We need those who seek to honor the claim of discipleship — those who live in active obedience to the call: 'Do not be conformed to this world but be transformed by the renewing of your minds' (Romans 12:2). We must continually be transformed by Jesus Christ and take his commands seriously," Mr. Hatfield said.

"Let us be Christ's messengers of reconciliation and peace. Then we can soothe the wounds of war and renew the face of the earth and all mankind."



"Declare the Word—then get out of the way!"

Liberate the Word is the theme which will guide the deliberations of the 187th Annual Conference June 26 — July 1 at Fresno, Calif.

"To liberate the Word is so to form and shape our expressions that other persons will be confronted by that Word which gives substance to all other words," explained Moderator Dean M. Miller in an interpretative statement to appear in the program booklet.

"There is power inherent in the Word just as there is power inherent in the seed to produce the harvest," Moderator Miller declared. "Those who plant the seed liberate the Word; they endeavor to provide the conditions where power will be released.

"Our task," proclaimed the York Center, Ill., pastor, "is to tell the story, share our faith, report on what we see to be signs of God's saving acts in our world. Declare the Word and then get out of the way!"

A visual interpretation of the theme, by Wilbur E. Brumbaugh, depicts the Greek symbol for *logos,* or word, set free as a bird in flight.

Group in Ohio weighs cost of discipleship

In seeking to deal responsibly with the claims of the Christian faith, some Brethren in the Southern Ohio District have formed a group called "Cost of Discipleship."

Begun more than a year ago, the effort has included investigation of war-tax resistance, assessment of personal lifestyles, and the creation and promotion of educational materials about discipleship.

In personal responses, some members of the group have withheld the percentage of the income tax which goes for war purposes. Others have refused to pay the federal excise tax on the telephone and sent a like amount of money as a "second-mile" gift to an Alternative Fund. Some are fasting and sending the money saved to help rebuild Vietnam's Bach Mai Hospital.

A member of the group, Velma Shearer, Englewood, Ohio, reports the Alternative Fund has provided $170 in support of an Amerasian child and $82 for medical aid to Indochina.

The group's current effort is to conduct a peace studies course and institute with specialist leadership for as many youth and adults in the district as possible.

"But probably our most significant effect as a group," Ms. Shearer stated, "is the new awareness, the enrichment, the strengthening that working together has meant for all who have participated."

A new turn: Strolling in the cemetery

The concept of a cemetery as a place forbidden to the living is coming in for change in some of the heavier populated sections of the country.

As reported by Andrew H. Malcolm in *The New York Times,* developments in several cities reveal that a number of cemeteries have begun opening up their acreage "to cyclists, picknickers, joggers, baseball teams, fishermen, nature enthusiasts, and others anxious to flee, if only briefly, the neighboring noise and bustle of urban life."

A prime factor is that in some urban communities cemeteries remain the last green space left. But experience is bearing out also that by giving the public easy access to facilities reduces vandalism, contributes to a park-like atmosphere, and enhances community relations.

On the latter point, for example, bicycling has been found to be harmless to cemeteries and safer than on public streets. Similarly for hiking and jogging. In some instances skating on ponds, playing football and baseball in vacant sections, and picknicking on the grounds have been encouraged.

The turn to recreational pursuits in cemeteries has not found acceptance everywhere, to be sure, the *Times* article acknowledged. A proposal for such a move was termed by one Brooklyn official as "downright ghoulish." A San Francisco cemetery manager responded, "This is a memorial park, not an amusement park. Would you want to find somebody with lunch spread out on your mother's grave?"

A strong argument for the change, according to John Philbin who directs 37 Roman Catholic cemeteries totaling 5,000 acres in the Chicago area, is the positive image that comes in associating pleasure and enjoyment with visits to cemeteries.

"That's far better," he commented, "than a cemetery being, literally, the last place you'd ever go."

Bethany Seminary: A degree for a "minister to ministers"

Bethany Theological Seminary, the only graduate school of the Church of the Brethren, is considering applicants to its new Doctor of Ministry (D.Min.) degree program, developed when a significant number of alumni indicated interest in participating.

An in-service or in-ministry style characterizes the new program. The D.Min. candidate must have spent at least three years in ministry before eligibility, and fulfilling requirements for the degree will occur as the student participates in ongoing professional life.

Placing the accent on a person who is equipped to help others fulfill their unique ministry, the degree program will nurture a student's capabilities to become a "minister to ministers," a "teacher of teachers," an "enabler." At the same time, the program aims to help persons develop capacities for profiting from supervision and criticism.

Presently enrollment in the Doctor of Ministry program is anticipated at 9-12 persons each year, with total faculty engaging in both instruction and supervision. Tuition during a three-year period will stay around $1,800.

The D.Min. program augments Bethany's ongoing efforts to provide "meaningful experiences in continuing education for her alumni and others engaged in the full-time ministries of the church," explains a statement to Bethany's two accrediting agencies. Already the seminary offers advanced pastoral seminars for about 60 parish ministers each year and a type of clinical pastoral education for resident seminarians.

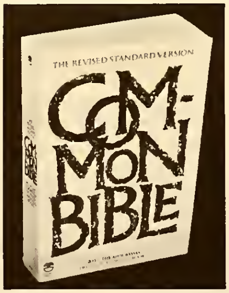
Bethany's "faculty and administration . . . have engaged in extensive research to determine the number of our alumni who would respond favorably to the new program," the statement reads. Of 357 respondents to a questionnaire 93 indicated interest in a D.Min. program.

Some skeptics among alumni fear the program may overeducate pastors without realistic opportunities for placement, or tax Bethany's financial resources.

Dean Warren F. Groff admits that the Church of the Brethren "undoubtedly needs to find ways 'to do more with less' throughout the whole range of denominational programs. . . . But it is equally important," he continues, "to decide just where the seminary can best contribute to total denominational investments in the education for ministry — both lay and professional."

The Doctor of Ministry program, at least for professional parish ministers, may be one answer to that kind of contribution.

RSV Common Bible to be issued in April



For the first time since the Reformation, a complete Bible acceptable to Protestants, Roman Catholics and Orthodox is to be published. In the USA the publication date is April 2, aimed at enabling the new edition to be widely introduced in Easter observances.

The translation, the Revised Standard Version, is copyrighted by the National Council of Churches. The US edition will bear the words "An Ecumenical Edition" on the title page, and "Common Bible" on the cover.

Contained in the Bible will be the second Edition of the RSV New Testament; the books known to Protestants as the Apocrypha and to Roman Catholics as Deuterocanonical; other Apocrypha; and the RSV Old Testament. With the exception of one psalm and two other short sections from the Greek Bible, the new edition brings together all the literature considered Scripture by Protestants, Catholics, and Orthodox.

Issued 21 years after the first Revised Standard Version Bible, the RSV Common Bible represents the continuing efforts of an ongoing group of distinguished Bible scholars, presently chaired by Herbert G. May of Oberlin College. The continuing RSV Committee is both ecumenical and international in composition.

E. Stanley Jones: Prophet, evangelist, ecumenist

E. Stanley Jones, one of the 20th century's most famed evangelists, missionaries, and Christian writers, died in India at age 89. He was at work on his 29th book at the time of his death on Jan. 25.

Along with preaching the Christian gospel, Dr. Jones made serious efforts to understand the spirituality of other religions. He developed and spread the concept of "Christian ashrams," an approach to prayer and meditation that reflects Eastern themes.

His work in India, begun in 1907, led Dr. Jones to a passionate enthusiasm for Christian unity. He labored hard to bring the denominations of America together through the principle of federal union. His plan for a single "Church of Jesus Christ in America," with various branches of self-government, failed to win wide support when introduced in 1935.

Dr. Jones had the distinction of being one of a few United Methodist clergymen to be elected to the episcopacy and refuse the honor, in 1928.

He was recognized by many as prophet as well as preacher. In 1944, he described in one of his most widely read books, "The Christ of the American Road," some of the social, political, and religious problems which the nation only came to admit in the 1960s.

He warned that American influence in the world would be determined only by the nation's ability to set its own house in order. He decried the dualism between genuine commitment to liberty and widespread discrimination.

His last book, "The Unshakeable Kingdom and the Unchanging Person," was published in 1972. A review of the work by Ellis G. Guthrie appeared in Messenger last December.

The body was cremated in India and the ashes returned for burial in his native Maryland, in Baltimore's Mount Olivet Cemetery.

underlines

YOUTH ON THE MOVE ... From Amsterdam to Brussels a people to people learning seminar will engage youth in a *European adventure* June 30--July 28. Sponsored by the Illinois-Wisconsin Church of the Brethren Youth Cabinet in cooperation with North Central College, Naperville, Ill., the tour is open to all Church of the Brethren young people. Cost is $925 from Chicago. Interested? Write Ralph G. McFadden, consultant for youth ministries, 1451 Dundee Ave., Elgin, Ill., 60120. Or call: 312-742-5100.

PEOPLE YOU KNOW ... General Board race consultant *Tom Grahan* is teaching a class on racism and the church in America at Bethany Theological Seminary. In addition to his work in districts and local churches, Tom is a consultant to the board of Project Understanding, an innovative community race program in DuPage County, Illinois.

Idahoan *Dorris Blough*, Nampa, chairs the Idaho Commission for Human Rights this year. Ms. Blough's assessment of the commission's work appeared in the Oct. 1 issue of *Messenger*.

Michigan District conference officers for 1973 are all women: *Janet Stroup*, Brethren, moderator; *Grace Showalter*, Onekama, moderator-elect; and *Grace Voorheis*, Flint, clerk.

Two Juniata College juniors are participating in internships with the Republican National Committee and Common Cause: *H. Christopher Peterson*, Mifflin, Pa., and *Bruce L. Moyer*, Pottstown, Pa. ... Manchester College's *Marcia Sowles* won an honorable mention in extempore speaking from the Intercollegiate Peace Speech Association, in its 65th year. The Church of the Brethren General Board contributes $100 a year to the association. ... Also at Manchester, *Dr. Paul Keller* in February published his first book, a volume co-authored with Charles Brown, Western Michigan University. *Monologue to Dialogue: An Exploration of Interpersonal Communication* is the title. Dr. Keller is chairperson of the college's speech/communication/drama department.

"*HOME, HOME ON THE RANGE*" ... A new name suggests new and enlarged services for the Neffsville Brethren Home, now *The Brethren Village*. The Brethren home is no longer a single home--it houses residents in many buildings, and construction of more is in planning stages. ... Brethren Village administrator R. B. Ebling, who for eight years served on the Neffsville staff, resigned in December.

Dedicated at *Fahrney-Keedy Home* in Maryland is a new chapel, furbished by the Ladies' Auxiliary Chapel Building Committee.

Brethren Hillcrest Homes, La Verne, Calif., was one of 40 business and industrial firms to be recognized last fall by the Los Angeles Beautiful Committee for contributing to the community through attractive building and landscaping.

Persons 60 and older may enroll in *McPherson College classes* for a fee of $10 per course. The offering is part of the Kansas school's pledge to community service.

GENERAL BOARD: GOALS AND PRIORITIES ... Major attention to goal setting took first place on the agenda of General Board and commission sessions in February. Board members sought to digest significant data they had already obtained from the Brotherhood: the conclusions of Board and staff work groups, including goal statements and priority listings; the findings of fifteen area listening conferences; and the summary of questionnaires returned by 1900 persons in a representative sampling of congregations. Tentative statements were reviewed, looking toward program priorities and budget allocations for the 1974-75 biennium.

In another action the Board considered several approaches for financing Bethany Theological Seminary. A proposal was adopted for presentation to the Seminary Board to formalize joint staff planning at once and to look toward an integrated fund raising staff as early as feasible but no later than 1978, the date of Bethany's debt retirement.

Also issuing from the Feb. 21-24 sessions were the following actions by commissions:

GENERAL SERVICES ... Enthusiastic support of the Lafiya medical ministries program in Nigeria was noted in reports of $250,000 in cash and $94,000 in pledges toward the special gifts goal. Additional monies will be sought through 1975 from within the Brotherhood Fund. A look at the future of printing operations resulted in a decision to purchase equipment needed to introduce the phototypesetting (cold type) process.

PARISH MINISTRIES ... Commission members will function in June as a selection committee in choosing new hymns and songs to be included in a hymnal supplement to be released later in the year. Loans and grants were approved to assist congregational development efforts at Copper Hill, Va., and Live Oak, Calif. The Commission agreed to make a loan to assure the underwriting of a professional recording of a musical work, *St. Judas Passion*, by Steve Engle.

WORLD MINISTRIES ... The recent devaluation of the dollar confronted the World Ministries Commission with the need to adjust overseas budgets, perhaps by as much as $50,000. The Commission agreed to honor existing contracts with overseas agencies. Other issues under study by commission staff include alternatives to war taxes and a statement on welfare reform. Towards reconstruction and reconciliation in Vietnam and Indochina, the Executive Committee approved up to $50,000 from the Emergency Disaster Fund. Funds and personnel will be channeled through those agencies which "best reflect the priorities and concerns of the Brethren." $5,000 was sent earlier to help rebuild Bach Mai Hospital.

PENSION BOARD ... Annual Conference will be requested to act in June on a recommendation from the Pension Board which would amend the Plan to provide for the selection of an age annuity any time after a member reaches age sixty.

High Court

Few issues are more sensitive than one dealt with by the US Supreme Court in a January ruling. By the same token, few issues call a society to search more probingly at its fundamental values.

After two years of deliberation, the Supreme Court ruled that the right of privacy extends to a woman's decision whether or not to terminate pregnancy. The Court did not interpret the right to be absolute; it did rule that the state cannot interfere with a decision for abortion in the first three months of pregnancy; that the state may regulate medical aspects during the second three months; and that the state may choose to prohibit abortions after the sixth month, when the fetus has the potential for survival on its own if prematurely delivered.

The 7-2 ruling refused to give the status of "person" to the unborn fetus. As to the precise instant at which life begins, the supporting justices stated they "need not resolve" this "difficult question." "When those trained in the respective disciplines of medicine, philosophy, and theology are unable to arrive at any concensus, the judiciary, at this point in the development of man's knowledge, is not in a position to speculate as to the answer."

One early implication of the Supreme Court's decision is that restrictive laws on abortion need to be updated in 46 states, if the states wish to rule on the matter. Another outgrowth is an intense reaction to the legal and moral merits of the high court's decision, suggesting even attempted revision of the US Constituution.

Quite representative of the vehement opposition expressed were the views of Cardinal John Krol of Philadelphia who termed the decision a "monstrous injustice" to the unborn and "bad logic and bad law."

Even less impassioned observers forecast far-reaching impact upon population growth, family life, the role of women in society, and the health and welfare of women and children.

Asked by MESSENGER to share a Breth-

uling: Travesty or triumph?

ren perspective, Annual Conference Moderator Dean M. Miller alluded to the policy statement on abortion adopted by Annual Conference delegates in 1972. In that pronouncement Brethren oppose abortion "because it destroys fetal life," he quoted, yet grant that abortion is acceptable "only where all other possible alternatives will lead to greater destruction of human life and spirit." By contrast, the Court ruling is more permissive, he said, sanctioning the decision for abortion in the first three months without qualification.

He also interpreted the Brethren statement as tying conception to fetal life (distinct from human life), but going on to suggest that bodily signs of personhood "are distributed throughout fetal development." "The Court's decision," he continued, "would seem to tie the beginning of human life to the viability of the fetus to survive on its own. One might assume that the Court believes the rights of the fetus are to be considered only in the second and third trimesters."

A concern referred to in the Annual Conference paper is the injustice of strict abortion laws being enforced only against those who cannot afford to do anything but comply, the York Center, Ill., pastor added. In this regard, he felt the Supreme Court ruling should bring greater justice by removing the legal restrictions against women of limited resources.

"The Court's decision opens the possibility for more effective counseling free of legal pressure," the moderator observed. "We would hope a woman faced with such a question would talk with a minister, rabbi, or priest, and others in her faith community, and look at the creative possibilities and the consequences of all options open to her.

"The Church of the Brethren encourages its members to support laws which 'embody protection of human life, protection of the freedom of moral choice, and the availability of good medical care,' " the moderator said. "The Court's decision clearly moves us forward toward the latter two principles, and we will still debate how the first principle can best be achieved when the quality of life for the pregnant woman is weighed in the balance with the sacredness of a fetus in the first trimester."

Lauree Hersch Meyer, Cincinnati, Ohio, who chaired the Annual Conference abortion study committee, observed the court decision helps in distinguishing between civic and religious morality. The former, she explained, is defined by the legal statutes of a nation or tribe, outlining what action is considered threatening to or constructive of the common good. "The court has now said abortion prior to three months constitutes no threat to the viability of the American nation," she interpreted.

"The court failed to say — and has no authority to say — what *religious* meaning such a moral attitude has," Ms. Meyer continued. "Religious morality does not inquire primarily whether action contributes to national strength; rather, it seeks what action appropriately clarifies and illustrates the relationship the religious community and faithful persons have to God."

Herself a specialist in Christan ethics, Ms. Meyer said that the 1972 Conference statement recognizes that "our confession of faith leads us to consider every conceived life valuable. We also confessed that others' moral responsibility may lead them to differing decisions due to conflicting values and overwhelming interpersonal pressures. Finally we confessed our too little love and compassion toward those whose actions we regret.

"It remains for us — indeed for all Americans — to interrelate civic and religious morality," Ms. Meyer added. "The religious meaning of abortion is unchanged by the court's legal action; the civic implication has radically shifted so that we, by implication, declare that the nurture of conceived life for the first trimester is entrusted to interpersonal relations of love and supportive anticipation among persons, families, faith communities, and God."

Another member of the committee that drafted the 1972 policy statement, Donald E. Miller, Oak Brook, Ill., expressed the conviction that many Brethren will counsel against abortion in spite of the Supreme Court ruling. "Just as many Brethren have not been willing to participate in military activities because of the sacredness of human life, for the same reason they cannot support the destruction of fetal life," the Bethany Seminary professor said.

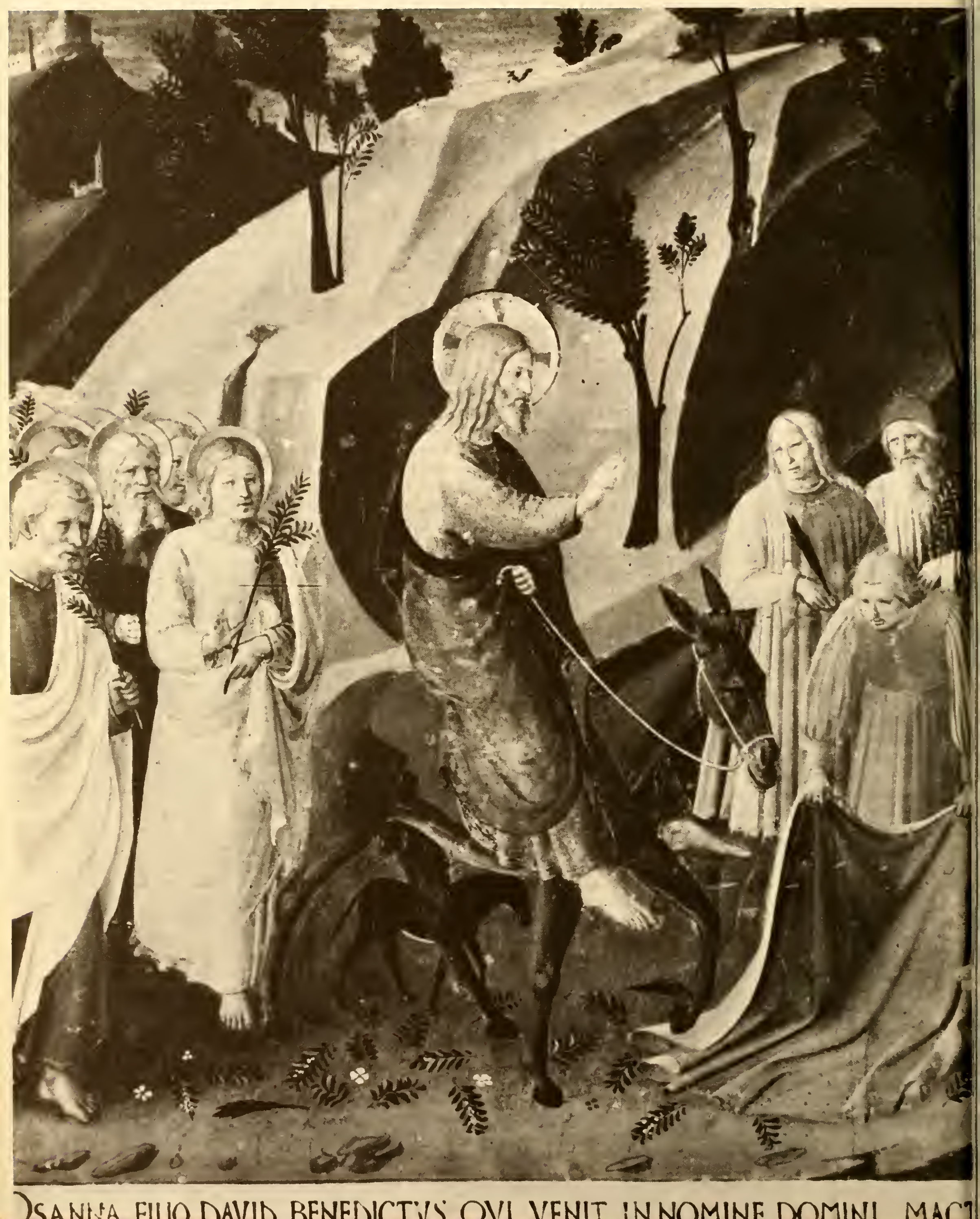
"However, Brethren are unwilling to let the life of the unborn be the only consideraiton," Dr. Miller added. "We recognize that society often creates the condition that makes children unwanted.

"We are unwilling to condemn those who believe that abortion is the least destructive alternative available to them. Just as we would not legally require everyone to be a conscientious objector, so we would not require everyone to refrain from abortion. We believe that voluntary consent is the soul of morality.

"Many Brethren will support a Supreme Court decision that guarantees increasing medical care and legal protection for the life of a growing fetus, while allowing limited freedom of choice for parents to make their own decisions and doctors to exercise their own professional judgment."

Elsewhere in Protestantism, ample advocates were to be found on both sides of the mounting debate. Some critics, charging the Supreme Court with issuing "judicial legislation" in its three-phase formula, questioned how the seven justices could reach a decision on early abortion and still hold they were not ruling on the matter of when life begins. Some supporters, astounded that recent Court appointees who were labeled as "strict constructionists" and conservatives had backed such a stand, heralded the ruling as a landmark for personal liberties and social justice.

Informative as the counsel of the church and of the court may be on abortion, for many Americans the decision, ultimately, is intensely personal. Because this is so, what the law of the land and the guidance of the church have to say for many persons matter all the more. — H.E.R.


OSANNA FILIO DAVID BENEDICTVS QVI VENIT IN NOMINE DOMINI MACT

Paul declared, "God's power is made perfect in weakness." How can Christians understand this riddle?

Foolishness that shames the wise

by Kenneth Gibble

Whenever we consider the event of Palm Sunday, we think of themes of triumph and victory. In fact, the entrance Jesus made into Jerusalem is sometimes referred to as the "triumphal entry." That phrase, "triumphal entry," is not found in the Bible, believe me. The writers of the Gospel account understood what had happened that day when the crowds went wild in their enthusiastic welcome for the prophet from Nazareth. Perhaps those who remembered that day also recalled their curiosity at the sad expression on Jesus' face as he rode into the city. Looking back on the event, they understood. If the crowds which shouted Hosanna had only realized: They were welcoming not a deliverer or a king, but what by the standards of their day — and ours — is a fool. And so what a mockery the words of praise were.

But let's go back a bit and see this event as the disciples might have seen it when it actually happened, before they knew of the tragic events which were to follow.

Try to put yourself in the shoes of these ordinary men. Since their decision to follow Jesus they had learned many things about the scriptures, about God, about Jesus, and about themselves. It was exciting to hear Jesus speak about the coming of God's kingdom — and they were continually amazed at Jesus' ability to heal people, to drive out demons, and to speak with such understanding.

But as the weeks and months passed, they began to feel a bit apprehensive about the outcome of their adventure. It's not that they didn't believe. They all believed — fully and without reservation — that Jesus was the One God had promised would come to deliver his people. And they believed Jesus when he told them that God's kingdom was beginning to come to pass. Still, it was disturbing to hear their master's talk of suffering at the hands of religious leaders, his comments about his approaching death. They wondered how such things could happen to one who was God's chosen. No doubt Jesus was nearing exhaustion — at such times he did get pessimistic. Once, Peter had tried to tell Jesus to stop talking such nonsense. Jesus had responded by calling Peter a devil! So it wasn't any good to tell Jesus about their worries; he had enough on his mind as it was. They tried instead to cheer him up, to keep him from being alone with his thoughts.

And then a new worry began to plague them. The disciples were men of the country, and they never thought of the big city Jerusalem without feeling frightened. Finally Jesus told them plainly: "We are going to Jerusalem where the Son of Man will be handed over to the chief priests and the teachers of the Law. And they will condemn him to death."

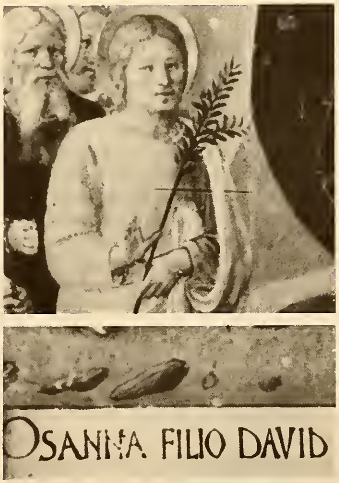
Can you imagine how those words must have chilled the disciples? No doubt they wondered why, if he was so sure of his death, he persisted in going to Jerusalem, where anything might happen. But they were powerless to leave him, even when it appeared as if he were heading for disaster. As one of them had said when Jesus asked them if they would stick by him: "Lord, where else can we go?"

Finally, one morning they came around a bend in the mountain road and saw Jerusalem ahead of them, glittering in the morning sun. By this time the disciples' nerves stung with worry. They were puzzled and maybe a bit irritated when he sent two of their number to fetch a colt for him to ride on. What was this supposed to mean? But the colt was brought and Jesus mounted it and they continued on towards the city.

Then the disciples noticed some people ahead, gathering as if to watch a parade. As they passed through a village, more people gathered and soon it became evident that news of Jesus' coming had gotten out. The big crowd was in a festive mood. Some were singing — others were shouting "Hosanna" and "Blessed is he who comes in the name of the Lord." And by the time the procession reached the city gates, it was a noisy, celebrative crowd indeed.

The disciples' hopes were raised again. Surely Jesus would stop worrying about persecution now. The people were with him. They wanted him to be King. What a victory! They would take the city by storm!

Later, after the death and resurrection



of their master, the disciples no doubt were embarrassed by their mistake. Surely they should have seen that Jesus was not responding to the people's shouts. They wanted him to be a warrior king to lead a revolution. He wanted to be a much different kind of king. More startling, with the power of God at his command and the people behind him as well, Jesus chose to suffer an ignominious death on a criminal's gallows. What a fool he was, the people thought.

Yes, he was a fool. He was God's fool. To the Greeks and Romans of Jesus' time, the idea of a man being the offspring of a god was not so unusual. What was scandalous was that such a son of divinity would allow himself to be killed. And so Paul and other early missionaries were often ridiculed when they tried to preach about the meaning of the crucifixion. Paul could say: "We preach Christ crucified, a stumbling block to Jews and folly to the Greeks, but to those who are called . . . Christ the power of God and wisdom of God. For the foolishness of God is wiser than men" (1 Cor. 1:23 ff.).

In our time, the foolishness of Christ crucified seems even more foolish than it did centuries ago. Why would anyone lay down his life for someone else? Today is the day of looking out for Number One — because no one *else* will. The only way to get anywhere in life is to be strong, to have influence and power. In such a world, how can the man riding into Jerusalem on a humble donkey be regarded as anything other than a fool?

And yet we have that statement of Paul's that makes us pause — "God's power is made perfect in weakness," he writes — and "God chose what is foolish in the world to shame the wise." What does this riddle mean?

Maybe we can get some help in understanding this riddle by looking at another kind of fool we are all familiar with — the circus clown, who "enters the ring and fancies himself, with his jokes and his antics, king of his little universe. Suddenly, there is an oversight, a blunder; he does not notice the bucket of whitewash fatefully in ambush for him. Into it he falls, a complete fool. But he emerges — no real harm has come to him and he goes merrily on his way" (from Nelvin Vos, *The Drama of Comedy*, p. 20).

Christ is like that clown. He enters his ministry and men fancy him as the king of the Jews, of the world. They shout their triumph and then suddenly he falls. Yet he emerges from the grave victorious. Both the clown and the Christ end up victors.

Some would say to compare Christ in any way with a clown is to cheapen him, to make fun of something sacred. But such thinking does not find support in the Bible. Again and again we see God choosing the weak and the foolish in the world to glorify his name. He chose David, a little shepherd boy; Peter, an impetuous loudmouth; Paul, a sharp-tongued egotist. And for his fullest revelation he sent Christ, who humbled himself to a death on the cross for our sakes and then was exalted by God.

But we are wrong if we suppose that the foolishness of which the Bible speaks ends with the account of Jesus' passion. Far from it. Because Christ assigned to his followers the task of continuing his work, each of us is to be God's fool. Unattractive, perhaps, but unmistakable. Paul recognized it when he referred to himself and his fellow-apostles: "We have become a public spectacle . . . we are fools for Christ's sake."

Such words make us a bit apprehensive. We don't want to stand out in any way; we want to be respectable, dignified, inconspicuous. We have been trained to look with disdain on anyone who dresses or talks or acts a bit different from what society has defined as acceptable. But nowhere can you find the Bible saying that respectability in and of itself is a virtue. In fact, we are urged many times to be just the opposite — to stand out from the crowd, to run the risk of being ridiculed.

Now I'm not saying that we should act like fools just for the sake of being different. We are called to be fools with a purpose, to be fools for *Christ's* sake. And when we try so hard to avoid standing out from the crowd, we become fools for the wrong reason as we claim to be Christians and then live as though Christianity were synonymous with mediocrity and indifference.

God wants us to be fools for Christ. What kind of foolishness will that demand? Well, it will mean that we regard material possessions in what to society is a very foolish way. We will look on what we have, not as the outcome of our hard effort, but as gifts from God. There is something foolish about giving money to the church. Society says, "You deserve what you've earned. Why give it away? Especially when it doesn't help your status in the community." And society says, "Buy, invest; that's the way to guarantee that people will think highly of you. It's foolish not to value money above everything else because life is measured in terms of financial success."

So yes, we are fools for Christ if we regard money and position not as ends in themselves, but as means to the end of bringing justice and peace and of living our lives in service to God and neighbor.

We are fools, too, when we call our country to peace or when we declare ourselves unwilling to take human life. Our society tells us, "Afer all, we cannot admit to the world that our nation has made a mistake." But then, Christ was called a fool when he told people to pray for their enemies.

We are fools when we use our energy to try to understand the fears and frustrations of others, whether such people are black and bitter or white and angry. We're fools in such cases because the fears and frustrations of such people will likely lash out at us. "Better to leave them alone," society tells us. "Better to withdraw to your church sanctuary and let the world go to hell if it wants to."

Fools for Christ. Why? Because we know we are weak and insecure, unworthy even to ask God's forgiveness. Yet in spite of that knowledge, we speak out in his name because the Supreme Fool, Christ our Lord, has declared us worthy through his death and resurrection.

And so, as we see in our imaginations Jesus riding towards the city — he who is King of kings and Lord of lords, seated on a lowly donkey, we shake our heads and say to ourselves: "What a fool he is." And then somehow, maybe because we too are God's fools, we find ourselves shouting: "Hosanna! Blessed is the King! Hallelujah!" ☐

On having it made

a Lenten meditation

He had it made! He was the eleventh person in the history of major league baseball to amass a total of more than 3,000 base hits. During his eighteen years in the majors, he had a lifetime batting average of .318. He won four times the National League batting crown. He had been named to play in twelve all-star games. He had the honor of being voted the most valuable player in the league and was the star performer of the 1971 World Series when he led the Pittsburgh Pirates to the world championship over the Baltimore Orioles. Through the years he had played with only one team — the Pirates. He was too much of a star to trade to another team.

He had it made! His salary was $135,000 per year. With the fame and fortune he had accumulated he could have been living in a big mansion on "Happy Street" in Pittsburgh or in his native country of Puerto Rico. He could have celebrated New Year's Eve by staying home, throwing a big party, and having what some people call a "ball."

But he was more than a great baseball player. He was more than one of the greatest outfielders of all time. He was more than the idol of Pittsburgh Pirate fans. He had other concerns besides being famous and rich. Because he had compassion for the underprivileged, because he had a concern for people who hurt, because he hurt with those who hurt, he was named to head Puerto Rico's relief program for victims of the Nicaragua earthquake. He was on his way to Nicaragua with four others on a plane loaded with food, clothing, and medical supplies when the plane went down in the waters off San Juan. Because he loved people and had a desire to help those who were in great need, Roberto Clemente sacrificed his life for the earthquake victims of Nicaragua when most of us were at our watch night parties or enjoying an evening at home. He was still a young man — age 38.

He never had it made! He never accumulated any wealth. In fact, it could be said that he lived in poverty. He owned no property. He once said, "The foxes have holes and the fowls of the air have nests, but the Son of Man has no place to lay his head." He wrote no books. He composed no songs. He did not play baseball or football or watch a game on tv. He probably did not travel more than 1,000 miles in all of his life. He was popular only with the common people. Thousands never stood up to give him a standing ovation. He was never voted the most outstanding young minister of his day. No holiday was ever set aside in all his earthly life to honor him. In fact, leading citizens of his country hated him and plotted to kill him from the day of his birth.

He never had it made! He was accused of teaching false doctrine. Even his family did not understand him. He was called a devil. People in his own hometown tried to kill him. He was spat upon. He was finally executed as a common criminal on a cross outside the holy city of Jerusalem. Jesus of Nazareth, only 33, was buried in another man's tomb.

Jesus Christ and Roberto Clemente were as different as east is from west. Yet, they were alike in some respects. They were both born to a minority group of people — people who knew oppression. They both had compassion for the underprivileged. Their compassion led them to dedicate their lives to serving the needs of persons. They sacrificed themselves and paid the supreme price for their service. Roberto Clemente ministering to earthquake victims in Latin America; Jesus Christ pouring out his life and his blood in Palestine, not only to help people out of their poverty and oppression, but to save them from their sins. They both died in their thirties. Both were willing to deny themselves in order to serve a cause greater than they.

Roberto Clemente died just a few months ago. Details of his life and death were on television, on radio, and in the newspapers. Many of us saw him play baseball. It is easy for us to remember him, his life and death.

Jesus Christ died almost 2,000 years ago. Details of his life and death were written down not in a television newscast script but in a story whose power and hope do not end when the test pattern comes on or when the baseball game ends. For on the third day he rose from the dead, and since that day he has been alive, "making all things new" in the name of the Holy Spirit. The Easter story: On that day, he had it made. ☐

by Bert G. Richardson

One of the characteristics of sectarian religious groups is to claim that the Holy Spirit must come in a particular shape in order to be
But to all such claims we must say with J. B. Phillips: "Your God is too small

The gifts of the Holy

One of the challenges the church faces today, as did the church in Corinth, is this: How can people of differing gifts live and worship and work together in mutual love, trust, and appreciation? This is not a new challenge. People have always been threatened by differences. But we have often tended to respond either by trying to stifle those who are different or attempting to push others into our mold and thus eliminating the difference!

Now our response to differences has been brought into focus in the church by the charismatic movement which emphasizes the work of the Holy Spirit and often includes the gift of speaking in tongues.

Three passages of scripture in the New Testament are eminently helpful in dealing with this challenge: 1 Corinthians 12-14, Romans 12, and Ephesians 4:1-16. The purpose of this article is to call attention to some basic principles set forth by the Apostle Paul in these passages and apply them to our situation today. The article will be most helpful if these passages are read with it.

One of the things that strikes us about these passages is that the Holy Spirit is described as *infinitely creative*. We have a tendency to stereotype the Holy Spirit and say that the Holy Spirit must come in the particular shape which we have experienced in order to be a valid experience. Certainly one of the character-

lid experience.

Spirit

istics of sectarian religious groups is to make this claim. But to all such claims we must say with J. B. Phillips: "Your God is too small." Paul lists many gifts of the Holy Spirit in these passages — and they are as varied as the parts of the human body. Jesus says the Spirit is full of surprises (John 3:8). This is what makes our relationship to him so exciting!

A second thing we observe about the gifts of the Holy Spirit is that they are *gifts.* We do not create them. We say of a talented person: "He or she is gifted." The clear implication is that the gift, whatever it is, comes from beyond the person. It is because of "grace given to us" (Rom. 12:6). We do not even choose the gift! The Spirit distributes them not as we might choose, but as he chooses (1 Cor. 12:11).

A third observation is that we should exercise our gifts in such a way that they point not to us, but to God who is the giver. When we point to the gift instead of to the giver, we get to comparing gifts, like people opening their presents around the Christmas tree to see who has the best one. It is like playing one of Eric Berne's games in *Games People Play:* "Mine's Better Than Yours." But Paul reminds us in these passages, particularly 1 Corinthians 12:14-26, that there are no superior gifts. Each gift is, in its own way, the "best" gift for that particular individual, and "best" for the proper functioning of the body.

Having these gifts, *let us use them,* Paul goes on to say (Rom. 12:6). So often in the church people have a kind of false modesty about their gifts. They demean them, apologize for them, even try to hide them. But the scripture says, for God's sake, use them! That is what they were given to you for. And we should use them with enthusiasm. The word *enthusiasm* means "in God" or "from God," so that if we are truly "in God" we ought to have enthusiasm in the use of our gifts. Moreover, we ought to encourage others to use their gifts as Paul did Timothy (2 Tim. 1:6) and rejoice with them that they have such gifts to use and enjoy.

But let us use them *for the common good* (1 Cor. 12:7). This point is stressed over and over again in these passages. The fourteenth chapter of 1 Corinthians spells this out in the context of the Corinthian church for one kind of gift. But whatever the gift, or whatever the context, a gift may be used to be helpful to the common good, or a hindrance. For example, a gift might be used to selfishly promote ourselves (Rom. 16:17 ff.). It might be used to spread suspicion and hostility, as did Peter at Antioch (Gal. 2:11 ff.). Or it could be surrendered to the Holy Spirit so that it could be used by God in the service of the kingdom. In that case the gift becomes a blessing rather than a curse. The great thing is that whenever a gift is surrendered to the Holy Spirit it is returned to us enhanced, enriched, and endowed with new power "for the common good." It then becomes a good and perfect gift (James 1:13).

Of course, we cannot miss the fact that our gifts should be used under the *sovereignty of love.* So often we read 1 Corinthians 13 (the "Love Chapter") without realizing that it is set right in the middle of Paul's discussion of the use of our diverse gifts, and that it was originally written to give specific guidance to this challenge in the Corinthian church — and to us. When read in this context, the chapter takes on new meaning. The chapter could be summed up in the words: Use your gifts with mutual respect for each others' feelings.

Perhaps the point that is most often missed in the controversy over "gifts" is that in our emphasis upon the gifts, we miss the *giver.* The giver is the Holy Spirit, and it is the Holy Spirit who gives unity in the midst of diversity (1 Cor. 12: 12-13). The late E. Stanley Jones, in his book *The Way to Power and Poise* reminds us that we first of all experience the Holy Spirit as a relationship to which we give ourselves in trust and surrender. But as in all relationships, if my primary interest is in the gifts I receive from the other, then it spoils the relationship. He says, for example, if in a marriage the attention of the wife is concentrated on the gifts the husband brings instead of concentrating on him as a person, then the marriage is precarious; it goes up and down with the gifts or absence of them. The husband will soon feel that his wife is really not interested in him as a person but only in his gifts. He feels used and exploited. And so the gifts of the Spirit must be seen first of all as the by-product of a relationship. As Paul says so clearly in 1 Corinthians 13:1-3, it is possible to have a gift, and then lose the relationship. The gift then profits me nothing. And so, seek first the relationship, and the gifts will be added as a matter of course. Seek first the giver, and the gift will be used with power. As Jones points out: "[The Holy Spirit] is *the* Gift." And this is why the Apostle Paul says: Seek love first, then you will be able to honor each other's gifts and use them for the common good.

The meaning from the scriptures therefore seems to be clear: Surrender yourself first of all to the Holy Spirit. Accept God's choice of gifts to you. Honor every person's gift as of equal worth to your own. Use your gift in a way which is for the common good. Allow yourself to be enriched by the gifts of others. But glory not in the gift; this leads to pride. Rather, glory in the giver whose we are.

The result of this approach is stated in Ephesians 4: "Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love." ☐

by Leland B. Emrick

The vision of this artist is that crucifixions can happen anywhere

El Greco: Crucifixion at Toledo

by Kenneth I. Morse

What can you do with a Sunday in Spain, one of the rare days you carve out of a hurried visit to Europe? For my wife and myself, and for the long-time friend who traveled with us to visit our two sons overseas, there was really no question. Contrary to our usual custom, we would take a guided tour — for this seemed to be the only way we could see Toledo, forty-five miles south of Madrid.

Perhaps it was appropriate to choose Sunday since we went not only as sight-seeking tourists, eager to see the city that had for a thousand years been the capital of the Spanish peninsula, but also as pilgrims, anticipating some first-hand experiences with the art treasures credited to Toledo's most famous citizen, the painter El Greco.

We had scarcely left the suburbs in Madrid, watching from the bus as red-tiled houses gave way to wheat fields and olive groves, when I noted that the April sky, so blue at first, was darkened by overhanging clouds. This seemed exactly right, for I had always imagined Toledo as El Greco had painted it: under such an overlay of clouds that only its cathedral spire, its castle fortress, and its array of stone buildings spilling down over rocky streets, would be evident.

On the way, when the tour guide was not interrupting with important information, I asked myself why El Greco had for so long been my first choice among artists. Was it because, as a young teacher in depression years, I had saved my money to buy my first really valuable art book — a complete collection of El Greco's paintings? Was it because of the mystical qualities so evident in most of his work, indicating what one critic called "a passion for the unseen"? Was it because he painted himself as one of the lesser disciples — as James the less — with all modesty, and yet aware of his own discipleship? Or was it simply because this strange 16th-century artist, born Domenico Theotocopuli in Crete, could not find his spiritual home, though he studied with great artists in Venice and Rome, until he moved to Spain, where they gave up on trying to remember his long Greek name and simply called him El Greco, "the Greek"?

In any case the sun had dispersed the artist's clouds when we approached Toledo, which was all to the good because the almond trees were in blossom, and they offered a fitting frame for the first glimpses of a city built, like Rome, on seven hills, and encircled on three sides by a river. No wonder it outlasted the Goths, the Moors, the Spanish kings, and even some decisive conflicts in the more recent Spanish civil war.

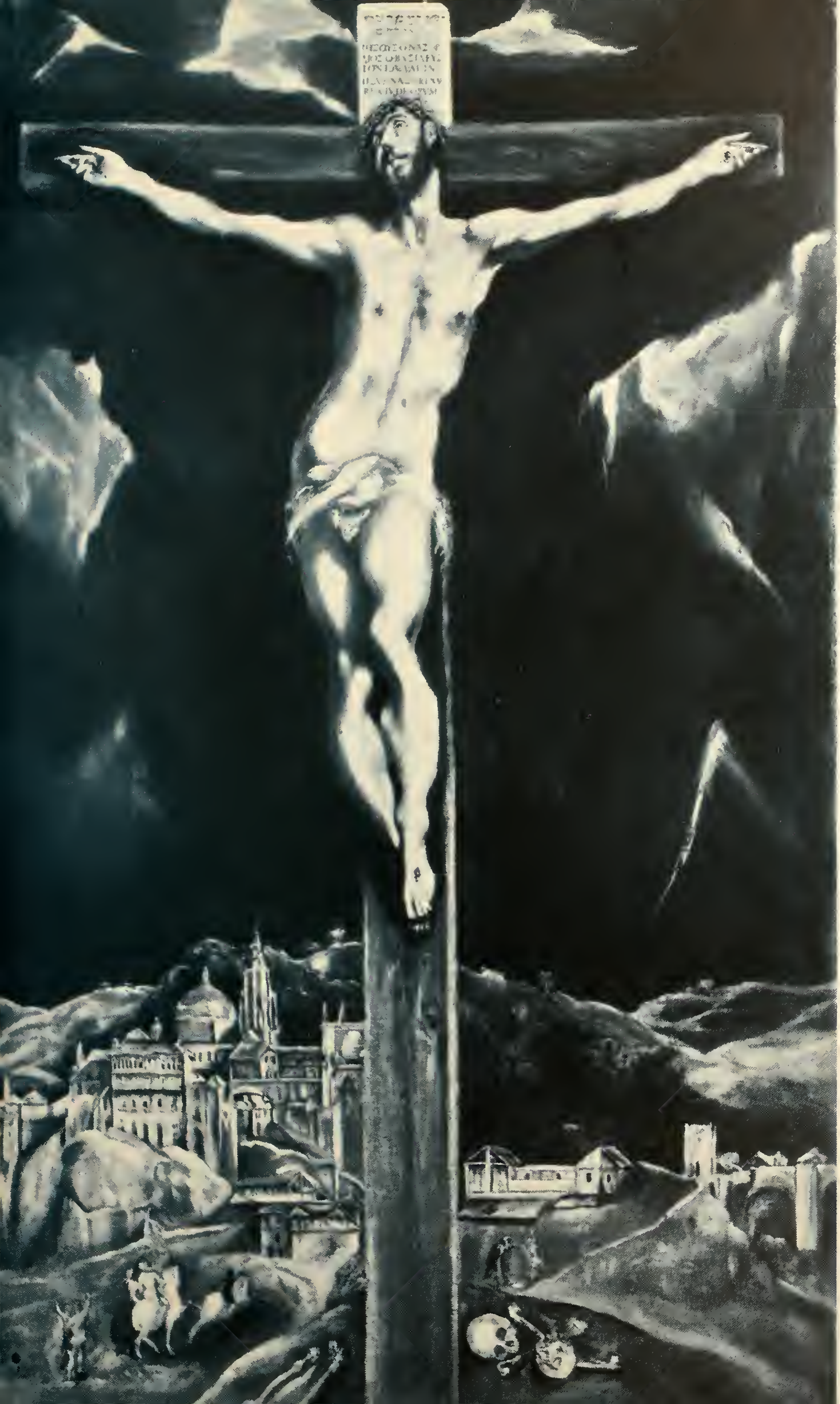
Our guide had prepared us for Toledo's history, but not for its unique treasures in architecture and art. Its impressive cathedral, with El Greco's portraits of the twelve apostles and a moving representation of St. Peter in tears, suddenly remorseful for having denied his Lord. The Greek painter's house and garden and what was likely his studio. In a museum, replicas of other paintings and a view as well as a map of Toledo. The Church of Santo Tome where one of Greco's best known works, the Burial of Count Orgaz, is worth more than passing attention. And elsewhere in the city or on its edge, other Greco masterworks, many of them biblical in theme — the adoration of the shepherds, the holy family, Christ crucified, the dividing of his garments — and others devoted to saints and church leaders.

El Greco must be acknowledged as a religious painter, not just because so many of his subjects are biblical or ecclesiastical, but because his art communicates a definite feeling about a world that transcends even when it permeates the material world. Looking at El Greco's paintings you observe that vertical lines predominate: There is a kind of upward movement in the way objects are related to each other, in the way figures are formed, in the way an atmosphere or background is suggested. At first glance you think bodily images are too distorted; the fingers and faces are too long; people and animals are drawn out of natural proportion; but the effect is usually to center your attention on some intense but inner quality of each subject.

El Greco works a kind of magic with clouds and colors, using them not to approximate what you normally see in the sky or in the clothing people wear. Instead they prompt you to bring a *feeling* response to each picture. In many of the paintings, especially those dealing with the adult life of Christ, there is a Good Friday atmosphere of impending judgment, suffering, and sorrow. But in others the somber symbols give way to the brilliance of light and joy — for El Greco is eager also to picture a Christmas world, full of hope and promise.

The reader may object that few of us can spend a day in Toledo, and Europe's art museums are not that accessible. True enough, but some of El Greco's treasures are closer at hand. In New York's Metropolitan Museum you can see his moody View of Toledo, and it's much better than the similar one in Toledo itself. In St. Louis there is a magnificent portrait of St. Paul (I remember being there at the time of a church conference and watching a theologian's face as he gazed at El Greco's version of Paul). In the National Gallery in Washington there is a lovely painting of Mary and the child Jesus surrounded by chubby cherubs and adoring angels and reverenced by two saints, a lion, and a lamb. It is El Greco at his happiest, reveling in color and radiating joy.

In Chicago's Art Institute look for Greco's Feast at the House of Simon, where the food must be mostly spiritual because there is little on the table. And if you are near Cincinnati go to its Art Museum and ask to see his Crucifixion With a View of Toledo. Perhaps one of the greatest acomplishments of any religious artist is to make historical events contemporary. El Greco aptly perceived that the imperial city of his choice was little different from Jerusalem with its Gethsemane and Golgotha. So it is not surprising that the artist's vision should include a crucifixion just outside Toledo's walls. And that may be the best of reasons to call him a "religious" artist. He declares that crucifixions can happen in your town and mine, in our day as well as in his, in Toledo as well as in Jerusalem. ☐



I AM a meditation on the life of Jesus at the time of his death, compiled by Graydon Snyder

The heart and soul of the Christian faith centers on the death and resurrection of Jesus Christ. Even though every Christian knows death to sin and resurrection to new life, it is often easier, from day to day, to think of the Christian life in terms of the life of Jesus. Perhaps the Gospel of John was written to help us center on his life. Perhaps the great "I ams" of that Gospel were given to us so that we could grasp the benefit of that Life which hung on the cross.

I am the bread of life

Bread and wine were the basic foods. From them life was sustained. So also Jesus is the basic giver of life. Without Him we die. He is the bread of life.

Love one another
Love one another as I have loved you
And care for each other,
Care for each other as I have cared for you
And bear one another's burdens,
and share each other's joys.
And love one another, love one another,
And bring each other home

Break and eat this Bread
My life for you
Take and drink this wine
My life live in you.

Germaine Habjan, F.E.L. Publications

I am the light of the world

Light is essential for meaningful action. In the darkness we grope, stumble and fall. We are uncertain of our direction. Jesus offered himself as a source of light to all of us.

Lyric on Light (in A-A-B-A- Song Form)
If you walk in the darkest night
Don't you be afraid
Jesus will be your light
"I am the Light of the World," He said

If your way seems dark and dim
Don't you hang down your head
Just put your trust in Him
"I am the Light of the World," He said

Though the darkness does surround
Just keep pressing on
Let the darkness not stay your ground
Jesus will lead you home

If your world seems too gloomy
Don't be filled with dread
Upward onward go boldly
"You are the light of the world," He said

Melvin Gray, Pastor, Chicago First church

I am the door

Life is a constant coming
come home to our particu
corner of the world. But
universal, to the world, wh
all persons what we know
How can we cross over?
out? Jesus is the door,
the world.

"So," said he, "no one wil
unless he takes His h

"For if you want to ente
city has been walle
trance, could you pos
by the gateway it ha

"Why, how, sir," said I

"If, then, you cannot en
its gateway, so," sai
the kingdom of God
his Son."

Shepher

he sheep

going out. We always
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venture forth to the
try to express for
for our little flock.
we go in and come
ge between home and

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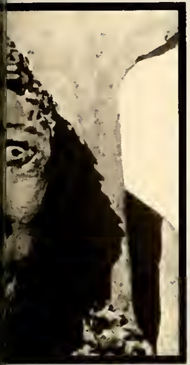

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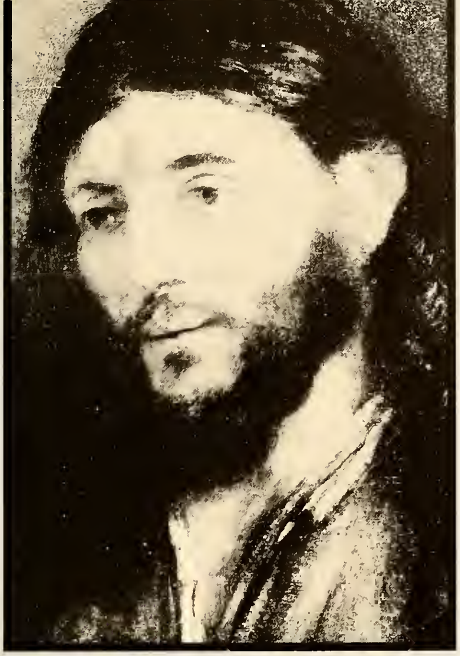
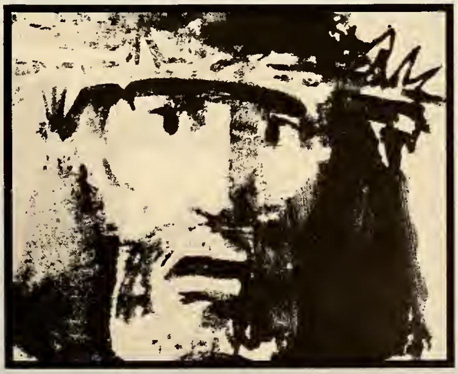


I am the true vine

Weeds are random growth, usually fruitless. A fruitful satisfying life is centered. It derives its daily existence from the deep roots of life rather than shallow surfaces. Jesus offers himself as that single branch from which a life may be fulfilled.

He who abides in me
And I in him
Bears fruit abundantly

Unless a grain of wheat falls to the ground and dies
It remains but one grain;



But if it dies, it brings forth fruit abundantly.
He who loves his life will lose it;
and he who hates his life in this world
will keep it unto life everlasting.
If anyone serves me, let him follow me,
and where I am,
there also will my servant be.

Mary Grace, F.E.L. Publications

I am the good shepherd

Without vision the people will perish. Our efforts are futile unless they have direction, unless they are pointed toward a goal. They are like sheep wandering on a hillside with no more purpose than eating grass. The shepherd guides the sheep. He also carries those who cannot go it alone. Jesus is the Good Shepherd for mankind.

"Come, my children," Jesus said. "Come follow me,
If you walk where I have walked, love will set you
free.

Children, heed the living Word I leave with you,
Love each other tenderly – just as I love you!

Care for all my scattered sheep, and feed them, too,
Guard the lambs I leave behind, I have faith in you!

As the Father hath sent me – so send I you,
As the Father lives in me – I will live in you!"

And "Go!" said Jesus, "Spread a little love in the
world,
"Go!" said Jesus, "Spread a little love in the
world!"

Betty White, Virden, Ill.

"1 Am" illustrations: Column 1 "The Christ" by Hoffman (H. Armstrong Roberts). Column 2 "Christ the Samaritan" by Vladimir Odinokow (Three Lions). Column 3 "Christ Carrying the Cross" by Omari, Africa. Column 4 (upper) "Head of Christ" by Rembrandt Van Ryn (Three Lions); (lower) contemporary German artist (Church of the Brethren General Offices). 20 "The Resurrection" by Borgognone (RNS).

Cover. Top row, l., "Christ the Samaritan" by Vladimir Odinokow (Three Lions); ctr., "Head of Christ" by Rembrandt Van Ryn (Three Lions); r., "Head of Christ," contemporary Java artist (RNS). Middle row, l., unidentified; ctr., "Head of Christ," by William Zorach (Museum of Modern Art, New York). Bottom row, l., Hodgell (motive); ctr., Christ on the Cross" by Michelangelo (RNS); r., "The Transfiguration" by Raphael (Three Lions).

Lyrics from F.E.L. Publications reprinted by permissions.

I am the way, the truth and the light

We follow Jesus on the way, walking with him in the light. That is the life which is satisfying. But it is not a blind faith only for us. It belongs to anyone who seeks the truth, for he is not only the Way and the Life, but the Trueness which undergirds both.

Early in the Morning

Early in the morning,
Waiting in the morning for the sun to rise.
Waiting in the morning for the day to begin again,
Glory fills all heaven's skies.

Lord, help me this day
Be of service to you.
Help me to show your love
In the things I say and do.

Early in the morning,
Asking in the morning for your help to come.
Asking in the morning for the strength to carry on.
Do the work, and get things done.

Well, it was early in the morning,
Early in the morning that my Lord did rise.
Early in the morning that he came to life again,
Glory filled all heaven's skies.

Lord, help me this day
Be of service to you.
Help me to show your love
In the things I say and do.

Early in the morning,
Waiting in the morning for the sun to rise.
Waiting in the morning for the day to begin again,
Glory fills all heaven's skies.

Al Peterson, Hinsdale, Ill.

I am the resurrection and the life

As long as we insist on living our own lives and going on alone we are bound to fail. Life demands a purpose, a vision, a meaning, a reason. Futile life is not satisfying. It is death. Jesus can take our useless lives and make them real, make life worth the living. He is the resurrection and the life.

All There Is

(1) When I wonder what it's all about,
And look for meaning in this mystic world of doubt,
I only know that there is a hope that lives within my heart
That is revealed in him.

Refrain: All there is, can this be all there is?
Or is there something more, something worth living for?
How can we find the way to know the things to say
To show we love one another, care for one another, need one another to live.

(2) It is Jesus who clearly tells us that there is eternal life.
And that time is a prison that binds us only to our earthly strife.
But when I think of death, I always lose my breath,
And only think of me, and that is all I see.
And then I know that there is a fear, a fear that lives in here,
The fear of being alone. (Refrain.)

(3) Yes, I believe in Jesus Christ, who showed us vict'ry o'er the grave.
And I believe he lives in me if I will call upon his name.
Look for dawn, the dawn that bathes the morn
In all its glowing light that opens to our sight
The hope that here in a new day's birth we can renew our earth
By giving ourselves to him. (Refrain.)

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Life is a movement toward fruition. And the whole creation is on tiptoe to see the wonderful sight of the people of God coming into their own

Always there is hope

To be Christian is to look at life in a very special way. Christians do not wear rose-colored glasses; they do not avoid the ugly dimensions of human existence; they do not gloss over the tough and difficult problems of life in naive superficiality. No! But they do look at life in a unique way.

They know that God is good! And that makes all the difference. So each Christian is able to say: Whatever we may have to go through now is less than nothing compared to the magnificent future God has planned for us. The whole creation is on tiptoe to see the wonderful sight of the people of God coming into their own. Always there is hope!

So we are led, in these moments when life and death are so much with us, to make certain affirmation which change the character of our being together from mourning to celebration . . . beauty from ashes . . . the oil of joy for mourning. And so we affirm that:

Life is good — because God is good and creation is good. Life is good! It is a marvelous gift, the finest thing in all creation.

Twin mysteries beset us — and they are genuine mysteries! (1) Why is there anything? Why is there anything rather than nothing? And (2) Why do I exist? The world's shortest poem, "I, Why?" contains impenetrable mystery, and infinite goodness.

To be, just to be, is good; and in the silences of our lives when we ponder the meaning of existence, we say with Dag Hammerskjold: " . . . the wonderment, that I exist" (from *Markings*).

In every moment life is filled with indeterminate possibilities for good. There is openness. Things are incomplete. Life is in movement toward fruition. And the whole creation is on tiptoe to see the wonderful sight of the people of God coming into their own.

Not all goes well! Life is potentially good for all, but actually, for the teeming masses, life is misery! Millions live in the anguish of war, refugee camps, hunger, poverty, and exploitation. All created life groans in a sort of universal travail. Evil is rampant, and each of us has a date with adversity. Sooner or later life tumbles in upon us, our plans are thwarted, our sky falls. Death confounds us. We face it inescapably; it is a part of life. But we face these with hope!

Always there is hope. We do not know how things are coming out, but we know the One who made everything. Believing that he is good, we trust ourselves to him in this kind of world.

Christians are fundamentally hopeful — here, now, and about the long future. This hope roots in the goodness of God and of creation — especially in the thing called freedom.

Because we are free, every situation has openness. Life is filled with indeterminate possibilities for good. Potentially life is good, and there rests upon us the obligation to receive and achieve the good.

This means that we don't have to stay the way we are! Tremendous good news! We can grow and become, mature, develop.

This means that the world in which we live can be changed. Tremendous news! Good News! And we ought to be about the transformation.

A magnificent future has been planned for us. We have a destiny, and the whole creation is on tiptoe waiting to see the people of God coming into their own — coming to fulfillment! That's what the experiment called *earth* is all about!

Finally, we affirm that:

Nothing can separate us from the love of God. Creation is good! Life is good! We are not, finally, shackled by things, by the world in which we live. Always there is openness! Always there is hope! Always possibilities unfold before us.

We cannot escape fear, but we can live beyond fear.

We cannot avoid despair, but we need not wallow in it.

We cannot shun death; it is appointed unto each of us once to die, and we will keep this appointment.

We cannot elude adversity; every man has a date with it, and this date we cannot break.

Fear, despair, death, adversity — these are part of the givenness of life. But we have resources for dealing with them — through the goodness of God. And this makes all the difference.

We know who we are!

We know whose we are!

If God is for us, who can be against us?

As someone has said of the early Christians: "They were surfing on the wave of the future." They knew, and we know, that nothing can separate us from the love of God! Death, life, heights, depths, principalities, powers, past, present, future, anything in God's whole world — none of these can separate us from the love of God in Christ Jesus. Nothing! ☐

by T. Wayne Rieman

W. H. Miley likens himself to a "one-eyed cat watching six mouse holes." When asked how he does so many things he replied, "I work all the time, but hilariously"

Church school teacher of the air

by Erma Wright

Ashland, Ohio, is Brethrenland, home to a cluster of institutions of The Brethren Church. But one of the best known Brethren of the area — professor, churchman, broadcaster, Bible teacher, farmer, conservationist — is a member of the Church of the Brethren.

W. H. Miley is in the public eye in part because of the International Sunday School lessons he broadcasts each Sunday morning over WNCO in Ashland. But other factors contribute to a public image as well: recognition as the outstanding faculty member at the college; periods of service as pastor, moderator, and head of church boards and committees; former president of the school district in which he resides north of Ashland; owner of one of the most beautiful farm residences in Ashland County; collector of antiques, and — if you can believe it — campus cut-up.

Professor Miley's Sunday school of the air was first broadcast from 1950 to 1957. Then while handling graduate studies and extra college and seminary teaching, he discontinued the program for five years. At the urging of church school teachers and other college professors, he resumed the public service series in 1962 and has continued them since. About a year ago he attempted to terminate the program but yielded to the letters and phone calls of listeners.

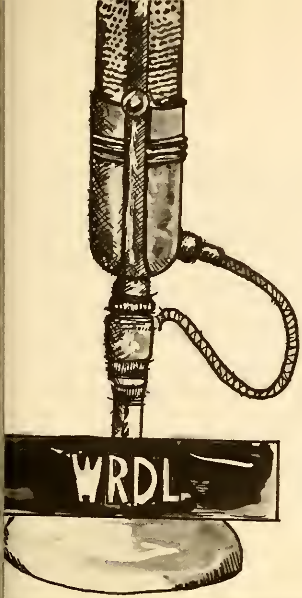
And the listening body is considerable. In 1966 a professional survey revealed that in the WNCO broadcast area, which includes Wooster, Mansfield, and Shelby as well as Ashland — 50,000 persons tuned in to the 7:45 A.M. program. To the speaker's chagrin, the same survey revealed that listeners at that time regarded him as the best known person in the Ashland area.

In preparation for the radio lessons, Professor Miley studies commentaries and various quarterlies extensively. Very frequently he draws on the Bible training he had at Bethany Theological Seminary. He is careful not to allude to denominations or sects or make particular reference to what a group does or does not teach in its doctrine. In 17 years of broadcasting he has received but two disapproving letters.

In terms of his own faith perspective, Mr. Miley feels that he does not abandon the theology of the Church of the Brethren. He admits, though, to being a bit sly in his manner of injecting certain emphases into the broadcasts.

The Miley radio delivery is not unlike that of Arthur Godfrey, very personal in tone. Humor comes through often. Names of listeners who have shared encouraging words during the week are mentioned. The natural style of utterance brings with it a ring of authority.

These are qualities which church school teachers and students find appealing. It is a fact that many classes in the area frequently use his radio material as a basis for their own discussions — First Church of the Brethren in Ashland,



Clockwise, W. H. Miley and Sherry Ruth, freshman at Ashland College. The Miley farmstead. The story telling professor with Charles Beekley, l., and Richard Leidy, c., colleagues

W. H.'s own congregation, being no exception.

The credentials W. H. Miley has for radio work extend back to his own college student days. While enrolled at Otterbein College, Westerville, Ohio, he won honors in speech and dramatics, sang in the church choir, and worked on the college newspaper. He also earned letters in varsity basketball. It was at Otterbein he met the future Mrs. Miley, Orpha Kaylor, member of the Church of the Brethren at Danville, Ohio.

In the fall of 1930 W. H. began teaching in Orpha's hometown and, in accord with an agreement made before marriage, joined the Church of the Brethren at Danville. This decision he regards as the most far-reaching and significant of his life, for ever since his activities have been interwoven with the church.

After a year of teaching at Danville, he began graduate study at the University of Michigan. He received his master's degree in speech in 1933, earning one of the earliest graduate degrees offered in that particular discipline.

In 1937 he left Danville to teach speech part time at Bethany Theological Seminary in Chicago. He taught in both the seminary and the training school and was a part-time student. During his first year at the seminary he was licensed to the ministry. In 1940 he received a Master of Religious Education degree.

Returning to Ohio because of illness in

the family at home, W. H. entered public school teaching at Bellville. In 1943 he moved into the superintendency of a small school and in 1944 became a professor of speech at Ashland College.

During his first ten years at Ashland College, Professor Miley served also as part-time pastor at the Dickey Church of the Brethren. His avid radio interest began in 1946-47 when he introduced a radio curriculum at the college and broadcasting from the college's transmitting studios.

During this period he served as moderator for a number of churches in Northeastern Ohio. He also served the district in such capacities as writing clerk, member of the board of Christian education, member of the district program planning committee, peace director, delegate to Standing Committee, and three times district conference director.

Orpha Miley, a public school teacher until her recent retirement, similarly has been deeply involved in the church, as Sunday school teacher, Standing Committee delegate, and participant in the church's 250th anniversary celebration in Europe in 1958.

In 1933 the Mileys bought a farm as a means of establishing a home for their family. They now own two farms and raise Hereford feeder calves and crossbred feeder pigs. The Mileys do their farmwork mostly in the summertime; eager college students assist them both during the regular school year and in the summer.

For six years W. H. was president of the Mapleton board of education. For a decade now he has been active in the Kiwanis Club. Presently he is chairman of the board of managers of the Westview Manor Nursing Home in Wooster, a Church of the Brethren enterprise, and chairman of the homes board which is an umbrella organization for the two Brethren homes in Northern Ohio.

W. H. and Orpha Miley have been avid and cautious collectors of antiques for many years. Their home is completely furnished with antique furniture, lamps, glassware, and chinaware. They have frequent visitors who come to inspect and enjoy their collection. A program on antiques which W. H. taped for the college channel on cable tv was highly acclaimed. College students good-naturedly refer to the professor's home as Miley's museum. Different farm organizations allude to it as the most beautiful farm residence in the area.

As a farmer, W. H. has been avidly interested in soil conservation. He has coached several high school students to district and state championships with essays written on soil conservation.

At Ashland College Professor Miley is chairman of the faculty committee for religious interests and an elected member of the newly established Ashland College faculty senate. In recent months he was named chairman of a committee to write a new constitution and by-laws for the senate.

Miley was chairman of the speech department at Ashland College for 25 years. Then a severe hip operation limited his academic responsibilities for a considerable time. It was in 1969 that he was awarded the plaque as outstanding faculty member.

He has been honored by entry in national and international biographies and directories.

The Mileys' only daughter, Sondra, graduated from Manchester College in 1958. Later she earned her Ph.D. degree

turning points

Deaths

Bettie Anderson, Rocky Mount, Va., on Dec. 26, 1972, aged 98

Minnie Ansell, Rockwood, Pa., on Jan. 6, 1973, aged 81

Henry G. Balmer, Lampeter, Pa., on May 28, 1972, aged 71

James H. Beahm, North Manchester, Ind., on Dec. 25, 1972, aged 55

Benjamin K. Bollinger, Denver, Pa., on Nov. 13, 1972, aged 63

Helen Garber Boughton, Huntsdale, Pa., on July 13, 1972, aged 82

Arthur Burkholder, Lincoln, Neb., on Dec. 13, 1972, aged 86

Elvin Butler, Roaring Spring, Pa., on Oct. 28, 1972, aged 66

Helen Clay, Rockwood, Pa., on May 9, 1971, aged 67

Lula Cline, Harrisonburg, Va., on Nov. 30, 1972

Frederick Curie, Orrville, Ohio, on Jan. 2, 1973, aged 60

Mary S. Davidson, Lititz, Pa., on Nov. 22, 1972, aged 84

T. J. Dingle, Huntsdale, Pa., on Dec. 18, 1972, aged 70

Harry S. Dohner, Akron, Pa., on Dec. 23, 1972, aged 67

Elmer Early, Harrisonburg, Va., on Dec. 19, 1972

Charles Fyock, Davidsville, Pa., on Dec. 19, 1972, aged 75

Harvey Gent, Greeneville, Tenn., on Dec. 31, 1972, aged 88

William Gibson, Barren Ridge, Va., on July 27, 1972, aged 86

Orin W. Gilbert, Barren Ridge, Va., on Apr. 11, 1972, aged 73

Gertrude L. Halsey, Boonsboro, Md., on Dec. 14, 1972, aged 89

Beatrice Harris, Barren Ridge, Va., on Dec. 19, 1972, aged 82

Floyd R. Hartman, Duncansville, Pa., on Jan. 20, 1973, aged 67

Alva Mack Hockman, Winchester, Va., on Dec. 22, 1972, aged 82

Omer Holden, Kingsport, Tenn., on Dec. 5, 1972

Homer Johnson, Rockwood, Pa., on Nov. 5, 1972, aged 77

A. L. Landis, Mechanicsburg, Pa., on Sept. 26, 1972, aged 86

Frances McKimmy, Gladwin, Mich., on Nov. 26, 1972, aged 67

Lloyd McWhorter, Prairie Grove, Ark., on Oct. 30, 1971, aged 72

Clifford I. Meyers, Huntsdale, Pa., on Nov. 15, 1972, aged 72

Alice P. Miller, Portland, Ore., on Dec. 6, 1972, aged 80

Calvin Miller, Lititz, Pa., on Nov. 18, 1972, aged 61

Elizabeth A. Miller, Boonsboro, Md., on Dec. 3, 1972, aged 87

Edgar Minnix, Boones Mill, Va., on Sept. 10, 1972

Horace A. Price, Harleysville, Pa., on Dec. 19, 1972, aged 72

Earl E. Rau, Gladwin, Mich., on Dec. 22, 1972, aged 71

Clara K. Replogle, Martinsburg, Pa., on Dec. 22, 1972, aged 93

Myrtle M. Rhoades, Dayton, Ohio, on Sept. 29, 1972, aged 84

Phillip S. Royer, Westminster, Md., on Oct. 24, 1972, aged 70

Rosie Sanger, Barren Ridge, Va., on Sept. 13, 1972, aged 73

Oscar Schrock, Rockwood, Pa., on Jan. 10, 1973, aged 66

B. F. Sensenbaugh, Polo, Ill., on Dec. 11, 1972, aged 95

Leroy W. Shafer, Bancroft, Mich., on July 26, 1972

Effie Smith, Barren Ridge, Va., on June 19, 1972, aged 81

Erie F. Sollenberger, Martinsburg, Pa., on Jan. 20, 1973, aged 89

Mary Stahl, Gladwin, Mich., on Dec. 16, 1972, aged 98

Margaret Sunderlin, Butler, Pa., on Dec. 16, 1972, aged 58

Mary Ann Swihart, Goshen, Ind., on Dec. 27, 1972, aged 90

Albert Wagner, Hatfield, Pa., on Dec. 21, 1972, aged 72

Grant Wallizer, Cumberland, Md., on June 28, 1972, aged 76

S. Olive Widdowson, Scalp Level, Pa., on Dec. 9, 1972, aged 91 at Ohio State University. Her dissertation, researched at Edinboro, Scotland, rated the highest honor offered by the Ohio State English Department. Sondra presently is employed in the Stark County branch of Kent State University. Her husband, Dr. James F. Cooney, is assistant chairman of the English Department of Kent State University. James and Sondra's wedding ceremony was performed by her father on the spacious lawn of the family's country home.

The Mileys have two grandchildren, Margaret, 4, and Charles, 9 months.

Behind the involvements of W. H. Miley stands a fervent prayer life, one through which the petitioner strives "to align my thinking with what God knows I need." Such passages as Matthew 6:8, Romans 8:26, 27, and Mark 11:24 are at the center of his understanding of petitionary prayer.

When asked how he does so many things, W. H. responded, "I work all the time, but hilariously." It is no secret that he is something of a campus cut-up, and he revels in the reputation of being the faculty's outstanding teller of funny stories. At age 65, Professor Miley has no plans for slackened pace. In fact, he says he is not going to retire; he's going to be retreaded.

If you were to visit the teacher who is in his 29th year at Ashland College, you would probably find him vigorously engaged in one of his many enterprises. As he describes it, he's like a "one-eyed cat watching six mouse holes."

But what has given a sense of direction and meaning to these activities, the professor makes clear, has been his membership in the Church of the Brethren and his complete belief in a life of prayer. ☐

G. L. Wine, Covington, Ohio, on Nov. 8, 1972

Jesse Winkler, Stanley, Wis., on Nov. 2, 1972, aged 78

Fred A. Witter, Chambersburg, Pa., on Sept. 6, 1972, aged 80

Bart Woltzen, Benson, Ill., on Oct. 13, 1972, aged 76

Orma A. Workman, Orville, Ohio, on Jan. 20, 1973, aged 64

Cloyd L. Yeager, North Manchester, Ind., on Nov. 24, 1971, aged 76

Eva Yeager, Johnstown, Pa., on Oct. 29, 1972, aged 91

Floyd A. Yearout, Fresno, Calif., on Oct. 25, 1972, aged 82

George E. Yoder, Windber, Pa., on Oct. 3, 1972, aged 88

Alvin R. Young, Hartville, Ohio, on Jan. 19, 1972, aged 96

Sonia Young, Ft. Wayne, Ind., on April 3, 1972, aged 19

100th BVS unit

Didi Barend, of Holland, to DOVE, Decatur, Ill.

Pam Bowne, of Kokomo, Ind., to Better Way, Inc., Elyria, Ohio

Gwynne and Roger Books, of Greeley, Colo., to Christians for Peace, Bridgewater, Va.

Stan Burriss, of Altoona, Pa., to Brethren Service Center, New Windsor, Md.

Byron Clark, of New Carlisle, Ohio, to Grass Roots Economic Development Corporation, Jackson, Ky.

John Graybill, of Manheim, Pa., to Poland

Kris and Bob Hamrick, of Yuma, Colo., to Christians for Peace, Bridgewater, Va.

Norbert Heinisch, of Germany, to Fort Wayne Children's Home, Fort Wayne, Ind.

Mark Hemmerich, of Brookville, Ohio, to Poland

Ulrich Henes, of Germany, to United Farm Workers, Philadelphia, Pa.

Cindy Krout, of Spring Grove, Pa., to Miami Valley Child Development Center, Dayton, Ohio

Carol Lehman, of Mt. Joy, Pa., to People's Health Clinic, Freeport, Ill.

Patricia Lichty, of King of Prussia, Pa., to United Farm Workers, Pittsburgh, Pa.

John and Marcia McCarthy, of West Allis, Wis., to Harrisburg Church of the Brethren, Harrisburg, Pa.

Robin Miller, of Spring Grove, Pa., to Mother Goose Center, Elgin, Ill.

Klaus Rabe, of Germany, to Harrisburg Church of the Brethren, Harrisburg, Pa.

Alyce Replogle, of New Carlisle, Ohio, to Handi-Camp, Inc., Tucson, Ariz.

Darlene Richards, of Osage, Iowa, to DOVE, Decatur, Ill.

Ted Rucker, of Aurora, Ill., to Better Way, Inc., Elyria, Ohio

Larry Shank, of Mt. Crawford, Va., to Elkton YMCA, Elkton, Md.

Randy Steinmetz, of Holcomb, Kan., to McPherson College, McPherson, Kan.

Ray Weaver, of Ephrata, Pa., to Camp La Verne, Angelus Oaks, Calif.

Dagmar Woodward, of Hagerstown, Md., to Mother Goose Center, Elgin, Ill.

Licensing/Ordination

Dickie Fox, ordained Dec. 3, 1972, Easley, Southeastern

David Longenecker, licensed in November 1972, Southeastern

Stanley J. Noffsinger, licensed Dec. 31, 1972, Conestoga, Atlantic Northeast

Alice Sherman, licensed Oct. 28, 1972, Baltimore, Friendship, Mid-Atlantic

Loyal H. Vanderveer, ordained Nov. 12, 1972, Locust Grove, Mid-Atlantic

Dennis L. Brown, ordained Sept. 17, 1972, Antioch, Virlina

Pastoral placement

Dale Aukerman, from Sunfield, Michigan, to peace education assignment, Mid-Atlantic

Craig Bailey, from Westmont, Johnstown, Western Pennsylvania, to Illinois Department of Children and Family Services, Chicago, Ill.

D. Conrad Burton, from Los Angeles, Panorama City, Pacific Southwest, to secular post

Samuel Davis, to Capon Chapel, West Marva (lay leader)

Chalmer Dilling, to Johnstown, Morrellville, Western Pennsylvania

George E. Dilling, from Montgomery, Western Pennsylvania, to Hyndman, Western Pennsylvania

John F. Henry, from Arbutus, Western Pennsylvania, to minister to students, University of Pittsburgh, Johnstown, Pa.

Robert E. Keim, from Lone Star, Western Plains, to Buckeye, Western Plains

Don Kindell, from Live Oaks, Pacific Southwest, to secular position

Paul Priddy, to St. Paul/Shelton, Virlina

H. L. Ruthrauff, to Panorama City, Los Angeles, Pacific Southwest, interim part-time basis

Richard Saville, to La Vale, Md., Community, West Marva

Herman Turner, from Carson Valley, Middle Pennsylvania, to Tear Coat, West Marva

Richard Wenger, from Diehls Crossroad, Middle Pennsylvania, to Snake Spring Valley, Middle Pennsylvania

Wedding anniversaries

Mr. and Mrs. B. F. Baker, Waterford, Calif., 50

Mr. and Mrs. Ira Barber, Santa Ana, Calif., 50

Mr. and Mrs. Harold Gouker, Lanark, Ill., 50

Mr. and Mrs. Lowell N. Layman, Cloverdale, Va., 50

Mr. and Mrs. G. B. Peterson, Knoxville, Tenn., 50

Mr. and Mrs. Max Zinn, New Carlisle, Ohio, 50

Mr. and Mrs. Herbert Bridenbaugh, Martinsburg, Pa., 51

Mr. and Mrs. Carl Kinzie, Cloverdale, Va., 52

Mr. and Mrs. Paul Teeter, New Enterprise, Pa., 52

Mr. and Mrs. Hazen Ebersole, New Enterprise, Pa., 55

Mr. and Mrs. Thomas M. Settle, Martinsburg, Pa., 55

Mr. and Mrs. Price Dunahoo, Cloverdale, Va., 58

Mr. and Mrs. Ray Ferverda, Milford, Ind., 59

Mr. and Mrs. Roy Moore, Santa Ana, Calif., 60

Mr. and Mrs. Fred Stiverson, Omak, Wash., 60

Mr. and Mrs. Price Heckman, Polo, Ill., 64

Mr. and Mrs. Ben Via, Richmond, Va., 65

Experiment in video communication

by Shirley J. Heckman

In previous months on this page we have shared print and nonprint resources on several subjects. This month we want to tell you about the Parish Ministries Commission's development of a special kind of audio-visual resource. It is called "experiment in video communication" and uses the Sony videocassette system.

Our rationale. Communicating the gospel has always been the task of the church. Every generation of Christians reappropriates the faith. The gospel story has been told in many ways to fit changing situations in which Christians of every era find themselves.

The scriptures contain many literary forms — history, poetry, parables, letters. Early in the history of the church, both written and visual symbols were used to communicate concepts of the faith. Symbols like the cross and the fish continue to embody sacrificial love and the Christ. Music and art have been significant carriers of the faith for centuries. During the times when most people were not able to read, the story of the faith was told through drama in the streets, through the rituals of worship, and through stained-glass windows and paintings.

With the invention of the printing press and the widespread availability of books, reading the Bible and the other books of the faith became very important. Translating the scriptures into many languages and teaching people to read it were and are significant activities.

In more recent times, the motion picture and sound recording have become important communication media. Television is a part of American life. People are used to television. They like television. The use of television by the church has been limited by the expense and the necessity to work through broadcasting centers and to program for a mass audience.

Videocassettes. Videocassettes operate through the conventional color or black and white television set which is already in the home. It operates in a similar way to audio cassettes except that there is the picture on the receiver as well as the sound. Its effect is very similar to that of commercial broadcasting. Business, industry, science, education, and government will be programming videocassettes to reach particular groups of people in their own homes.

This new communication tool requires only three things: the television receiver, the videocassette itself, and the videocassette player. Videocassette programs are already available on hundreds of subjects. Subjects range from Africa and agriculture to woodworking and yoga. Libraries will be checking out videocassettes as easily as they now do books and on as wide a range of subjects.

In addition to playing cassettes already programmed, the videocassette player-recorder can also record programs being broadcast over commercial channels. It has the capacity of making a cassette of one program being broadcast while you are watching another program on the television receiver. Being able to see both ball games, though they are broadcast at the same time, is the kind of possibility that will have people deciding to buy this equipment for use in their homes. No longer would it be necessary to take turns watching favorite programs scheduled at the same time. You could watch one and record the other for later viewing. When the machine was at our house, our son made a cassette of the portions of the Olympics that our older daughter didn't want to miss while she went out for a date in the evening. She was then able to see the Olympics the next morning.

Many of us remember when we thought television would always be beyond the reach of our family pocketbook, but technological advances and popular demand reduced costs over a period of time. A similar development happened with tape recorders, which once were bulky and too expensive for much use. Now with cassettes and transistorized players, they are small and inexpensive. Predictions in the videocassette industry are that both the cassettes and the player-recorders will decrease in cost and size. Their current cost range is the same as that of snowmobiles, a recreational vehicle that many Brethren have purchased. The videocassette player-recorder provides much more versatility

Videocassette testing is occurring at Lena and eight other Illinois congregations

and educational value than a snowmobile and doesn't pollute the air.

Our experiment. Because we have a responsibility to try the best available means of communicating the gospel, the Parish Ministries Commission in cooperation with the Illinois-Wisconsin District is conducting an experiment using videocassettes. Nine churches in the district were chosen to provide a cross-section of the whole denomination in terms of location, history of the congregation, size of town, membership, and giving patterns.

Cassettes have been created on family life, mission program of the church, theological understandings, use of educational space, and the peace witness of the Brethren. Their length is from 9 to 36 minutes. Some of the programs ask the viewers to stop the cassette to answer a question or work with a problem.

Viewers are being asked for their evaluation of both the content and the medium for presenting it. At Annual Conference in Fresno, an exhibit will demonstrate the equipment and share some of the responses of participants in the experiment. After that a decision will be made as to whether and how much we want to program for the use of this particular vehicle for communicating the Christian faith.

Television can be a catalyst drawing people together around a common concern, providing them with a common experience, and provoking individual and group response. Milledgeville, Ill., the first congregation involved in the experiment, has a membership of 91 and an average attendance at worship of 77. Twenty-six families or more than three fourths of active resident families had a participant in the experiment. Fifty-seven persons experienced one or more of the cassettes and 18 persons experienced all five of them. Project coordinator Marian Patterson wrote: "If nothing else comes of this whole project, our church folk have had some rich experiences together and have discussed some things they hesitated to talk about before!"

Other congregations participating in the experiment in video communication are Lena, Franklin Grove, Batavia, Boulder Hill, Peoria, Virden, Woodland, and Elgin Highland Avenue. ☐

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A beacon to the oppressed

by Dieter Krieg

I consider it highly tragic that so many people in the United States are unaware of the blessings which our system of government and economy make possible for us. A letter in MESSENGER (Steve Hersch, Nov. 15) went as far as to say that "pulpits need the works of Marx and Lenin as much as the teachings of Jesus." That is a most offensive statement to someone like me who has had the opportunity to live behind the iron curtain, in a country that is ruled by Marxists and Leninists. It should be an offensive statement to not only me, but to anyone who recognizes the teachings of Marx and Lenin as being totally atheistic and therefore anti-Christian.

In spite of the fact that I was a young boy when I lived in East Germany, there is much that I remember. Perhaps the most moving of all my recollections is the day when a cattle truck full of policemen drove up to our farm. The officers surrounded the house, some with guns drawn. They came to arrest my father who had been fighting for the exact same freedoms which we take for granted in this country, such as freedom of speech, freedom of the press, freedom to pursue one's chosen career, freedom to travel, freedom of religion, and freedom to bear arms. My father was hustled on to the truck and the guards heckled him for believing in God and resisting the demands of the East German government. I ended up running behind that truck until it was long out of sight in a cloud of dust. Dad was sentenced to fifteen years in a concentration camp for having spoken against the communist regime and refusing that his farm be state-owned and state-operated. Thank God he managed to escape, and all of us have been in the United States for nearly 17 years.

In case anyone is quick to point out that my recollections are from nearly twenty years ago, and that the world has changed a lot since then, I would like to point out that the suppression of freedoms and truths is as much a part of the communist world today as it ever was. Think of the horrible invasion of Czechoslovakia in 1968. Last year's riots in Poland. The recent wheat deal to a country that threatens to destroy us and to outdo us. Russia's failures in creating a Marxist paradise would be known to us every day if we'd only open our eyes. The failures of the communist countries to produce and provide at a rate equal to that of the West can be traced down to one basic reason: lack of competition and incentives, or in other words, no free enterprise system.

There are no freedoms under communism. The people are used, abused, and exploited. The entire system is supposed to work for the good of all, but in reality works for the good of no one; at best, only the big-wig party chiefs and their puppets benefit. Everything from what a child learns in the first grade and throughout his schooling, to what he wants to be, and what he may or may not buy, is controlled by the government. Take, for example, the purchasing power of my cousin, a doctor, and her husband, an architect. Their combined purchasing power of a couple of years ago required a year's savings to buy a refrigerator. To buy an automobile, whether new or used, a person is first put on a waiting list for 8 years. East Germany ranks among the top 10 industrial powers on earth but her rigidly controlled economic and governing system, which is in part manipulated by Moscow, cannot supply the needs of her people. If East Germans were not under communist rule, as imposed on them by Russia after World War II, and the free enterprise system could flourish there, they would be as efficient and productive as the West Germans who live in a democracy and the free enterprise system.

We in America are fortunate to live the way we do. But it is unfortunate that many of us do not realize how good we have it. I find it hard to understand how so many native Americans can have a ho-hum attitude about the communist tyranny that is threatening virtually every country in the world that has managed to stay free. What we have to offer may not be perfect, but it's the best. Millions of refugees from behind the iron and bamboo curtains should be considered as evidence to this fact. And how many have risked their lives in order to cross the border to the West? It is one thing to leave behind all material possessions, including cattle and land; but to risk death while trying to improve one's standard of life, that must be the result of intolerable burdens brought on by the communist state. If the United States were not the land of opportunities and freedoms, then why do so many risk their lives to get to the West, the hub of which is the United States of America? Would the communists need barbed wire, mined fields, walls, barricades, dogs, machine-

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" is dedicated. Reader response is invited.

Something more

by Art Gish

Thanks to the Women's Liberation Movement, I have become more aware of the oppression and pain women endure each day because of the insensitivity and male-supremicist attitudes of us men. I now see a little more the depth of my own sexism. But just as significant, the meaning of men's liberation is becoming clearer.

The concerns our sisters are raising are important and they will not soon go away. What direction the movement will take, however, is not so clear.

It appears that the movement among Brethren women for the most part is based on the encounter group approach, an essentially pietistic approach. The article in the August 1972 MESSENGER describes women's awareness retreats in such a way to make them sound like an old-fashioned revival meeting. This article emphasizes feeling, personal con-gun-toting guards, and tanks in order to contain her people if it were really the Marxist paradise they claim it to be?

I am thankful to be living in America, a free country; anyone thinking it is not free should try living under communism for a while. I applaud the American economic system, and I support all actions of our government which will bring about destruction of communist elements wherever they may be found. It is up to us to make sure that we preserve and protect the ideals and freedoms that were fought for 200 years ago. Those ideals, freedoms, and even economic opportunities have been the envy of people everywhere. Millions, including hundreds of Brethren, left their homelands because they were unable to find their freedoms and goals in a suppressive society. America has always been a beacon to oppressed people in the world; I am thankful for it. I hope and pray that the United States will never abandon its role as the Good Samaritan. □

awareness

fession, and conversion expressed by many tears. Pietism is part of our heritage and is important, but we need to go farther, for this is only one part of the struggle. Pietism by itself is a dead-end street, but if linked with larger concerns it can be a great source of power and healing. Consciousness raising is important, but more is needed than a new consciousness.

We also need deep roots in biblical faith. There needs to be more emphasis on discipleship and the lordship of Christ. Above all, we should seek to be faithful to Jesus Christ. We need more awareness of transcendence, of the one who judges all our actions and movements, and shatters our idolatries. All social movements are in desperate need of this dimension and without it soon collapse.

We need a deeper social and political understanding, a good analysis of history and how it is that we are where we are. We need to see the connection between capitalism and the oppression of women. Unless we go beyond a middle-class movement that accepts the basic values and structures of capitalist Amerika there will be little meaningful social change. However if a pietistic Christian faith is combined with a radical political stance, watch out.

We need a deeper concern for transformation and conversion, and begin to see how a vision of the new leads to nonconformity with what is. We can begin to distinguish more clearly between the old order of oppression and sin and the new age of Christ's kingdom which will bring justice and equality, a time when women and men will be one, yet each having their own identities. That kingdom is already breaking in upon us. □

For thine is the power

by Bob Gross

We human beings have a great deal of power within our reach. I refer not to the strength we have in electrical power, steam power, or nuclear power, but to our use of other, more potent types of power, which are basically of two kinds.

One kind includes the power of fear, the power of violence and the threat of violence, the power of wealth, the power of status and position. It was with this kind of *worldly power* that the Bible says Satan tempted Jesus on the mountain. "All this power I will give thee . . . if thou therefore wilt worship me . . . " (Luke 4:6, 7). Jesus refused.

A second kind of power includes the power of faith, the power of hope, the power of suffering for the right, the power of communion, the power of love. This kind of power comes from God. "You will receive power when the Holy Spirit comes upon you. . .", Jesus told his disciples (Acts 1:8).

We know well both kinds of power. We live in a world ruled for the most part by the first sort of power, and we belong to a church which proclaims the supremacy of the second. It is the *power of the Spirit* which would bring in God's kingdom here on earth, and it is worldly power which opposes and denies the kingdom. We, then, must choose which kind of power will rule our lives.

Although we claim to believe in the power of the Spirit, it seems we more often choose to base our lives on worldly power. We say we love our enemies, yet many of us follow the government's call to war, many of us work for or invest in companies which produce weapons, and most of us willingly pay the taxes which make war possible. We pray, "Give us this day our daily bread" while we surround ourselves with new cars, carpets, and color televisions. We call God our protector, yet we live behind locked doors and life insurance.

We have our excuses, of course, but Jesus strikes down every one of them. We say that we have a "right" to whatever possessions and comforts we can afford, but Jesus would instruct us as he did the rich young man: "Sell your possessions and give to the poor . . . and come follow me" (Matt. 19:21). We say that if we quit our job at General Electric because GE is a major war contractor, it will mean a loss of salary and position. Or we cry that we can't live on an income below taxable levels, because we need more money than that. Jesus said, "Look at the birds of the air; they do not sow and reap and store in barns, yet your heavenly Father feeds them. You are worth more than the birds!" (Matt. 6:26), and "I tell you this: a rich man will find it hard to enter the kingdom of heaven" (Matt. 19:23).

As long as worldly power holds such sway over us, we cannot fully participate in the kingdom. We cannot bring light into the world, because our own light is so dim that we have lost our way. We are not the salt of the earth, because

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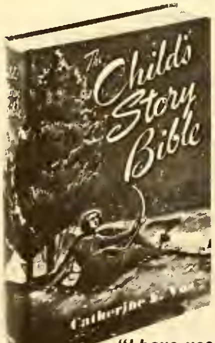

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we have lost our saltiness. We are of little use to God in our present condition, and indeed the effect of our lives is to hinder God's work.

When we are honest enough to admit that we are not what we are called to be, we still try to hide behind the claim that we are too weak, that the cost of discipleship is more than we can bear. But we are answered in Ephesians 6:10, "Be strong in the Lord and in the power of his might," and in 1 Corinthians 1:25, "The weakness of God is stronger than men."

Weak links make a weak chain. Weak members, with so much of their faith in worldly power, make a weak church, and that is what the Church of the Brethren, like almost all Christian churches, is today. As a body of believers, we have almost unlimited potential, but we cannot realize that potential unless we rely on the power of the Spirit. To the extent that our churches resemble the institutions of the surrounding society and reflect the values of that society — to that extent they are not really the church. Read in Acts the story of the early church. Study the lives and thought of the Schwarzenau Brethren. Then look at our churches today. Most are weak and self-centered, with only a vague sense of their purpose. Most are useless in the work of spreading the Good News, because they are not participants in the Good News — the power of the Spirit.

But the Church of the Brethren is not yet dead. We still have what it takes to be the church. ("Where two or three are gathered together in my name, there am I in the midst of them," (Matt. 18:20). And from time to time, we have shown the life that is in us. The Brethren response to the flooding in eastern Pennsylvania, the continuing witness of BVS, and the individual and collective efforts of some committed Brethren to live out their beliefs in their style of living — all testify to the existence of the Spirit's power among us.

Before we pat ourselves on the back for such accomplishments, however, we should recognize that they are the exception, not the rule. For most of us in the Church of the Brethren, the church and its work play a small part in our lives. We spend too much of our energies in gathering more than our share of material things, and in the process we find ourselves participating extensively in societal, corporate, and governmental structures based on the values of this fallen world and its worldly power.

The expression of our faith must not be confined to our spare time. We are called to love God with *all* our heart, and with *all* our soul, and with *all* our mind, and with *all* our strength. Halfway is not enough. This means we must quit our jobs if they contribute to war or to the destruction of God's world, we must refuse payment of taxes for war purposes if we believe that human life is sacred, and we must cease laying up treasures on earth. When we refuse to answer to worldly power, we can then turn our energies to the bringing in of the kingdom. We can then "be strong in the Lord and in the power of his might." ☐

On taxes for war purposes

by Charles Boyer

This past spring my wife and I spent a day touring the seacoast city of Bergen, Norway. Within our group were persons of many nationalities to whom the guide described in Norwegian, English, and German what we were seeing.

As we stopped in the harbor area to view some buildings erected by the Hanseatic League Merchants, the guide pointed out one building in particular. In 1943, as German occupation officers gathered there to celebrate the birthday of Adolf Hitler, a Nazi ammunition ship docked nearby exploded, killing hundreds of persons and turning the harbor area into a blazing holocaust. The aftershock sprayed shattered glass on persons who had rushed to their windows when the flash occurred, blinding even those located some distance from the harbor area. This war incident, the guide indicated, brought the single most tragic day in the entire history of Bergen.

The guide told his story three times, in Norwegian, then English, and finally in German. Seated immediately behind us in the bus was an older couple from Germany. This couple could understand only the word "Hitler" during the first two accounts. From comments and stirrings they made, I knew they were uncomfortable. Finally, the wife leaned to her husband and whispered, "I wish he would stop talking about Hitler."

The very moment she spoke, I imagined myself touring Veitnam thirty years from now. I saw a young Vietnamese woman telling how during the 1960s and 1970s, US planes and bombs repeatedly devastated her community until it was fit for neither human nor animal life. She described how even the vegetation was destroyed or mutated. I agonized with that German couple as we listened to our guide tell his story in German.

In November 1967 the Church of the Brethren General Board adopted a statement entitled *Taxes for War Purposes*. In it our denomination urged us to consider whether or not we can conscientiously pay taxes to support war and military purposes. The German couple's discomfort that day in Bergen heightened my awareness of the meaning of the statement. To remind us of the 1967 statement, portions are quoted here:

The church recognizes and encourages freedom of conscience regarding war and the payment of taxes for war purposes. Although it recommends alternative service instead of military service, it recognizes that not all members will hold the belief which the church recommends. The same may be said regarding the payment of taxes for war purposes. Although the church opposes the use of federal taxes for war purposes and military expenditures, it recognizes that not all members will hold this belief and that, even among those who do, there will be different expressions of that belief.*

Present Alternatives. Four positions on the payment of federal taxes for war purposes are evident:

1. Paying of taxes
2. Paying the taxes but expressing a protest to the government
3. Voluntarily limiting one's income or use of services to such a low level that they are not subject to federal taxation
4. Refusing to pay all or part of the taxes as a witness and a protest . . ."

On behalf of the World Ministries Commission, I would like to know how Brethren have responded to the *Statement on Taxes for War Purposes.* I would appreciate your taking time to return the following questionnaire, using the space provided here to share interpretation of actions and feelings. The results of this survey will be shared with all who respond.

- - - - - - - - - - - - - - - -

I (we) have taken the following stance regarding the payment of federal income and telephone taxes.

_____ 1. Payment of taxes.
_____ 2. Payment of taxes under protest.
_____ 3. Voluntarily limiting income so as not to be subject to federal taxation.
_____ 4. Nonpayment of all or part of the taxes.

____

____

Signed ________________________

Address _______________________

____

Return to: World Ministries Commission, Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, Illinois 60120

---

* In 1970, the *Church of the Brethren Statement on War* was amended so that both alternative service and nonviolent noncooperation are commended to persons facing the draft.

"If you want to do a disservice to your family,

DIE WITHOUT a WILL"

This blunt and rather cold-sounding challenge by an experienced estate counselor is regrettably one which could be addressed to many church members who neglect this vital area of responsibility.

Too many Christian men and women who try to live responsibly neglect to arrange for their resources after death, and their estate is dissipated by circumstances.

Your will is one of the most important documents you will ever sign. To assure its being properly drawn, in accordance with the laws of your state, it is important that you have your will prepared by a competent attorney.

Before you see your attorney, however, there are several things to know and consider. They are set forth in an authoritative booklet, "Making Your Will." A copy is yours for the asking.

Please send me, without cost, "Making Your Will."
Name ____________________
Address ____________________
City __________ **State** ________ **Zip** ______

Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

#17:4/73

SUMMER of 73: McPherson College–

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CLASSIFIED ADS

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SPEAKER AVAILABLE — Rev. Dale E. Rummel is available and interested in holding evangelistic services, teaching ministries, and speaking engagements. Contact him at Route 1, Bolivar, Pa. 15923.

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PHYSICIANS NEEDED — Physicians are needed to help provide total comprehensive health care to a rural county in Kentucky's beautiful Cumberland Mountains. There is much leisure time for your interests and keeping your head together. If interested, contact Philip R. Curd, M.D., Box 124, McKee, Ky. 40447.

LETTERS / *continued from 1*

no such, strong demand. The worker cannot spend time joining, organizing, and writing letters. He must spend all his time surviving.

The organizing of the grape industry was an accident, caused almost entirely by nationwide publicity. The industry itself was mostly composed of a few large ranchers who compromised rather than face more adverse publicity.

It would be nice if there were a solution to the laborer's problem of poor pay and low social status. I've thought of ways out for him, but the only obvious way if for his children to be mobile enough to move to the city and compete in the job market there.

This is what the family farmer has been doing for years. He gives up on an impossible situation and changes his position in society.

The result will be large mechanized corporations farming the land. But that's the way our society is pointed, unless we decide to change it by changing the laws that encourage millionaire farmers to invest for reasons other than a production profit.

If we accept change as inevitable, let's at least try to be helpful in the process. First let's be considerate, then maybe we can try to ease specific pains like education gaps, malnutrition, language barriers, and low social status.

James White

Yuba City, Calif.

BEYOND COMPREHENSION

To find the article, "The Gospel and Archie Bunker" by Richard L. Landrum (January), in the official paper of the Church of the Brethren is beyond our comprehension.

It is quite clear that Messenger has neither purpose nor direction. "Archie Bunker" would say, "You don't know what you are doing or where you are going."

At best the article is literary limburger or journalistic tripe. . . .

The negative impact of this article makes me wish to disaffiliate with the Church of the Brethren and this after more than fifty years a member of same.

Our subscription will be terminated.

A. Swank

Williamstown, Ohio

AN AFFIRMATION

I want to praise the Brotherhood for the consideration and cooperation they have extended to the Brethren Revival Fellowship.

Not only by providing time and space for us at Annual Conference last year, but also for affording us space in the Messenger magazine from time to time.

It is our hope that in the future you will remain sensitive to the Brethren Revival Fellowship as we continue to represent stability within the Church of the Brethren.

We also want to continue to support our Brotherhood in any way we can. . . .

Landis Hornberger

Ephrata, Pa.

MISSIONARIES TO SUBURBIA

The vast number of persons of nominal faith in our suburban areas has long been a concern of the church. Various methods have been used to attract such people and bring their faith alive. Most attempts have not met with any great success. There is one method which has proved successful in other areas of the world but has never been tried in our small communities. We need to establish missions in the suburbs!

We Brethren pride ourselves on the missions we develop in areas of need and rightly so — but suburban America has never been thought of in this light. We speak of "going into the ghetto," sending workers to Appalachia, and establishing missions in foreign lands. There is an obvious need in these areas for dedicated, day-by-day contact by workers whose job it is to get to know the people and their needs. Our small communities need just such single-minded effort. I realize that Christians everywhere do share their faith daily, but what is needed is the sense of vocation of the missionary. Just think what could be accomplished by a group of people who demonstrate, by the example of their daily lives, what it means to depend upon a loving, personal God. Missionaries who feel God's call to Suburbia as strong as any have felt called to China or Africa.

There is a field ready for harvest in our own backyards — not a field of unchurched heathen but of people who have heard the Gospel for so long that they no longer listen. The Good News is not just a message but a way of life. People in our suburban communities don't need to hear it again, in many cases they hear it frequently on Sunday mornings. They need to see it in action. They don't want to hear "Christ is the answer" — they need to see for themselves problems being solved by trusting in God's promises.

I want to establish such a mission in my own community, but I need help. Are there others who feel God leading them into this type of ministry? Could "Missionary to America" be your answer to God's call?

Let's at least investigate this possibility. During this year of Key 73, nothing should be overlooked which might help others realize a vital faith.

Beth Sherman

105 Coronet Dr.
Linthicum Heights, Md. 21090

Here comes the church

Here comes the church. A young church, so far as anniversaries go. But a historic church too. Rooted in the Christian faith that continues from the time of Christ. Nourished through fifty years of missionary endeavor. Now an autonomous, Nigerian church. The members call it Lardin Gabas, which simply means "eastern district" of the Church of Christ in the Sudan.

The Brethren Press announces the publication of **Lardin Gabas: A Land, A People, A Church,** an attractive, large-format book of 128 pages, half text, half pictures, describing the land, the people, the customs, the crafts, the leaders, the churches — and the promise of the Lardin Gabas area.

Edited by Chalmer E. Faw, the book contains chapters by Nigerian and missionary writers reflecting the vitality of the Lardin Gabas church as it joins with the Church of the Brethren in celebrating 50 years of Brethren mission work in Nigeria.

The price is **$6.50.** For a limited time (until July 1) readers of Messenger may take advantage of two special offers: a discount price of **$5.20** for **Lardin Gabas** alone; or a combination of **Lardin Gabas** and **No Longer Strangers** (biography of H. Stover Kulp) for **$6.50.**

Send orders to:

THE BRETHREN PRESS
1451 Dundee Avenue
Elgin, Illinois 60120

I will lift up my

Church of the Sequoias, 1972, from top: frequent communions, the David Alaos and Sue Elde, seminarians on the team

by Edward K. Ziegler

This is the story of an exciting ministry to those who seek recreation of body and spirit in the majestic setting of Sequoia-Kings Canyon National Parks. For nine months in 1972, January through September, I served as resident minister for the Church of the Sequoias. For the three summer months this involved living in a trailer under the shadow of the awesome giant sequoia trees in the park.

This ministry is part of a widespread effort providing opportunities for worship and pastoral services to the millions of vacationers in national and state parks.

Twenty years ago a young Princeton Seminary graduate, Warren Ost, presented to the department of evangelism of the National Council of Churches a proposal to use seminary and college students in a worker-priest ministry in the parks. The department gave enthusiastic endorsement and substantial support to this program. In recent years the program, still under Mr. Ost's leadership, has become independent of the National Council, supported by a wide variety of denominations. Thousands of students have served in the Christian ministry in the National Parks program, working for the Park Service or the concession companies, and giving many hours a week to conducting worship, Bible classes, "rap sessions," vespers, sings, and other ministries. In 1972, 255 students served in 55 national parks.

The Church of the Sequoias has been serving vacationers in Sequoia and Kings Canyon for 40 years. It is administered by a board representing some twelve denominations, the American Bible Society, the National Park Service, and the Sequoia-Kings Canyon Hospitality Services, Inc., which is the concession company for these two adjacent parks in the Sierras of California. It is a unique venture, using students recruited by the Christian Ministry in the National Parks, and a large number of guest ministers, all supervised by a resident minister appointed by the board.

This past summer, 76 guest ministers from fifteen denominations spent one or two weeks living in cabins or tents provided by the Church of the Sequoias amid the towering grandeur of sequoias and firs or beside placid Hume Lake, or in the rugged majesty of Kings Canyon. They conducted Sunday services of

eyes

worship, visited in campgrounds on Saturday evenings, shared with the student ministers in their tasks, and were often sought out for pastoral counseling. They received no honorarium. In fact, they each made a small contribution to the treasury for the use of the vacation quarters they occupied.

These ministers and their families came from all over California, and some from Arizona and Oregon. The eleven student ministers came from all over the country. A "Christian Unitarian" from Harvard Divinity School, an Episcopal priest from Nigeria, a Nazarene woman studying at Nazarene Theological Seminary, a Catholic seminarian from Baltimore, a Presbyterian woman from a Lutheran college, a resourceful Lutheran teacher from Dayton, a tiny Methodist graduate student from Boston, an Evangelical Covenant honor student from North Park College, Chicago, a Texas Methodist from Scarrett College, a Polish Missouri Synod Lutheran ministerial student from New York, a Methodist track star from an Arkansas college — this was our team.

The team members worked in markets, gift shops, offices, gas stations, coffee shops, and maintenance crews. Several of them gave outstanding service in the program as well as working 48 hours a week for the company. They organized a beautiful Sunday evening vesper service on Beetle Rock at Giant Forest, had excellent Sunday school classes, and were a fine leaven among the five hundred employees of the hospitality services. Often during the summer, students planned the entire Sunday morning service.

Judy Fleming, the Nazarene seminarian, had a Sunday school at Grant Grove sometimes with more than sixty children present. She recruited teen-agers from a nearby residential resort to help her.

Steve Emmett, the Harvard student, took the service at Dorst Campground and here preached his first sermon — on "Christ or Caesar." The experience was so good that it led to his decision to enter the parish ministry. He was to be ordained in November, on his birthday.

Ronald MacDonald (honest!) was a track star, preached once or twice, organized and led vespers services, played the guitar for Sunday services, and climbed every Sierra peak within a dozen miles.

Roger Bauser, Lutheran schoolteacher from Dayton, preached several excellent sermons, rapped with young campers, and was to leave in January to teach in a Christian school in New Guinea.

David Alao from Nigeria is in America on a two-year World Council of Churches fellowship. He was a great student minister, but had real difficulty with the oil company credit cards at the gas station. His lovely wife Rachel flew from Nigeria to spend a month with him.

Many thousands of attractive scripture portions, donated by the American Bible Society, were given to campers in the Saturday evening campground visitation and at services. Concordia Press donates bulletins for use in the services.

The resident minister recruited the guest ministers and saw that their living quarters were in order. He prepared orders of service for the services and had bulletins and promotional literature printed. He was pastor and confidant to the student ministers. Occasionally he led a service when neither guest minister nor student was available. Several times he officiated at weddings for young couples who wanted to exchange their vows in the outdoor cathedrals of the sequoias and the "Range of Light." He maintained a pleasant relationship with Park Service officers and rangers, as well as the officers of the hospitality service.

Thousands of people, from all over the United States and several other countries, find that this Christian ministry in the parks, with services of worship held among the great trees, gives a spiritual dimension to a vacation. In the 103 Sunday morning services conducted last summer by the Church of the Sequoias, nearly 8,000 persons worshipped. The majority shared in frequent observances of communion. Hundreds more attended the vesper services in the incomparable beauty of the Sierra sunsets. Thus, among the nearly two million visitors to Sequoia and Kings Canyon, many thousands lifted their eyes to the mountains and the serene majesty of the trees, and drew near to God the Creator. They returned home with the assurance that "This is my Father's world!" ☐

Vietnam: Let us begin.

With this title Norman Cousins editorialized in *World* magazine that the single most important item on the American agenda is the rebuilding and healing of Vietnam. "Seldom in our history," he declared, "has there been so overwhelming a need and so towering an occasion for the compassionate purpose of the American people."

Not everyone agrees. For many citizens Indochina has so long dominated the landscape they are eager to see an abrupt shift in focus. And among those who are supportive of reconstruction, the motivation is, as may be expected, a mixed bag.

One argument Mr. Cousins himself advances has to do with responsibility and proportion: If we can spend $32,000 to kill a single Vietnamese and $325,000 to destroy a single village, we can afford at least that much to reconstruct homes.

He and others see reconstruction in Vietnam as an essential step toward restoring our nation's standing in the world community. Some argue that in light of what the war has done to ourselves, the deterioration of our own national spirit, a constructive response is a stride toward self-respect and regeneration.

Within the church, there are persons who view the tremendous need of Vietnam as an opportunity for the Church of the Brethren to develop its own reconstruction program, a model no less for others. The possibility has appeal, for Brethren have demonstrated their ability to respond to tangible needs.

On Vietnam, the question of what type of assistance, and how much, does not catch the church unaware. For three years Brethren and other church leaders have consulted internationally on directions for postwar ministries in Vietnam. One of the premises has been that the future of the country needs to be a Vietnamese decision, with control and influence from the outside minimal.

Beyond this, the consulting leaders staunchly concluded that so far as Christian witness in rebuilding Vietnam goes, the task belongs to the world church, of which American bodies are a part, rather than to each single denomination or national grouping. Explains H. Lamar Gibble of the World Ministries staff, "I do not want to perpetuate, under the guise of charity and compassion, one of the sins committed by the US military in Indochina — that we impose our solutions on a small and weak country and upon a culture we scarcely appreciate and understand."

Hence the effort is under way to channel denominational responses through a governing board that is one third Vietnamese, one third other Asians, and one third church representatives from the rest of the world. This leaves the determination of priorities, style of operation, assessment of needs, and even the timetable largely in the hands of the persons most concerned and affected.

Reconstruction so cast may not at all points measure up to the terms we individually or denominationally would prescribe. In other ways it may prove far more imaginative. The significant factor is that reconstruction thus administered recognizes and issues out of the larger Christian community, to whom we pledge ourselves accountable.

In the 1960s the Church of the Brethren was a trailblazer in mounting for Vietnam an ecumenical channel for cooperative service. Further, toward attaining a wider global perspective we helped bring Asian church representatives to the USA to interpret Vietnam through their eyes. Had we listened, had America been more responsive, the history of the last decade in Indochina would have been other than a story of incalculable devastation.

Now that repentance, reconstruction, and reconciliation are at hand, the prospect of teaming up with the wider Christian community augurs well for development in Vietnam. Let us begin. — H.E.R.

Electric Evangelism

Just think how many people watch the local news on TV every day. Then you can begin to imagine the potential such media has for extending news of the love of Christ! *Dennis Benson* shares his expert knowledge of the nature, content, and technique of Christian programming. Emphasis is on local radio and TV, but he also touches on college radio stations, cassette tapes, inter-com systems, and the telephone. Learn by doing your own local Christian outreach programming! $3.95

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messenger

CHURCH OF THE BRETHREN MAY 1973

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letters

WHAT THE STANCE SHOULD BE

My husband joins me in commending you for your very fine editorial, "The Crisis of Separation" (March). You have expressed so very well what we consider should be the convictions and attitudes of all our churches throughout the Brotherhood. "It is to share, listen, read, communicate, and relate, thus establishing the basis for closer understanding . . . and to discover . . . that we have much more to agree on than to disagree about." We found every sentence clarifying what the stance of the church should be. . . .

DOVE MILLER
Broadway, Va.

A VOTE FOR AMNESTY

Thank you for calling our attention to the tv showing of "Duty Bound." I was able to view this very impressive program here in the Los Angeles area only because I was ill and unable to attend church services. What a shame it could not have been shown here at a later hour.

My family has sent their vote for amnesty for the young man, and I wonder how any member of a Brethren church could vote otherwise.

MRS. CHARLES BOEMLER
Redondo Beach, Calif.

HEIFERS: WHO IS ELIGIBLE?

I am responding to Sylvus D. Flora's letter in the February issue of the MESSENGER.

Brother Flora is correct in deducting that the amount of $2,500 represents approximately what a family receives annually rather than a per capita income. This includes welfare payments which are increasingly repugnant to the Indian community.

He is also correct in suggesting that pastors should be eligible to receive a heifer. They are if they: (1) are in need; (2) have adequate facilities; (3) agree to provide proper care; (4) return the first female offspring to be given to another needy family.

THURL METZGER
Heifer Project
Little Rock, Ark.

A PLACE FOR FOLKSINESS

Several articles have appeared recently evaluating MESSENGER policy and its relevancy to the needs of the Brethren.

I want to say that I share some of these concerns. First I want to say, "MESSENGER is a great paper." I am always thrilled by it. Secondly, I would say that it may have lost touch with people at the grass roots, those out in the hinterlands of Brethrenism. Perhaps it is becoming more of a professional magazine for church leaders. Third, the average reader out in the local church is not able to express his ideas through its pages, or so it seems. We once enjoyed seeing "Joe's," "Jim's," and "Pete's" articles and sermons; now things are done by more professional writers. Maybe this *has to be* but many miss the "folksiness" of the Messenger.

Some years ago I served on a committee to study the Messenger. I think our committee encouraged many of the changes that have come about in its pages. I would still stand by that but perhaps more orientation toward the forgotten reader in our small local churches could be a goal.

Ernest R. Jehnsen
Wakarusa, Ind.

CONCERN ON A MIND-ALTERING DRUG

The Atlantic Northeast District Board, concerned about the ever-increasing acceptance of the use of alcoholic beverages, has sent the following statement to the General Board and staff. Realizing however that the problem is one which each of us must face, the statement is being shared with all Messenger readers. We would hope that all districts and congregations within them might share the concern and join forces with us in working at the problem.

To the members of the General Board and the Elgin staff:

We live in a culture which is increasingly alcoholic. Virtually every television program and virtually every movie depicts use [of alcohol] as commonplace.

At the same time, medical science and governmental agencies are sharpening the case against the use of alcohol. Recent studies by the federal government revealed the cost is much higher than earlier thought. Their figures suggest that one out of every nine who drinks becomes an alcoholic. In many cases, prevention of alcoholism is not a matter of "learning how to drink" or of exercising self-control. State highway patrol figures in Pennsylvania and Virginia suggest that 50 percent of all highway accidents and 90 percent of all highway deaths are related to drinking. Research shows that any amount of alcohol destroys brain cells which can never be replaced. Some refer to this as "induced senility." Alcohol is a mind-altering drug used ten times more than all other such drugs combined.

Yet, our denomination has been strangely silent. This, despite the fact that D. W. Kurtz in his widely circulated Messenger article, "Ideals," listed concern in this area as one of our five basic ideals.

We have already expressed our concern to the seminary where some of our young pastors say they began to drink. We want now to express our concern to you. We feel the historic Brethren statement, "moderation in things good; abstinence from things harmful," still applies. We urge you to break your silence and begin to face this major problem in the pages of the Messenger, with attention in curriculum and by providing personal leadership in this most critical area.

Atlantic Northeast District Board

DIVISIVE PRO-WAR VIEWS

First I want to commend you on so many articles in Messenger in the past which have served to create unity and strengthen us Brethren. I am sorry that we will receive only one issue monthly.

However, I do want to state my regret on the publication of the article by John F. Ebersole, "Serving God and Country" (January). There were many unchristian views expressed concerning the basic Brethren doctrine of the pacifist position. We need only to know for what our early church leaders stood and what held the Brethren together. We do believe in the New Testament as our creed and how can we accept Christ's teachings and not accept his basic teaching of peace?

I believe that we do need to strengthen each other in the faith. Such views as expressed by John Ebersole only lead to differences in opinion. We cannot rationalize but must come to agreement and have unity on this within the fellowship of believers. To express pro-war views is not at all in line with the mind of Christ. This is very plain to see as we read the New Testament.

With loving concern and prayer for this brother and others who share similar views.

Cathy Boshart
Lebanon, Pa.

NEEDED TO BE WRITTEN

Thank you for the article, "Serving God and Country" by John Ebersole (January), and the repeat in that article of J. D. Saylor's letter in the Oct. 1, 1972, issue. Ebersole's article is an excellent resume of conscientious positions which we do hold under the "common roof of the church." This article needed to be written. I have learned to "pray without ceasing," not only for my husband who served our country in World War I, and a son who paid the supreme sacrifice in World War II, and a grandson who was shot down and rescued by a miracle in Vietnam, but for all those struggling to be conscientious in their decisions.

The human race being what it is, there

Continued on 28

page one

Two successive years of disappointing harvests in several developing countries have brought large portions of the world to the edge of disaster. With food reserves at their lowest point in 20 years, extensive crop failures again in 1973 would precipitate catastrophic conditions affecting the lives of millions.

This is the report issuing out of the United Nations in recent weeks. One country specifically cited in the report as critical is India. Messenger on page 6 describes the situation in India's Gujarat State, an area along the Arabian Sea inhabited by 27 million people. The article, however, is more than a story of the latest in disaster responses. It recounts the ongoing efforts of the Rural Service Center to build up farming and village life. The Center's approach has been commended by outside observers as one of the most creative thrusts of Christian missions anywhere in ministering to the whole life of developing peoples.

Threat of famine

Other topics treated in this issue include an introduction to "thanatology" by Carroll E. Simcox, author of several books and editor of *The Living Church;* a Mother's Day and Virginia's Mother of the Year profile of the beloved Anna Mow by Clare White, women's editor for the Roanoke, Va., *Times;* allegorist James Mitchell, pastor, Astoria, Ill.; writer Norma Tucker, news director of McPherson College in Kansas; book reviewer Leland Wilson, pastor, La Verne, Calif., Church of the Brethren; resources compiler Shirley J. Heckman of the Parish Ministries staff; and Oregon enthusiast Vernard Eller, La Verne College professor whose latest book, *The Simple Life,* is to be published in June.

Annual Conferencegoers will want to note articles on pages 4, 18, and 30.

Among features in next month's Messenger will be a profile of Dean M. Miller, current moderator, and a guide to Conference business over which he will preside. — The Editors

Dale Ulrich: Inside India

A two-month visit to India was an educational eye-opener for 20 college deans this winter. Among them was Dale V. Ulrich of Bridgewater College in Virginia.

Arranged by the Central States College Association and funded by the US Educational Foundation in India, the seminar was designed to give the American educators a first-hand knowledge of how studies of the Indian people, institutions, and culture can enrich the academic programs of their respective schools.

In the broad survey of India Dr. Ulrich became caught up by the familiar as well as the unfamiliar. He found the Taj Mahal, for example, far more impressive than he imagined he would. "I saw it at sunup, at noonday, at sunset, and by moonlight, and in fact, went back five times."

Other focal points were the Republic Day parade celebrating India's 25 years of independence; a study of community development in the village of Uruli Kanchan in west central India; a Christmas day boat ride from a canal out to sea and back; visits with Church of the Brethren workers and Church of North India personnel; and several days at the educational resources center in Delhi, a program funded by the New York Department of Education.

Schools, hospitals, industry, major cities, and temples were all on the itinerary. The group visited a modern factory which exports machine tools from Bangalore and also ancient Ajunta and Ellora caves with paintings and sculpture dating back centuries.

The people were very, very friendly, he found, but one point on which they expressed bewilderment at US policy was on Bangladesh.

The onetime director of the BVS program at Pilot House, Baltimore, left India feeling that strides were being made in spite of such problems as overpopulation and recurring natural disasters.

"The war for human freedom is being fought there," Dale commented; "the right to do one's own thing, the insistence on neutrality and friendship to all nations, the question of property rights."

Also among the deans touring India was Howard A. Book of Manchester College in Indiana.

intouch

Mary Blocher Smeltzer:

Wife of a denominational staffer. Mother of two daughters and a son. Oh, and schoolteacher.

A few years ago Mary Smeltzer might have been content with that kind of traditional self-description.

Now, though, the 57-year-old co-coordinator (with Mary Cline Detrick) of the Church of the Brethren Women's Caucus declares with the forthright assertiveness that marks all she does: "I don't mind having a new identity."

Mary talks rapidly: half-sentences and parts of words dart about like energetic sparrows. But the message is clear: "I'm changing — getting a new stance. Up to now, I've been identified with Ralph; now I want to be seen as a woman, identified with woman awareness issues."

From the Washington, D.C., family home the emerging feminist participates as a member of the National Organization for Women (NOW), the Women's Coalition for the Third Century, and Women's Equity Action League, whose national membership role she updates periodically.

She represented the Women's Caucus at the last General Board gathering, working to effect the acceptance of the woman problem as a priority in the denomination.

And along with other members of the Women's Caucus, Mary is developing Annual Conference programming and Insight sessions on the woman issue.

"I've always been my own person,"

ew identity

smiles Mary. "I'm interested in the woman awareness movement not only for myself but for others who have not been their own persons." Men, too, Mary asserts, are "boxed in and struggling. I've heard some say they haven't felt like whole persons either."

Will the woman movement change anything? Excitedly Mary ticks off the successes: Besides national ones like the official place in Annual Conference programming, she notes increasing numbers of growing feminist groups in local Church of the Brethren congregations and woman awareness retreats being planned at local and district levels.

NOW president Wilma Scott Heide declared: "Men must be brave enough to care and women must care enough to be brave about insisting on life's quality and equality."

Mary Blocher Smeltzer is one Church of the Brethren feminist developing her brave new identity.

POMONA
POLICE DEPARTMENT

Robert Rodriguez: Rebuilding Managua

When long-term rebuilding efforts began in earthquake-devastated Managua, Nicaragua, last March, Spanish-speaking Robert F. Rodriguez was there, using his skills in masonry, carpentry, and plumbing.

The La Verne, Calif., churchman left for Managua after Church World Service, the agency coordinating Protestant relief teams, concluded negotiations with the Nicaraguan government.

Robert's assignments in Nicaragua, rebuilding a school and quake-proof housing, contrasts with his work at home, where he is a lieutenant with the Pomona Police Department.

"Robert is recognized for his skills in police work that has included sensitive minority situations," writes his pastor, Leland Wilson.

But in spite of contrasts, Robert's willingness to join reconstruction in Managua affirms his desire to use education, experience, and abilities to their fullest potential, an objective he noted when considering a post as police chief in a central California community (one he later turned down).

His co-workers and employers leave no doubt that Robert Rodriguez can respond well to challenges like Managua.

The Pomona City Council voted unanimously to grant him a two-month leave with pay. Commendations came from such diverse sources as the mayor of La Verne, a Pomona city councilperson, and a doctor, all appreciative of Robert's empathy and enthusiasm for working with people.

That enthusiasm has carried him though such projects as constructing entry signs for the city of La Verne and developing a "mini-park" in the downtown area — all on his own time.

For the Rodriguez family contributing to the city in that way is a long-standing tradition: Rodriguezes have lived in the La Verne area for fifty years. Like them 43-year-old Robert has distinguished himself in community service, heading charity drives, participating in PTA leadership, managing a little League team, and serving for six years on the social and recreation commission at the La Verne church. He and Frances are parents of five children.

Rebuilding efforts proceed in Managua, where 10,000 to 12,000 persons were killed and some 200,000 left homeless. To them, Robert Rodriguez has brought unique skills and the confidence of two cities, a church, and a large family that he could serve well there.

Westward ho! Speakers, events for week in Fresno

The Church of the Brethren's first Annual Conference in California since 1961 will convene June 26 — July 1 in Fresno, a central city of 180,000.

On the program for the general sessions will be a dialogue between the moderator and a seminary teacher, addresses by a former Nigeria church official, a writer of educational resources, a United Methodist bishop, and a Roanoke, Va., pastor, and a contemporary opera by a young Brethren composer.

At the opening session Tuesday evening, moderator Dean M. Miller will depart from the customary state-of-the church address. Instead, the "Gathering of Affirmation and Expectation" will include a dialogue between the pastor of the York Center church in Illinois and Bethany Seminary professor LeRoy E. Kennel, and a service of commitment by delegates and others.

Glee Yoder, Wichita, Kan., will speak Wednesday evening on theme, "We Have This Treasure." She is author of books and church school curriculums which serve several denominations. She also is creator of the Messenger column, "Take It From Here," published last month in book form by Judson Press.

As part of the 50th anniversary commemoration of Brethren work in Nigeria, the Thursday evening address, "Salvation or Liberation," will be given by Emmanuel Urhobo, a lawyer and layperson currently in doctoral study at American University, Washington, D.C. While director of the relief and rehabilitation commission of the Christian Council of Nigeria 1969-72, Mr. Urhobo headed a program that, in the aftermath of Nigeria's civil war, reached more than a million persons weekly. He authored an article on nationhood in Messenger's February issue on Nigeria.

Friday evening a contemporary opera, "St. Judas Passion," will be presented. Composed by Steve Engle, youth minister of the La Verne, Calif., Church of the Brethren, the opera is described as "a profound biblical interpretation, an insightful understanding of the Christian faith and human nature, with innovative sounds uniquely blended with a more classical or traditional feel." Performing the opera will be a cast of 15 character parts, a 50-voice choir, and a full orchestra, all under the direction of Mr. Engle.

Dean M. Miller

Glee Yoder

Emmanuel Urhobo

James Armstrong

Harold S. Moyer

Saturday evening's address, "Creation on Tiptoes," will be presented by James Armstrong, bishop of the United Methodist Church in the Dakota Area. Bishop since 1968, he earlier was pastor for 10 years of the 3200-member Broadway United Methodist Church in Indianapolis. He currently chairs United Methodism's board of church and society, heads the Coordinating Committee on Peace and the Self-Development of Peoples, and is engaged in other ecumenical and international ventures.

Sunday morning at the closing service the sermon, "Go Tell It — The Best News!" will be delivered by Harold S. Moyer, who is completing 12 years as pastor of the Williamson Road Church of the Brethren, Roanoke, Va. He is chairperson of the Virlina district board and president of the Roanoke Valley Ministers Conference.

"Liberate the Word," the theme of the 187th Conference, will be treated in four Bible Studies during the week. The presenters will be Robert W. Neff, Bethany Seminary professor, speaking on "The Imprisoned Christ"; Patricia Kennedy Helman, author, homemaker, North Manchester, Ind., speaking on "No Other Choice"; A. J. Klassen, professor, Mennonite Brethren Seminary, Fresno, speaking on "Energizing the Word"; and James S. Flora, pastor, Long Beach, Calif., speaking on "Doers of the Word."

Augmenting the business meeting and general sessions will be 55 Insights sessions, scheduled at 9 p.m. on Wednesday, Thursday, and Saturday and at 9 a.m. on Sunday. Activities will include drama, videocassette demonstrations, talk-back sessions; themes will include evangelism happenings, day care centers, Brethren heritage; groupings will include genealogists, lay ministers, and women's caucus, citing but a few of the specific plans.

"Sisterhood and Strategy" is the banner under which women will be meeting Tuesday in an all-day gathering sponsored by the denomination's Women's Caucus. The aim: deepening of commitment to the liberation of men and women.

Sisters who are also pastors will have an opportunity to participate in a workshop on marriage enrichment, also preceding the Conference on Tuesday, sponsored by the Pastors Association. The leader will be Howard J. Clinebell Jr., professor of pastoral counseling at Claremont School of Theology in California.

Fresno's four-block Convention Center complex, completed in 1967, will house the youth activities, preschool child care services, exhibits, and business and general sessions. The Insights programs will meet in nearby hotels.

Sessions of the General Board and its three commissions will begin at Del Webb's Townhouse (hotel) June 23; the Standing Committee will open its sessions there on June 24.

Baptists to take action on ties with Brethren

Items on the agenda for the American Baptist Churches biennial convention in May include the matter of "associated relationship" with the Church of the Brethren.

A by-laws change enabling non-Baptist bodies to be included among the "associated organizations" related to the ABC is first to be approved.

In February the ABC General Board "responded enthusiastically to the invitation of the Church of the Brethren for an associated relationship," according to Robert G. Torbet, ecumenical officer for the American Baptist Churches.

Dr. Torbet expects confirmation of the action by delegates to the May convention in Lincoln, Neb.

Principles for the associated relationship were drafted by the interchurch committees of the two bodies in 1971. Crucial in the move, the report stated, were the voluntary nature of the action and the desire to foster cooperation "at all levels of church life without losing identity as autonomous denominational bodies."

Initial action on the proposal was taken by the Church of the Brethren Annual Conference last June in Cincinnati.

Explorations by Baptist and Brethren representatives have extended over a dozen years.

Nigerian administrators train in management

The continuing development of persons in leadership is one of the most effective contributions that the church can make in today's world.

Toward this end, nine Nigerian administrators of Waka Teachers College, Waka Secondary School, Kulp Bible School, and other supervisory staff of the Church of the Brethren Mission and Lardin Gabas Church in Nigeria participated in a week of intensive leadership development training to upgrade executive and management skills.

Using films, program instruction books, and other resources, J. Roger Schrock and Larry Elliott, Brethren missionaries, served as trainers.

Participants were Jabani P. Mambula, Jack Mbaya, James Mshelia, Gamace Madziga, Bello Medugu, Musa Tarfah, Jesse Shisggu, Ularam Thliza, and Mamadu Mshelbila.

Goal at Panther Creek: Stewardship in death

Stewardship in death as in life is a focal concern of Brethren in the Panther Creek, Iowa, congregation. Discussions for over a year now will result in a query on the matter being brought to the 1973 Annual Conference.

Supported by the Iowa-Minnesota District, the query petitions Conference to study the Christian meaning of the funeral, the stewardship implications of expenses for funerals and estate handling, medical and pastoral care of the dying, and moral aspects of donating the body for research or organs for transplant.

The query asserts that funeral practices which tend to be dictated more by custom than by conviction may contradict Christian values. Heroic medical measures to maintain life may deny the terminally ill the dignity of dying in peace. The settlement of the family estate may be dissipated by legal fees or neglected tax savings, perhaps running counter to Christian stewardship. The donation of bodies for research and organs to the disabled accents life rather than death.

To further such concerns, the initiators are seeking to establish a pilot project entitled "Fellowship of Donors." Their dream is to have in each district or congregation a consulting committee.

As explained by one advocate at Panther Creek, Merlin J. Royer, it is hoped that in return for the services of the consulting committee, donors would designate a substantial portion of the projected savings to a worthy cause, over and above any normal contribution to the church or to charity.

"As a church we have done too little to challenge the priorities that favor the deceased over the living," Mr. Royer believes. Hence the pilot project and the Conference study are intended not to encourage individual decision alone, but to elicit a congregationwide or denominationwide response.

Emergency feeding measures in Gujarat State soon may become widespread

Above, below, RSC's George Mason, other staff at land leveling project

In famine, in flood,

A critical period between now and July awaits the inhabitants of 12,000 of the 18,600 villages in India's Gujarat State. According to sources inside India, vast areas involving millions of persons are faced in the weeks ahead with "the worst famine ever."

Basically agricultural, the villages and their people in the drought areas rely solely on the monsoon for drinking water and irrigation. The failure of rains generally stands in marked contrast to conditions in 1968, and again in 1970, when unprecedented floods covered some of the same terrain.

Relief efforts are under way; a few weeks ago CROP, an agency of Church World Service, dispatched one and a half million bushels of wheat to feed an estimated 100,000 Indians on the verge of starvation. The Church of the Brethren responded in March with $1,000 from the Emergency Disaster Fund for a well deepening program in Gujarat.

Another attack, an ongoing one, on India's agricultural needs is being directed from within — at Anklesvar in south Gujarat State. There the Rural Service Center, a Brethren-launched enterprise, for 23 years has pioneered in programs of development among villagers in several districts. With a central staff of three and ten village workers — *gram sevaks* — the Rural Service Center has tested innovative approaches to public health, family planing and agriculture, evolving one of the most distinctive ministries to the whole person and the whole community of any mission undertaking in the world.

In response to the drought last year, the Rural Service Center workers were called on particularly to help in identifying swarms of invading insects attacking the crops, and to advise on control methods.

The center's several years of experimentation with hybrid-4 cotton also came into prominence, for while the production of dry farmed cotton was only 35 percent normal, the hybrid variety cultivated on irrigated land produced satisfactory yields where insect protection was adequate. But in the coming weeks even irrigated crops may be severely limited in yield, for streams and rivers are drying up and well waters are running perilously low.

Another major effort of the Rural Service Center in recent years has been in developing means of halting the flow of top soil into the rivers and the sea. The center staff is working with individual farmers, engineering check dams and diversion ditches, leveling small plots of land and helping install irrigation pipelines.

To date contour farming has not been accepted. But experience in normal years has shown impressive gains are to be achieved from crops on leveled, irrigated land, sometimes netting multiple crops per season.

Attention is given to educating villagers to try new methods of farming. Through the encouragement and financial assistance of an interchurch agency known as AFPRO, the Rural Service Center conducted farmers

n times in between

training courses in three districts, at Vyara, Sakva, and Baulia.

In one of the districts, where the farmers have been exploited in their sale of produce and where, in spite of improved yields, they have experienced little economic gain, the training focused on forms of cooperation.

In another course the manager of the State Bank of India, local branch, was a speaker. Afterwards he facilitated farmers in getting loans for seeds and land improvements.

The center also cooperated with AFPRO in the starting of a young farmers club at Anklesvar. Hindu and Muslim youth responded, electing officers, observing the cultivation of hybrid-4 cotton, studying crop diseases and controls, engaging in a festival of tree planting, becoming familiar with the government program of artificial insemination, and subscribing to specialized magazines.

In another RSC thrust last year 400 women began instruction in functional literacy; 52 attained the goal. Coordinated by veteran missionary Kathryn Kiracofe, just recently retired, the program also entailed training classes for 75 young girls newly literate.

A final aspect of the Rural Service Center program is public health and family planning, involving inoculations and vasectomies. At the latest annual retreat for *gram sevaks*, family planning and the care of pregnant women and of infants were major themes.

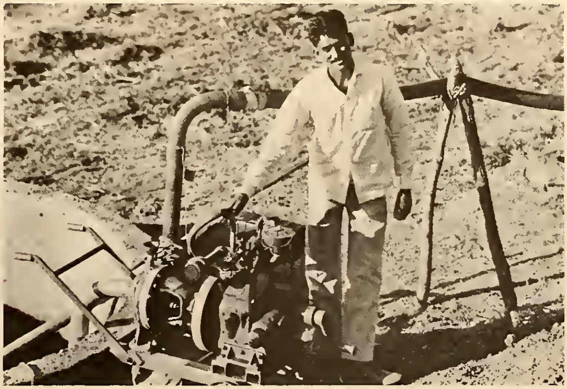
Directed by Church of the Brethren missionary George Mason, the Rural Service Center is staffed largely by Indians but receives workers and support from churches in several countries. Among its latest acquisitions are a new and larger tractor to be used for land leveling, purchased with funds from the Church of the Brethren General Board, and a new motorcycle to cut down on jeep expense in field travel, provided through the United Methodist Committee for Overseas Relief.

Statistically, the center's latest annual report includes among the wide ranging items 7,300 public health calls, 2,800 vaccinations, installation of 50 latrines, 8,000 agricultural visits, the planting of 249 new kitchen gardens, 43 acres in hybrid-4 cotton, 200 plus acres in new grains, 397 acres covered with chemical fertilizer for the first time, and the overhauling of 22 pump engines.

Such endeavors point to community development centered in the lives of the villagers, of witness through work. They point also to a concern for the wholeness of people, for their souls but also for their total well-being. They point not only to responses in times of crisis but significantly, to the year-in, year-out building of a people.

Were these efforts widely duplicated in India and elsewhere, the threat of flood or famine would be far less a specter than it is between now and July 1973. — H.E.R.

For hybrid seed, RSC blocks natural process (above), pollinates by hand



Farmer Thakor Narottam examines deisel engine, pump used in irrigation

Alabama workers co-op: The Freedom Quilting Bee

For nearly a half century of her life Estelle Witherspoon and her family lived in a tenant house and share-cropped cotton, corn, and peas in the heart of Alabama's Black Belt. Now, Ms. Witherspoon, 57, manages a workers' co-op called the Freedom Quilting Bee in Alberta, Ala. And for the first time, she, her husband, and daughter have a home of their own thanks to the extra income from her job.

The Freedom Quilting Bee ("We called it that because people are free to come to work and free to go home," Ms. Witherspoon says) got organized in March 1966, selling homemade quilts.

Since, the predominantly black women's co-op has expanded into a small-scale factory, with some two dozen women earning $15 to $25 a week — sometimes nearly doubling family income. The expansive workroom hums with the sound of a dozen new sewing machines and the talk and song of workers. The co-op has sold homesites to local black people, started a feeder pig operation, and established a day care center. That's a form of progress in the rural section of Alabama where cotton-picking, cutting pulp wood, and sharecropping have traditionally been the only means of existence for black people.

The Freedom Quilting Bee got started in March 1966 with the assistance of Francis X. Walter, a white Episcopal minister and civil rights worker in the region. He secured $800 from the Episcopal Church and bought 80 primitive quilts from the women in the rural communities of Alberta and Boykin. "I sold them to my friends in New York City, and with the profit we used the money in local projects."

In 1969, the Freedom Quilting Bee moved into its own building, where co-op members could quilt and create other products — sun bonnets, stuffed toys, potholders, dashikis, decorative pillows, patchwork aprons, and slip covers. Their first big commercial order came last year from Sears Roebuck and Company.

Among co-op workers is Church of the Brethren volunteer Joyce Nickey, 23. The recent college graduate works as a sewing machine mechanic and helps out in quality control. In addition, she teaches macrame to teen-agers.

A brochure on the FQB's products is available free of charge. Write Freedom Quilting Bee, Route 1, Box 72, Alberta, Ala. 36720. — M. J. CLARK

Arts at New Oxford: More than therapy

The pace was lively, the enthusiasm unbounded. "What's My Line?" had come to the Brethren Home at New Oxford, Pa. Six contestants (the oldest 95) and emcee Warren M. Eshbach, home chaplain, managed to hold off a record crowd of questioners with at least a semblance of order. The residents in turn identified such former occupations as coal dealer, postman, citrus grower, and silent movie pianist.

"What's My Line?" was not an isolated event, but one of a series of distinct happenings during the home's three and a half day workshop on the religious arts and creativity. For Mary Ann Hylton of Frederick, Md., Brotherhood arts counselor, it was a first encounter with persons in geriatric care.

Under the theme, "Set Our Hearts at Liberty," workshops in various media were conducted not in the lower level craft room but in the lounges of the residential and intermediate care wings — "to bring the arts home." Two advance planning sessions had been held with administrator Harvey S. Kline, chaplain Eshbach, activities-crafts director Angela White, and members of the residents' council.

Collages, rug hooking or hangings, banners, embroidery, ceramics, and crocheting were among the media pursued. Banner making proved most popular, in part because it is a colorful, easy-to-see medium with a message.

"God Is Love," "Blessed Are the Pure in Heart," "God Is My Refuge," and "Jesus Saves" were among the banner themes. Still another was entitled "The Hands of God," which bore tracings of hands on felt with names attached.

"Some of the tracings were difficult, marked around crippled fingers," said Ms. Hylton. "And some shaky hands did the cutting out."

A number of men who before had not ever been involved in such activity worked for hours. Sometimes the eyes of one resident guided the hands of another. Persons who couldn't work pulled up to the tables and watched from wheelchairs.

The culminating worship on Sunday drew on the messages of the banner and became a service of dedication for all the work and workers. A litany residents themselves composed was used. In a packed room, artists, singers, staff, visitors sensed an exciting breakthrough in communication.

Observed Pastor Eshbach: "The presentations and manner of Mary Ann Hylton provided therapy in themselves. But the real effect came as residents worked together and found new relationships."

In this, a major goal for the workshop became real: "To understand that in Christ we have a liberty to express ourselves in varied and meaningful ways."

Busy hands work here: Alabama's Freedom Quilting Bee, left; Pennsylvania's arts workshop

FREEDOM
QUILTING
BEE
FQB

Top executives renamed; Crouse to Florida post

Five staff executives of the General Board recently were reappointed to new terms following a periodic review.

Upon evaluating the work of its Administrative Council over the past four years, the General Board issued calls for new terms as follows:

S. Loren Bowman, general secretary, five years. Associate general secretaries Earle W. Fike Jr., executive secretary, Parish Ministries Commission, Galen B. Ogden, executive secretary, General Services Commission, and Joel K. Thompson, executive secretary, World Ministries Commission, each for three years. Robert Greiner, treasurer, three years.

In a subsequent development one member of the World Ministries staff, Merle Crouse, accepted the call to serve as district executive for Florida and Puerto Rico on a one third time basis beginning Sept. 1.

Merle Crouse

Mr. Crouse will continue a two thirds' time assignment with World Ministries, consulting on overseas church development as he has since September 1969.

Mr. Crouse also has carried responsibilities for American Indian ministries for the General Board.

For 11 years Mr. Crouse was a missionary in Ecuador and earlier a BVSer in Germany and Turkey. He holds degrees from Bridgewater College and Bethany and Princeton theological seminaries.

The Crouse family, Merle, Jean, Karen, Jerry, Debbie, Peter, and Tim, plan to relocate in central Florida in August.

The joint employment of staff by a district board and the General Board is a new venture. However, two other members of the World Ministries staff are in decentralized assignments, Roger Ingold in Jos, Nigeria, and Ralph E. Smeltzer in Washington, D.C.

underlines

PEOPLE YOU KNOW ... Travel plans occupy *Orval and Florence Wagner* these days, now that Orval has retired after 18 years as administrator of The Cedars, Church of the Brethren home at McPherson, Kans. Succeeding him in the post is *William Hobbs* of McPherson, whose 20 years in public education will serve him well in the new capacity.

At the Bassett church in Virginia, *Price E. Bowman* became pastor emeritus for valuable service rendered during his years as pastor there.

Several Brethren farm families have been cited for their activities. *Mabel and Orville Hersch*, members of the Manassas, Va., church, received an award from the Soil Conservation Service for opening their farm to 15,000 children during the past year. ... In Garden City, Kans., *Glen Widows* was named outstanding farmer. ... And in Pennsylvania, *James G. Kreider* of Lancaster County is a new "Master Farmer," and *Robert L. Kauffman Jr.*, of Peach Bottom, one of ten outstanding young men of Pennsylvania and the state's outstanding young farmer.

Lynn Cabbage, onetime BVSer with experience in Liberia and Vietnam, has returned to Vietnam on an agricultural assignment. His support will come from Emergency Disaster Funds recently released for reconstruction and reconciliation in Indochina. ... Assigned to Bangladesh for reconstruction and development are two couples. *Duane and Ramona Moore*, West Lafayette, Ind., and *Ralph and Mildred Townsend*, Woodland, Mich., will work in agricultural development. The Moores' support comes from the Emergency Disaster Fund; the Townsends, former directors of Castaner, P.R., Hospital, are sponsored by International Voluntary Service.

A six-year illness claimed the life of *James H. Beahm* Dec. 25, 1972. The 55-year-old pastor had served on the General Board from 1959-1963, and as an Annual Conference officer. ... A retired missionary who served 42 years in India, *Olive Widdowson*, died Dec. 9, 1972, at Windber, Pa. ... One who became a Christian when it was costly to do so, *Devjibhai Ramjibhai*, died in India Feb. 24.

YOU OUGHT TO KNOW THIS ... Northern Indiana's peace task force plans a May 6 meeting at the Nappanee Church of the Brethren from 6:30-9 p.m. *Amnesty* and *conscription* are on the agenda. Register with Don Michaelson, P.O. Box 101, Wakarusa, Ind. 46573. $2, adults, $1, youth.

Banners, tapestries, mobiles, sculpture--all media are welcome in the *Association for the Arts* Annual Conference exhibit. Taking its cue from the Conference theme, "Liberate the Word," the exhibit is open to all, for a $2 fee per person, and no limit on number of exhibits from each. For entry forms write to Joyce Miller, Old Mill Road, Franklin Grove, Ill. 61031.

The *Voice of Calvary Cooperative Health Center* at Mendenhall, Miss., seeks doctors and dentists for short-term service during July and August 1973, when free physical examinations will open the clinic. Write Personnel, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120.

special report

Ellis study offers guidelines on church-

Recommendations aimed at clarifying the relation of the Church of the Brethren to its six colleges have been submitted to the presidents of the institutions by Calvert N. Ellis. The veteran educator, the son of a college president, himself president of Juniata College for 25 years, a leader in many professional higher education agencies, and a longtime member of the Church of the Brethren General Board, developed the report at the invitation of the committee on higher education of the Church of the Brethren.

At the outset the Ellis Report notes that the denomination's interest in higher education extends back more than 100 years. The initial response of the church was to prevent its young people from engaging in higher education; later this was modified when Annual Conference sought only to place restrictions upon the institutions which members founded. In time the academies and colleges became officially aligned with units of the church.

Today, nationally, there is no legal or financial tie between the denomination and the colleges, Dr. Ellis points out. One implication of this is that decisions or pronouncements of the Church of the Brethren Annual Conference or General Board are not on their own binding upon the separate colleges.

Each of the colleges, however, bears some relation to a geographical section of the church; Elizabethtown in Pennsylvania and Manchester in Indiana are owned by the church districts and McPherson in Kansas is chartered to serve the Brethren in the mountain states. For Bridgewater in Virginia, Juniata in Pennsylvania, and La Verne in California the ties to districts are defined less formally. Whatever weight the denomination has is the result of influence from area churches, rather than from national instruments, it must thus be concluded.

In 1970-71 the money obtained by the six colleges from Brethren sources was substantial, a sum of $542,000. Yet, according to the report, this amount represented only 14 percent, or roughly $1 out of $7, of the total gifts received. Student fees constituted the largest source of income; assistance through government, foundations, and individuals were other key sources.

In enrollment, the increases that followed World War II brought a decline in the ratio of Brethren to non-Brethren students on the campuses. But, as the paper notes, the move toward pluralism stems much farther back, into the 1920s when the demands for recognition and accreditation meant seeking students and teachers from a wider base.

"Even today many members of the denomination do not realize that the purposes of a college and a church are different," said Dr. Ellis. While colleges work in the name of Christ to educate men and women for responsible service in society, their effort is not an evangelistic one, he added.

Still, in outlining ways to enhance this service and to make more visible the relationships of the colleges with the Church of the Brethren, the Ellis recommendations began with concerns of the Christian faith.

Recommendation 1. "Every student coming to a church-related college has a right to expect that he will be exposed to the Christian faith. This is the minimum that the institution owes to its inheritance."

Upon elaboration, Dr. Ellis urged that the interaction between learning and faith be evident in the concern all personnel have for individual students, in new and imaginative programs of community involvement, and in the commitment of a considerable number of persons "to whom the students look for guidance and unconsciously admire as models."

The report further urges each campus to have a religious activities program adequately budgeted and directed by a member of the college staff. It commends increased activity in the college town to demonstrate a spirit of helpfulness and reconciliation.

"Campus leaders cannot be neutral on the great issues of society, but no one can know enough to take an intelligent position on every issue," states the report. It advocates students' knowing how an individual faculty member views the issues of the times and having opportunity to discuss them. "The institution has the responsibility to have all sides of the issue discussed in a rational setting."

Admitting that constant communication at times is an impossible burden for leaders of an institution, the paper is nonetheless supportive of confrontation between "liberal learning with its freedom and Christian faith with its commitment to moral and spiritual values."

Recommendation 2. Each college must clarify its purposes and state them succinctly. A group representative of all segments of the college community should be formed to prepare long-range plans, if not already done, plans in which purposes play a very significant role. Once such plans are evolved, they need be continually examined and revised.

The relation of vocational preparation to liberal learning must be thoroughly investigated. The student's role in shaping his educational program must be made clear. If academic excellence of faculty and students is expected, the standards should be defined.

"As an attraction for students, each college should discover areas of academic or extracurricular interest in which it can excell. . . . Elizabethtown College is planning new programs in the health sciences. La Verne College is an example of clarity of purpose and enthusiasm which has attracted students in one of the most competitive regions of the country."

Recommendation 3. Periodic review needs to be given to the governance of the colleges. Among explicit points offered is the suggestion that the various constituencies of a college be represented on the board of trustees — but not faculty or students, for to do so is "to confuse responsibilities." Still, no decision should be made without consultation with the persons involved or affected.

ollege relationships

A second suggestion is that trustees give more time to their colleges, becoming more involved in college life. "Recently the trustees have become more aware of the many issues facing their institutions but their understanding of youth and its aspirations is far from adequate."

Brethren and most church-related colleges generally have been governed by a "benevolent paternalism," the report contends, by which trustee boards comprised of churchmen have paid little attention to the institutions as long as the budget was balanced and there were no disturbances.

As a third suggestion the report recommends "those colleges which have not reviewed their charters and by-laws in recent years consider revisions that would make them private institutions, but still functionally related to the church." The context for this is federal and state legislation proposed, but likely to be challenged, permitting church-related institutions to qualify for grants.

Strong as Dr. Ellis feels about the separation of faculty and students from trustee boards, he goes on to urge that both groups participate more fully in the affairs of governance. "The democratic process must function on campus if it is to succeed in society," the report counsels.

Recommendation 4. Greater effort ought to be made to cultivate Church of the Brethren constituents, to involve selected individuals in annual giving, and to offer plans for deferred giving.

Further, specific funds might be allocated for use by Brethren students in financial need, as at Juniata College where an endowment is being established in honor of Alexander Mack.

"Each college has individual alumni or friends who are concerned that the college has deserted early Brethren pietistic legalism. Others are disturbed by student dress and freedom. However, so far these criticisms do not appear to have lessened financial support."

Recommendation 5. More attention should be given to the recruitment of students and to developing expertise in recruitment. More attention and funds should be given to the admissions office.

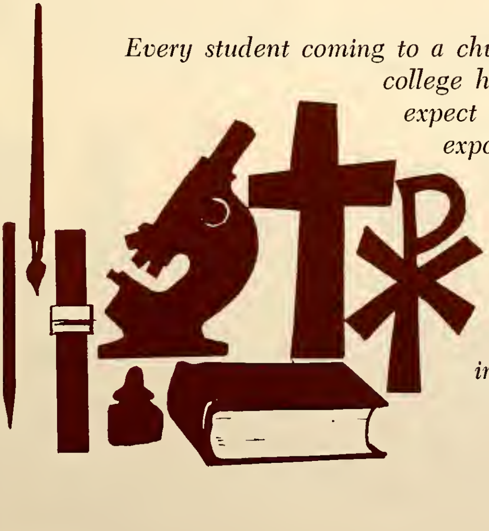
Satisfied students are the best advertisement if they are used effectively in their home communities. They can be ambassadors for the college if they receive the consideration and attention that every student should.

Recommendation 6. The presidents of the colleges related to the Church of the Brethren should continue to meet informally once a year. The colleges should continue to cooperate in the international study program and to carry insurance on their staffs through the Church of the Brethren General Offices.

In effect, the sixth recommendation endorses the Committee on Higher Education, an informal, voluntary association comprised of the presidents of the six colleges and Bethany Theological Seminary and as liaison, the associate general secretary in charge of Parish Ministries for the General Board. The group shares professional concerns, sponsors Brethren Colleges Abroad, represents higher education to the church, and acts as spokesperson for higher education on behalf of the church.

According to the committee's chairman, Morley J. Mays of Elizabethtown College, Dr. Ellis was engaged to study the role of higher education in the church in order to further mutual understanding. He also was urged to press the study to an evaluation of each college basically in relation to the local districts to which each may be accountable in some degree. The evaluation reports now are in the hands of the respective college presidents to use as they see fit, Dr. Mays added.

In a similar way the general recommendations summarized here hold no official status, purposely not having been acted upon by the Committee on Higher Education, explained Earle W. Fike Jr., the liaison from the General Board. But, he added, for purposes of reflection, dialogue, and direction, the findings and suggestions of the Ellis Report are pivotal for the future of higher education and its relation to the church. ☐



Every student coming to a church-related college has a right to expect that he will be exposed to the Christian faith. This is the minimum that the institution owes to its inheritance.

Our Christian Thanatology

by Carroll E. Simcox

When you went to school, did you ever take a course in thanatology?

Probably not. It's a new thing on campus. It hasn't swept over the land in an epidemic, but in a few schools some pioneer instruction has been started.

Thanatology is the study of dying, just as theology is the study of God, geology the study of earth, anthropology the study of people.

It's interesting, and I think encouraging, that some people in present-day America are trying to make a rational, scientific study of death. For our usual approach to it is not to approach it at all — until we have to!

For about two generations now, we Americans have been doing some unbelievably silly things trying to convince ourselves that death is not real. It's embarrassing even to mention some of them. You know the familiar euphemisms, such as "if anything happens to me" for "when I die," "passed away" for "died," and "remains" for "corpse." Many of us, visiting a funeral home to pay our respects to the departed, have been informed by a mortician that "Mr. Jones is now ready to receive guests in the Slumber Room"!

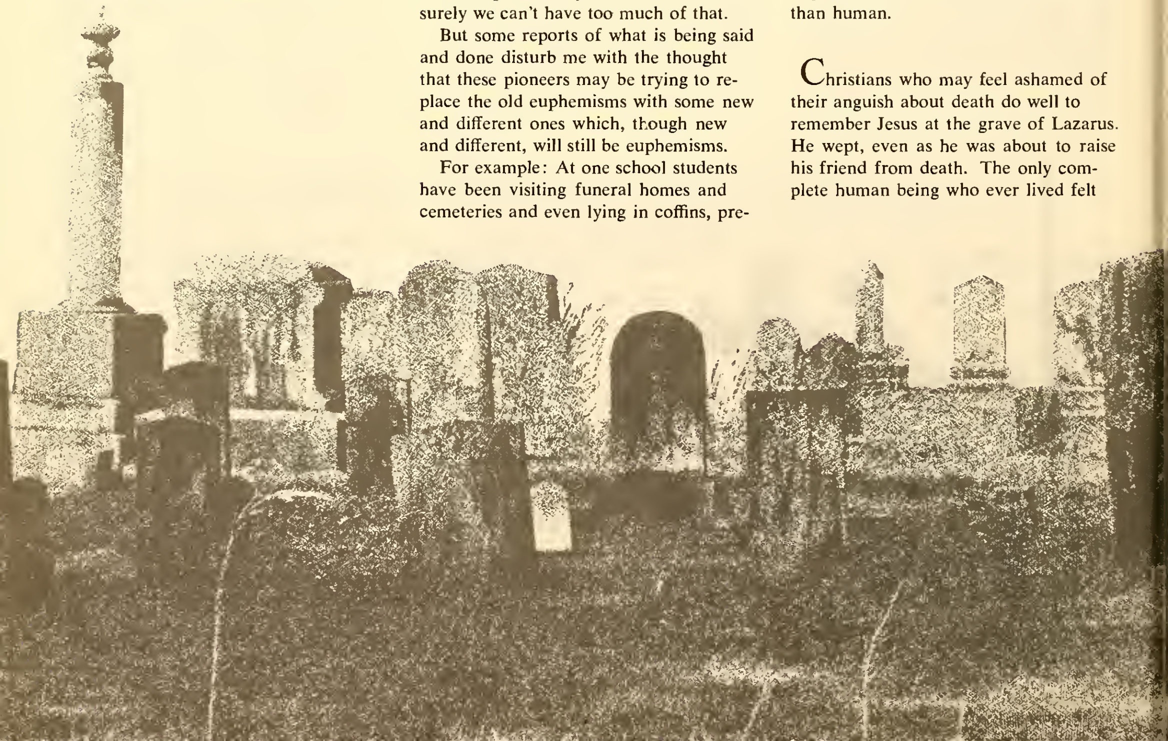
The new thanatologists on the campuses are healthily reacting against all that absurd pretense. They are pleading for a simple honesty about death, and surely we can't have too much of that.

But some reports of what is being said and done disturb me with the thought that these pioneers may be trying to replace the old euphemisms with some new and different ones which, though new and different, will still be euphemisms.

For example: At one school students have been visiting funeral homes and cemeteries and even lying in coffins, presumably trying to "get the feel" of dying. This is preposterous and pathetic. Nobody can get the feel of dying by playing games.

The new thanatology lays much stress upon being "natural" about death. Death is a part of life. It is as natural to die as to breathe. This sounds fine, but I'm afraid there's a catch in it in reality. I can breathe without anguish. I cannot die without anguish. I cannot see friends and loved ones die without anguish, and if I could I should be less than human.

Christians who may feel ashamed of their anguish about death do well to remember Jesus at the grave of Lazarus. He wept, even as he was about to raise his friend from death. The only complete human being who ever lived felt



anguish at the death of his friend. If being "natural" about death is a matter of just taking it in stride, reacting to the death of others with a ho-hum, clearly Jesus was not natural about it.

There is a distinctly, peculiarly Christian thanatology — a way of looking at death, reacting to it, preparing for it, approaching it. And now in the period which follows our observance of the joyous Easter season, we do well to examine our own thanatology in the light of our Lord's resurrection.

If I were challenged to state my Christian thanatology all in a single sentence, I should borrow some words from John's gospel and say: Because Christ lives, I shall live also.

That statement may call for a little explaining, but not very much, really. Christ lives. His resurrection means that. I live in him, by virtue of God's adoption of me as a child in Christ. We Christians are, as Augustine put it, "sons in the Son."

I remember that Christ, in whom I live, once passed our way as a man. In one of our hymns we say that "he every grief hath known that wrings the human breast." Indeed he does. This world in which I now live did its worst to him. It can conceivably do its worst to me. If so, I should not be surprised. But neither should I be dismayed. It did its worst to him in whom I now live — and he rose triumphing over it all.

Because he lives, we shall live also. Because he died and then rose from the dead we die and rise to life also.

This is our Christian hope and confidence. "Blessed be the God and Father of our Lord Jesus Christ," exclaims Peter, "who in his great mercy has given us birth into a living hope by the resurrection of Jesus Christ from the dead" (I Peter 1:3).

Our Christian thanatology is this "living hope."

It isn't like any other kind of hope. Some people are naturally, happily optimistic. Perhaps because of their glands, or upbringing, or life situation, or whatever, they feel very good about life. Call them optimists. Optimism is an asset but it is not our "living hope." If we have this hope it is not because of the way the cookie crumbles for us or because we have an invincibly happy constitution or anything like that; it is because we have died with Christ and we have been raised with Christ.

This living hope has a dying in it; not just the death of the body at our mortal end but a present daily dying. We must be constantly dying to sin and self to know the power of Christ's resurrection in our own being.

A woman once told me that she so hated her sister for many years that there had been no communication between them. Her sister had done something that humiliated her publicly, a mean and malicious thing. My friend had resolved never to forgive her sister, and had in fact stayed away from holy communion through all those years because

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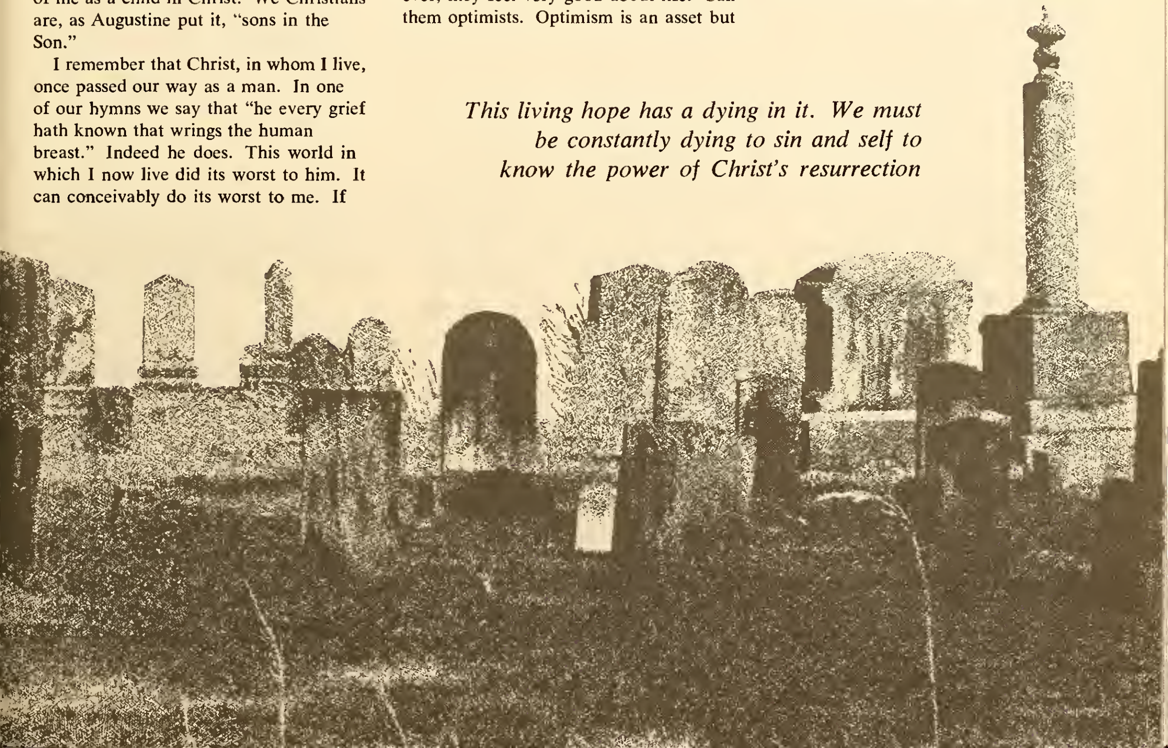


turning points

Pastoral placements

D. Conrad Burton, from Los Angeles, Panorama City, Pacific Southwest, to consultant on homes for senior citizens

Don Deffenbaugh, from West Alexandria, Southern Ohio, to secular position

Roger W. Eberly, from Pleasant View, Northern Ohio, to Cedar Grove/Valley Central (UCC), Shenandoah

Mary Girtman, to Mt. Carmel, Southeastern

Fred Gantz, from Bethany Seminary to Pomona City, Pacific Southwest

C. Lowell Lightner, to Marble Furnace, Southern Ohio

D. Bristoe Osborn, to Peak Creek, Southeastern

Talmage Parks, to Rowland Creek, Virlina

Licensing/Ordination

Carl Bowman, licensed Jan. 27, 1973, West Charleston, Southern Ohio

Donald Edwards, licensed Nov. 26, 1972, Vinton, Virlina

Robert Swann, licensed Nov. 12, 1972, Crab Orchard, Virlina

Wedding anniversaries

Mr. and Mrs. Roy B. Kaylor, Elizabethtown, Pa., 50

Mr. and Mrs. Martin Shearer, Rheems, Pa., 50

Mr. and Mrs. Elmer Randler, Mt. Joy, Pa., 50

Mr. and Mrs. Daniel Weimer, Lewisburg, Ohio, 55

Mr. and Mrs. Clyde Smith, Hartford City, Ind., 58

Mr. and Mrs. Cecil C. Reed, Floyd, Va., 59

Mr. and Mrs. Frank Broadwater, Preston, Minn., 60

Mr. and Mrs. LeRoy Clark, Reedley, Calif., 60

Mr. and Mrs. H. H. Helman, New Carlisle, Ohio, 67

Mr. and Mrs. Jesse A. Riffey, Olathe, Kan., 69

Deaths

Andrew G. Barnhart, New Carlisle, Ohio, on Feb. 13, 1973, aged 28

Katie May Bishop, Norton, Kan., on Nov. 26, 1972, aged 92

Alvin Bucher, Lebanon, Pa., on Jan. 29, 1973, aged 82

Bruce E. Cripe, Hammond, Ill., on Dec. 26, 1972, aged 35

Arthur A. Durr, La Verne, Calif., on Nov. 23, 1972, aged 65

W. Clarence Fargis, Eden, N.C., on Feb. 19, 1973, aged 72

Hazel Fishbaugher, Harmony, Minn., on Dec. 16, 1972, aged 77

Laura E. Fouche, Boonsboro, Md., on Sept. 27, 1972, aged 90

Charles Fravel, Lebanon, Pa., on Jan. 12, 1973, aged 79

Maud Fravel, Lebanon, Pa., on Jan. 23, 1973, aged 76

Roy Gilley, Eden, N.C., on Jan. 19, 1973, aged 63

Norman L. Greiner, Elizabethtown, Pa., on Feb. 21, 1973, aged 82

Susan J. Halterman, Harrisonburg, Va., on Feb. 15, 1973, aged 10

Effie Schrock Hoff, La Verne, Calif., on Feb. 15, 1973, aged 85

Laura E. Horst, North Lima, Ohio, on Jan. 25, 1973, aged 95

THANATOLOGY / *continued*

of her resolution. But she was also a Christian. There came a day when Christ's gentle but persistent prodding of her conscience prevailed. She sat down and wrote a letter to her sister, saying that she wanted to drop the whole grievance and wanted them to love each other again and asked forgiveness for having been unforgiving. She told me: "The moment I posted that letter I felt a kind of resurrection in myself." Exactly! It was a resurrection. It was the power of Christ working in her.

William Blake beautifully said that every act of love is a little death in the divine image. That is true; but it is no less true that every act of love is a little resurrection in the divine image. Whenever we love there is cost to us, but there is also increase of that life of Christ in us which is the eternal life.

The lady who obeyed Christ and forgave her sister experienced both a dying to pride and a resurrection to life. This was the power of God at work in her. It is the power that raised Jesus from the dead. It is the power by which Jesus raised Lazarus from the dead. It is the power that will raise us from the death of this mortal body to the life of everlasting fellowship with God and all just souls made perfect.

One of the most beautiful of all spirituals proclaims: "I've heard of a city called heaven — I've started to make it my home!" That is what you and I can be doing now, today, every day of our lives, up to the moment of our departing. The way is the way of lovingly, faithfully, trustingly following Christ.

When the philosopher William James celebrated his 70th birthday a friend asked him if he believed in personal immortality. "Never strongly," he replied, "but more so as I grow older." "And why is that?" "Because I am just now getting fit to live!"

James was a good man who had earnestly striven through the years to grow in grace as he grew in age. So, at 70, he felt that he was getting fit to live as he would wish to live. And his hope for immortality grew stronger because, I suggest, God gave him that increasing assurance that one who is "just getting fit to live" as he or she approaches the end need not worry: God has been preparing this person for a life larger and richer than anyone on earth can begin to visualize or conceptualize.

Our Christian thanatology — our way of thinking about death — should be rooted and grounded, not in our theorizing about God, and not simply in our believing what the Bible tells us about the promises of God and the resurrection of Christ, but in our own personal experience of following Christ as our Lord and Master.

If we are faithful in our following, we become more and more conscious as our years increase that the Lord is *making us fit to live*. Can it be that God takes us through this lifelong experience of growth and preparation, only to let it all come to an end in a grave? That hardly makes sense. If this is how God manages it we must say that it looks like mismanagement to us.

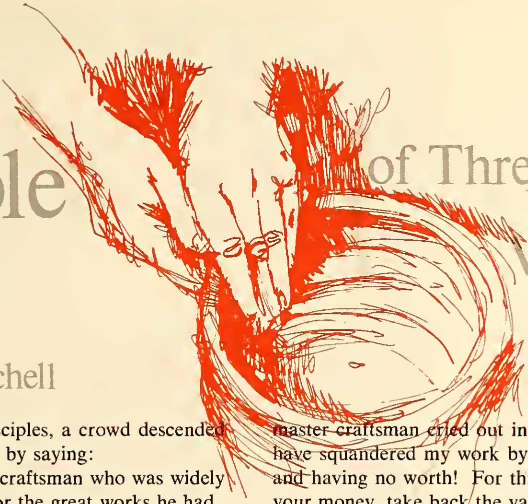
But — Christ is risen! He lives! And because he lives, we live also, now and forever! We find, in our experience of following him, that he keeps his promises to us. He promises us the strength we need to do the tasks he sets before us. He promises us his heavenly peace in the midst of our conflicts. He promises us his forgiveness when we repent our sins. All of these promises he must surely keep.

What, then, of his promise: "In my Father's house are many mansions; I go to prepare a place for you"? Could he who died and rose again for us, the great shepherd of our souls, deceive us about this? I could never believe it.

And so, about death — mine, and yours, and that of everyone: We need not try to be casual about it. If Jesus wept for Lazarus and grief moves us to weep for those whom we have "loved long since, and lost a while" we may surely weep with a good conscience!

But death has met its master, and he is our Master. Of what lies beyond the grave for us we may be content to say with the Puritan Richard Baxter: "My knowledge of that life is small, / The eye of faith is dim. / But 'tis enough that Christ knows all, / And I shall be with him!" ☐

Parable of Three Earthen Vessels



by James S. Mitchell

As Jesus was teaching his disciples, a crowd descended upon them and he responded by saying:

There once was a master craftsman who was widely known throughout the land for the great works he had created for the people everywhere. Everyday one could see him busily at work in his shop doing the various activities of his creativeness, and one could feel the tremendous joy that he had about his work. His creations would come from him with the greatest of ease as though it was a very natural thing for him to do. He was very satisfied with his works for they were created out of a love, a hope, and a faith that the people would be able to enjoy all of life.

One day as he was working in his shop, a neighbor came in and bought a beautiful vase, and as he was leaving, the master craftsman said, "Take good care of it." And the neighbor replied, "Oh, I will."

Later on, another neighbor came in and also bought a beautiful vase. As she was leaving, he said, "Take good care of it." And she replied, "I hope I will."

Then as the master craftsman was about to close up his shop for the day, another neighbor came in and bought a beautiful vase. As the neighbor was leaving the master craftsman said, "Take good care of it." And the neighbor replied, "I pray that I will be able to do that."

So as the master craftsman completed his work that day, his mind was filled with joyful thoughts as to the vases that were sold that day, for now they had the opportunity of being used for greater things than he could ever do. This was the fulfillment that he sought everyday as he created new things out of his love.

A few days later, the master craftsman thought to himself ("since I am ahead of schedule and really don't have that much to do the rest of the day") that he would go out and visit his neighbors to see for what purpose the vases were being used. He set out on his journey and went to the first neighbor asking him, "Have you taken good care of the vase that you bought?" And he answered, "Of course I have; look here. I have put the vase on this shelf." But the master craftsman cried out in anger, "You fool! You have squandered my work by making it into nothing and having no worth! For this, I shall give you back your money, take back the vase, and no longer will you be able to have the possibility of partaking of my works." The master craftsman did as he said he would and hurriedly went off to the second neighbor.

When he arrived, he asked her, "Have you taken good care of the vase you bought?" She answered, "Well, I hope I have, for I have used my vase for carrying my water from the well to the house. It serves me well." But the master craftsman cried out in disappointment, "You are blind! You have misused my work for the gratification of your own needs and have limited its worth and value. For this, I shall give you back your money, take back the vase, and you will no longer have the possibility of partaking of my works." So the master craftsman did as he said he would and quickly went off to the third neighbor.

When he arrived, he asked the neighbor, "Have you taken good care of the vase that you bought?" The neighbor replied, saying, "I pray that I have, for I have filled the vase with oil and have gone out with it to heal the wounds and sicknesses of those that are in need of life." Then the master craftsman said joyfully, "You have fully realized how the vase can be used in a fulfilling way! Because you have done this, I will give you these other two vases so that you can continue to enjoy my works even more, glorying in them forever with all humankind."

Then Jesus looked around and saw the disturbed looks on the faces of the people and concluded by saying, "You are a vase that God has created. Whatever you do with yourself will be the judgment you will receive. For those who fill themselves with the Word of God fulfill the will of God, living eternally in his salvation. You are a vessel of God. The kingdom that is among you will become a reality because you have so lived." After this, the message went out over all the land and the people began to place it in their hearts and became faithfully obedient to God. □

Eighty, and going with gusto

Virginia's Mother of the Year for 1973 lives, by choice, in a cottage in a quite modest section of Roanoke. She would be the first to admit, with a characteristic laugh, almost a cackle, that she's not handsome and she is pushing 80 with gusto.

She is Dr. Anna Beahm Mow, who has responded to the event with some acute shuffling of an already packed spring schedule.

To a timetable encompassing teaching and preaching engagements in Illinois, Kansas, Indiana, Ohio, West Virginia, Maryland, and her home state of Virginia, she added a visit to Richmond in March when Gov. Linwood Holton presented her an official citation and, in May, five more days in Denver, Colo., on "this 'Mother' business."

Not that she is dismayed; she is delighted. She much prefers to talk of her three children and 18 grandchildren than discuss the five degrees she holds or the 17 years she spent as a missionary in India or the 18 years she taught at her alma mater, Bethany Theological Seminary near Chicago. As for schedules, she has spent a lifetime shifting those.

Mrs. Mow and her 81-year-old husband, the Rev. Baxter Mow, live in a cottage in East Roanoke bought by her father, the Rev. I. N. H. Beahm, a member of the first graduating class of Bridgewater College and founder of the old Daleville College in Botetourt County.

Mrs. Mow is a rather dumpy little woman who, when told she doesn't change with the years, chuckled, "That's the one advantage of being fat."

Her husband, a Rhodes scholar, is a tall, lean man with white hair and a tidy goatee. He has become a familiar figure in Roanoke bicycling, something he has done for 70 years.

"I ride bicycles; my wife rides planes," he said with a twinkle. The Mows have never owned an automobile.

They came to the cottage in the section known as East Gate when they "retired" — the word was never used more loosely — in 1958. The one-story house was two blocks from a landfill project, eventually to become a park.

"I think if I had to choose, I would choose this area," Mrs. Mow said, admitting that, when they first came here, she had some concern about staying in the house alone.

"A lot of things have changed around here and it's the safest place in town now," she says. "And anybody can find us here."

She respects deeply the families around her, and she cites the fine points of the community. She chuckled over the first time she entertained women from her home church, the First Church of the Brethren in Roanoke, at her house. Some were surprised how attractive the neighborhood was, she said, laughing infectiously.

It was the Roanoke church's morning group that sponsored Mrs. Mow for Virginia's Mother of the Year.

Only once did the neighborhood greatly disturb her. She was expecting diplomatic guests from India, so she wrote Roanoke City Manager Arthur Owens and requested that he make sure the landfill didn't smell bad.

"I told him if that stinks, it will stink all the way to Bombay. I got a letter back, assuring me the landfill would be covered three times a day. We didn't smell a thing."

The Indian guests were a beloved link with her years in India. When a daughter

by Clare White

of Mrs. Mow's good friend, Mrs. Vijaya Lakshmi Pandit, was in Washington in diplomatic service with her husband, they planned to see her in Roanoke.

During the Mows' years in India, where they were part of the Brethren mission north of Bombay, they became intimates of the Nehru family, particularly Jawaharlal Nehru's sister, Mrs. Pandit. The Mow children went to boarding school in the mountains with the Pandit girls.

While on furlough in the United States in 1940, the Mows learned, because of friendship with the Pandit family, they likely would have been denied by the British reentrance to India, even though acceptable to an independent India. Mrs. Mow became a teacher at the Brethren seminary in Chicago.

Back in India, the Nehru family — closely allied with Mahatma Gandhi — were then in jail most of the time. Wanting to educate their daughters, they arranged for the two oldest girls to come to America. Mrs. Mow later was the guardian for the third daughter when her turn came.

Mementos of the Indian years are all over the little house in Roanoke, vying for space with thousands of books.

Books are everywhere. Asked about keeping them straight, Mrs. Mow laughed, "We don't. The Greek New Testament was missing for about a year." Baxter Mow reads both Greek and

So who's afraid of birthdays
ANNA B. MOW
Going Steady With God
Mow

Hebrew.

Mrs. Mow has contributed to the stacks of books in her house. Since 1961, she has written seven books and has two more in the works. With titles like "Say 'Yes' to Life," "Your Teenager and You," and "Going Steady With God," they are widely used in teaching. The earlier ones have gone into 10 editions. One has been translated into German, one into Spanish.

"I could never tell anybody how to market a book," declared Mrs. Mow, however. She was invited by a publisher to write each of the volumes. For the latest, an editor from Harper's came to Roanoke and spent six hours working out with her what he wanted.

An ordained minister in the Church of the Brethren, Mrs. Mow has an encyclopedic knowledge of the Bible upon which to draw, flavored with almost 80 years of what she might call "joyful" living. She writes in parable style, using examples from her own experience to illustrate a point.

The Mows have three children — a daughter and two sons — all born in India.

The oldest is the daughter, Lois Anetta, Snavely, a teacher and archaeologist. She graduated from the University of Beirut after she was married and had three children, and lives now in Lorin, S.C. Her three oldest children, girls, live together and work in Alexandria; a son, Tom, 16, is at home.

Joseph B. Mow, B.D., Ph.D., is a minister and a philosophy and religion professor at West Virginia Wesleyan College. He and his wife have three children.

The younger son, David Merrill Mow, also a minister, lives with his wife in a Christian communal group, the Society of Brothers, in Rifton, N.Y. He and his wife have 11 children.

"When he said he wanted to go there, I asked him if it was Christ-centered and family-centered. He assured me it was both," said Mrs. Mow. She speaks of the place with wholehearted enthusiasm.

Mrs. Mow also has four sisters, all living.

Since her "retirement" in 1958, Mrs. Mow has spent her time leading retreats, teaching, and writing. She is in such demand that her calendar is filled years in advance.

"After all," she said, "I taught ministers for 18 years. When they get in trouble, they call me."

She has managed some trips, also. In 1964-1965, she and her husband returned to India for two months; in 1966, she and her daughter, Lois, went to Palestine — her first visit there — and Greece; in 1967, again with her daughter, she went on a 30-day tour of Europe.

She was awarded the European tour simply by renewing her subscription to a magazine. Her name was the one drawn out of 10,000.

The trip was more than she could have imagined, starting off with a private fashion show at Saks Fifth Avenue, where she was told she could spend $750.

"We spent every penny of it," she chortled, as tickled as a child with a new puppy. Not only did she enjoy the tour, she says she has been using it ever since in her teaching.

"I tell them there were the tickets, there were the vouchers, there was the check, but they weren't mine until I took them.

"Then I say, 'The grace of God isn't ours unless we take it.' "

"That illustration has helped more people," she continued. "I think that's why God let me do it."

"Some people have tried to tell me I deserved it all," she added, her sense of humor asserting itself. "Three weeks after that, my suitcase was stolen in Union Station in Washington. If I deserved one, I deserved the other."

Mrs. Mow gives no indication of even considering slowing down. One of the dates she keeps is with the General Board of the Church of the Brethren in Elgin. This is her third term on the board of her church.

She has a few things she'd like to do if she can find time. There's a little trunk full of clippings about Mrs. Pandit and the Nehru family that she wants to put together.

She would like to go back to India one more time.

And she expects to do some sewing for her grandchildren.

She expects to find time one of these days. After all, her father was hale and hearty at 91 when he died in an automobile accident. She doesn't intend to slow down at an early age like 80. ☐

invitations

FRESNO BOUND? If you are traveling to Annual Conference, the following invitations and announcements may help make your day!

INDIANA/Hagerstown. To Brethren camping en route to and from Conference, the White Branch church invites use of its facilities: picnic tables, space for tenting, basement, rest rooms, kitchen. Seven miles north of Interstate 70. Contact Fred House, Jones Road, Hagerstown, Indiana 47346 (317-489-4812).

IDAHO/Boise, Nampa, Caldwell areas. Boise Valley, Bowmont, Fruitland, Mt. View, Nampa, Twin Falls, and Weiser churches invite Conference travelers to stop and worship. Inquiries on camping facilities may be directed to Earl Flory, Rt. 2, Box 2187, Nampa, Idaho 83651.

IDAHO/Family Camp. Travelers are invited to Family Camp at Camp Stover, near Meadows, Idaho, July 3-8. Free parking for trailers, campers. Meals at minimal cost. Contact Russell E. Jarboe, camp director, 323 11th Ave. S., Nampa, Idaho 83651.

CALIFORNIA/Fresno. Two sites for camping are available, one at Fresno District Fairgrounds two miles from the Convention Center. Includes several acres of surfaced space without trees. No hook-ups available. $2 per camping unit per day. The second site is Millerton Lake State Recreation Area, a state park 26 miles and 40 minutes from Fresno. Campsites include table, wood stove, piped drinking water, restrooms. Rate $3 per unit per day. A more primitive area is available at $1.50 per day. Early reservations recommended. Free brochure on Millerton available from Annual Conference Office, 1451 Dundee Avenue, Elgin, Ill. 60120.

CALIFORNIA/La Verne. Campers from Annual Conference are invited to use La Verne church facilities free, June 18-26 and July 2-18. Parking accommodations for campers, trailers. Use of sleeping bags in church welcomed. Showers and kitchen available. 40 minutes from Los Angeles area tourist interests, including Disneyland and Knott's Berry Farm. Advance contact helpful. Church of the Brethren, 2425 E Street, La Verne, Calif. 91750.

CALIFORNIA/San Diego. Conferencegoers are invited to use church facilities and to worship and fellowship with Brethren in the San Diego area. First Church of the Brethren, 3850 Westgate Place, San Diego, Calif. 92105.

CALIFORNIA/Sequoias. Ministers interested in serving a weekend in the Sequoia/Kings Canyon National Park Ministry may secure an application blank and information from Rev. Ronald C. Bennett, Messiah Lutheran Church, 1900 Baker St., Bakersfield, Calif. 93305. Living quarters, free admission to the parks.

OREGON/Myrtlewood. Centennial, July 8; Family Camp, July 5-8. See story, page 30.

IOWA TO CALIFORNIA. Youth group traveling from Waterloo, Iowa to Annual Conference would like to sleep in churches en route. If your church is available, please contact Sherilyn Unruh, 2608 Neola, Cedar Falls, Iowa 50613.

CHURCHES, CAMPS EN ROUTE. The Farr Family musicians have limited openings for concerts to and from Annual Conference. Traveling west by northern route; returning by southern route. Contact Nick Farr, Box 16, Middletown, Pa. 17057.

Once a drug addict and a drop-out

Working with people is very important to me

Doug Smith was on a tragic course. A college drop-out, the youth moved aimlessly from job to job. He also moved from drug to drug, at first to relieve severe headaches, under doctor's prescription. But once he went to several doctors simultaneously, his drug usage spiraled.

Hospitalized at the University of Kansas Medical Center in Kansas City, Doug was completely denied drugs. "I didn't know it was withdrawal symptoms," June, his wife, said later. Again drugs reduced his pain and he continued on them for 18 months more. Until, suddenly, he took an overdose. "I had no choice," says June, remembering. "I had to commit him to a state mental hospital."

Doug's story does not end there, far from it. For now he is soon to graduate from McPherson College, is youth coordinator for McPherson's First United Methodist Church, and was McPherson County's first student intern probation officer — one of 20 who served for a year in a new experimental program established under the Governor's Committee on Criminal Administration.

"I don't have headaches any more for the same reason that I don't take drugs any more," smiles Doug. "I've found what I'm good at and it is satisfying to me. Working with people is very important to me."

Through the year of work/study internship, students carry full college loads and spend 16 hours a week in probation and parole work during the school term and full-time in summer. As an intern, Doug carried a case load of 40. "He learned to assess a person's need and to design a plan of action — a treatment prescription — in excellent manner," commented Lloyd Zook, director of court services for McPherson County. "He took into account the individual's need and didn't just see him as a number."

The internship year is directed mainly to helping juveniles. In one aspect of his work Doug implemented a program involving bankers and businessmen working in small groups with persons on probation.

Doug also attended professional conferences, gave two to four talks a month to schools and civic groups, and took part in varied church activities, including weekly Bible study. As youth coordinator of his parish, he organized a retreat in which senior high students sponsored junior high students, an approach well received by the younger group. It was the pastor of the United Methodist Church, Raymond W. F. Knowles, who nominated Doug for the special honor he was named to last year, inclusion in Outstanding Young Men of America. His supervising professor at the college, Robert Keim, said why: "Doug ate and slept that program."

With the decision for Doug to return to college, June recalled that "at first it was hard for me not to dwell on the material sacrifices the family would

oug Smith now helps other youth

have to make. But as we got into the first school term I found that it wasn't nearly as bad as I had expected. Doug got a good part-time job at first and now he has a better one."

The schedule for the Smiths has been "wild," as June puts it. Readying daughters Liz Ann and Cindy for school and Missy for a babysitter is routine each morning before June and Doug leave for work and classes. From then on each day is different, and frequently it is late at night before the family gets together again.

In reflecting further on earlier days, June mentioned that Doug's cure was a rapid one — only six weeks, a record amount of time. "During the darkest days when Doug was on drugs, the nights we took him to the hospital, the times he couldn't go to work, I used to ask, why is this happening? Surely there must be a reason for all this suffering. Now I firmly believe that God can take the worst situations and make something good from them."

"June Smith is with Doug 100 percent," says Pastor Knowles. "She is a wonderful person."

"Everything in life has a different meaning to me than it did eight years ago," June explains. "Before Doug started having headaches and drug problems, life to me was new furniture, nice clothes, the latest hair fashions, or new cars. Now life is living to please God, my husband, and my daughters; helping Doug to help other people; and striving daily to improve myself. I guess you could say those years had a sobering and maturing effect on me."

"Each person has to search for that which is meaningful to his existence," adds Doug. "That's basic to all human beings and it becomes the core of our lives." Doug has helped others to learn this. Even while he was hospitalized, he reached out to others.

"The report from the Topeka State Hospital," said Pastor Knowles, "was that they kept Doug a month longer than he needed to be there because of the help he was giving others. He has tremendous insight and the ability to go directly to the heart of a person's problems." The pastor's voice contains a small smile. "Just don't ever try to give him a 'snow job.' "

Doug's year of internship ended earlier this year. After graduation in May he likely will use his double major in sociology and psychology to work with young persons, if possible youth under parole or probation.

"Of all people," he says, "I like to work with young people best. They're open, not as inhibited. If you are honest with them, they usually return that honesty. Of course, kids who are loved and accepted seldom get into serious trouble. If they can't find a group which loves and accepts them, then they get into trouble. Those who lack involvement do a lot of acting out."

What Doug has done in his role as the country's first student intern probation officer has laid the ground work for others to follow. "Because of what we have gained from our experience with Doug, we will certainly continue the internship program," Mr. Zook said.

And from the college's standpoint, the support is mutual. Eight or nine students have been in a big brother, big sister program which, according to Professor Keim, "is a sort of free-lance work. They are learning to relate to individuals involved with the law. We feel certain some of them will follow Doug into internships." ☐

by Norma Tucker

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Francis of Assisi:

Brother Sun, Sister Moon

> *"Look at this world with a happy eye but from a sober perspective."*
> W. H. Auden

Scenes from the Zeffirelli production: Clare, who affirms her neighbor's new life-style; Francis, whose eloquent sermon from Matthew brings the blessings of Pope Innocent III

Eighteen-year-old Francesco Bernardone (Graham Fulkner) comes back home to Assisi in A.D. 1200, nervously exhausted by a war between two medieval cities. His well-to-do parents are quick to assure the townspeople that he is not a coward. The boy languishes in bed with nightmares of battle as his mother (Valentina Cortese) pampers him. His father (Lee Montague), a merchant obsessed with business, cannot understand the boy's malady.

One day, Francis alights from his bed at the chirping of a small bird. He follows a ray of sunshine to the balcony and then walks across the roof to fetch the bird. It is the beginning of his awakening to a new life. He spends his days in the lush fields near Assisi. Clare (Judi Bowker), a pretty young neighbor, tells him that the villagers think he's beserk — after all, he loves flowers, chases butterflies, and sings like a bird. When he went to war they thought he was sane. But she affirms his new style of life telling him that she thought he was mad before and is now sane.

A horrifying tour through his father's shop, with its wretched laborers, the all too apparent gap between wealthy churchgoers seated in the pews while the poor huddle in the rear of the church, lead, finally, to his break with family and wealthy peers, made before the authorities and the poor: "I was in darkness. I sought help. Brother Sun illuminated my soul and I saw at last. I want to feel the earth beneath my feet. I want to live like a beggar, just as Christ and his holy apostles were beggars." Quoting John 3:6 — "that which is born of the flesh is flesh and that which is born of the Spirit is spirit" — he takes off his clothes, giving them to his weeping father, and tells him that there are no more fathers, no more sons. Graced by God, he will be a new person — as free as the creatures of the earth.

Francis' retreat from Assisi is the beginning of a way of self-sacrifice. He wins some friends over to his life-style of service and poverty. Together, they restore the chapel of San Damiano, where the weak, the dispossessed, the physically scarred find a home. But the church is burned by the bishop in hopes that Francis and his flock will be reconciled to the city. Instead, he goes to Rome to obtain a meeting with Pope Innocent III (Alec Guinness).

In the jewelled ante-chamber of St. Peter's Basilica, Francis stirs the pope

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This film probe is part of Cultural Information Service's FEEDFORWARD Series.

with a sermon on the gospel according to St. Matthew. The prelate blesses Francis and his followers. They return to Assisi renewed.

Brother Sun, Sister Moon is a film that will cut across all age groups and speak to the hearts and aspirations of those who long for a simpler, more joyous life on earth. And for all those who believe that spiritual renewal is the path to a life of fulfillment, *Brother Sun, Sister Moon* will have particular merit.

We have put together a potpourri of thought-piece quotations and paragraphs from an interview with director Franco Zeffirelli as a means of stimulating further thought on the themes and resonances of *Brother Sun, Sister Moon*. (For complete text, write *Youth* magazine, 1505 Race St., Philadelphia, Pa. 19102. 50¢ a copy.) The film is not so much a "message movie" as a catalyst. It speaks to the emotions and, for some, may not be the type of film that lends itself to discussion. Yet, for many, the movie will raise some important considerations about alternative life-styles, man's relation to nature, ecological thinking, and the meaning of servanthood.

"Francis of Assisi was 'brother' to every human — and to everything. He loved the earth. He loved the sky. He loved animals and insects and people and cities. He was one of the two or three Christians in whom Christianity most nearly reached its fullness. He is our western Gandhi, our own Siddhartha, our most lovely imitator of the Lord." — Michael Novak

One of the marvelous features of *Brother Sun, Sister Moon* is that Francis is not made into a "plaster board saint" or a "hippie drop-out." It would have been easy to miss the man's humanity by exaggerating his piety or platforming his eccentric style of protest to the normative values of his society. It is in this sense that Zeffirelli portrays Francis as a "lovely imitator of the Lord."

Question: What qualities of St. Francis intrigued you initially?

Franco Zeffirelli: There are many, but I think the most relevant of all for me are the simplicity, the purity, and the innocence of his outlook on life. . . .

Question: What part does Clare play in the awakening that takes place in Francis?

Franco Zeffirelli: She is the mirror of his actions. She reflects his deeds. That's why I called the film *Brother Sun, Sister Moon*. Clare reflects the light that Francis produces. And because she reflects this light, he realizes that he produces it. He was such a humble, modest, and innocent person — he didn't realize how extraordinary was the halo around him of light, beauty, and grace.

"Francis sprang from the people, and the people recognized themselves in him. He possessed their poetry and their hopes, championed their aspirations. . . . He did not simply preach love to others; he was enthralled by it; he sang of it; what is best: he lived it." — Paul Sabatier

Living among the poor, the outcasts, the dispossessed, Francis and his followers struggled to interpret the servanthood image of Christ. Discuss their life-style in terms of Philippians 2:1-11.

"The greatest spiritual revolutionary in Western history, St. Francis, proposed what he thought was an alternative Christian view of nature and our relation to it: He tried to substitute the idea of the equality of all creatures, including people, for the idea of our limitless rule of creation. He failed. Both our present science and our present technology are so tinctured with orthodox Christian arrogance toward nature that no solution for our ecologic crisis can be expected from them alone. Since the roots of our trouble are so largely religious, the remedy must also be essentially religious, whether we call it that or not. We must rethink and refeel our nature and destiny. The profoundly religious, but heretical, sense of the primitive Franciscans for the spiritual autonomy of all parts of nature may point a direction. I propose Francis as a patron saint for ecologists." — Lynn White Jr.

Brother Sun, Sister Moon offers an occasion to discuss the Christian life-style and the necessity for an ecological state of mind in our time. Francis is the model of a man who refused to take a domineering stance toward the creation. Caretaking for nature was an outgrowth of his spiritual understanding of what it means to be human. Francis has much to say to us since he took a stance which went against the currents of his age. Can we do the same? ☐

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Oakland, St. Kitts; Troy, Malta: The contagion spreads

In a matter of minutes 10 members of the Troy, Ohio, Church of the Brethren pledged $1,050 to buy heifers for Malta, an island in the Mediterranean.

The pledges came on a Sunday evening after four laymen and Pastor Fred Bernhard of the Oakland congregation showed slides and told of their experiences in raising 33 calves and delivering them to the Island of St. Kitts in the Caribbean (MESSENGER, Nov. 15, 1972).

Even while investing heavily in this effort the Oakland parish met its year's local and outreach expenses and, in addition, assisted one Chicano family in settling out, helped another Chicano family involved in a serious accident, assisted a young man paralyzed through a freak accident, and sent volunteers to work in the Pennsylvania flood area.

But more impressive even than the extra giving of $15,000 or more by the Oakland congregation was the testimony of its members about the Heifer Project experience. It was this contagion that prompted the Troy Brethren to consider a special appeal for Malta.

According to a call from Heifer Project in Little Rock, Ark., the need in Malta was for 80 heifers to replenish cattle that were diseased and had to be destroyed, Troy pastor J. D. Glick explained.

Following the initial response on Sunday evening, Pastor Glick addressed the congregation in the church newsletter, extending the appeal.

"We have a beginning!" he wrote. "To what greater things it will lead is yet to be seen, but I believe that if we are open to serving God by responding to the cries of human need, exciting things are ahead for this congregation."

Together Southern Ohio congregations plan to send 25 to 50 heifers in response to the Malta appeal.

Young marrieds class at York: Living out the Good News

One of the disciplines undertaken by leaders of a class of young married couples when it formed in March 1972 at First Church of the Brethren, York, Pa., was not to rely on ready prepared materials, no matter how useful or how sound in theology.

Instead, the class and its leaders, Jim Leamen and Carl W. E. Almquist, chose to use the New Testament as the chief resource, tuning in on needs as expressed by the group and turning to the scriptures for guidance. Thus the group set out to become in name and in fact the Good News Class.

Over the months the 20 couples, the majority fairly new in the church and some not even members, delved into the basics of the Christian life, participated in prayer and Bible study, and shared personal feelings. Many participated in small faith sharing groups. In class, couples were encouraged not to sit side by side, but to see each other as a whole person and not as the extension of a spouse. One objective, explained Jim Leaman was to move in the group "from a more functional person to an 'inner-personal' relationship, and a caring, Christ-centered community."

Often the subject of study terminated with a specific act or commitment, as on the themes of stewardship, forgiveness, and Christmas. One of the resources drawn on was the April 15, 1972, MESSENGER on environmental ethics, including the statement of a group at La Verne, Calif., on faith and ecology. From this study each member evolved a commitment toward a better life-style and symbolically placed the statement before the cross. The act was followed by the serving of cranberry juice and breaking of a loaf of homemade bread — an act of agape love.

Since the class began many of the couples have moved into varying leadership services, Mr. Almquist reflected. He added further, "I saw miracles in this class but this should not be unusual among Christians. Because Christ continues to perform miracles today just as he did when he walked this earth . . . the Good News can happen to anybody."

Illinois, California, Pennsylvania: Innovations in church school

Learning centers have been the approach used since last October by the Boulder Hill church, Aurora, Ill., for its grouping of children in church school, grades one through eight.

Under the plan various interest approaches focus for a several-week period on such successive themes as "The Exodus and Moses," "Peace," and "Belonging to a Christian Fellowship." At the outset students register for the activity of their choice: story telling, music, drama, creative arts, an energy room, audio visuals.

Increased attendance, invited friends, and excited voices give evidence that the learning center approach has been very well received, commented Pastor Lyle I. Lichtenberger.

Shirley I. Heckman of the Parish Ministries staff, Elgin, Ill., worked with local "enablers" in launching the program.

- In California the Waterford church under pastor Gene Hipskind is giving the fifth Sundays of a month to "Family Sunday School." One of the early surprises in the experience, reported the pastor, was the degree of participation by both adults and children and the depth of understanding each received from the other.
- In Pennsylvania, Sunday morning telecasts on the Sermon on the Mount are being offered experimentally March through May by WITF, Channel 33, Hershey. Intended for church school use, the program entails a film being shown at 15-minute intervals over a two-hour period, to be followed by class discussion.

Brethren parishes and Key 73: Making the faith personal

Witnessing for Christ on the person-to-person level has become a focus of Key 73 for a growing number of Brethren congregations.

Among parishes engaging more recently in Lay Witness Weekends, or Missions, have been Bethany, Blissville, Bremen, North Liberty, Osceola, Pine Creek, Union Center, and Yellow Creek congregations in Northern Indiana; Cedar Rapids and Panora churches and Greene yoked parish, Iowa; Philadelphia First church, Atlantic Northeast; Westminster church and New Windsor Cooperative Ministry congregations, Mid-Atlantic; Cando, N.D.; Boise Mountain View, Idaho; Santa Ana church, Pacific Southwest, and Lacey Community and Wenatchee Valley congregations, Oregon-Washington.

At the Black Rock church, Southern Pennsylvania, a Discipline and Discovery Weekend was held this year as a sequel to a 1971 Lay Witness Mission. The accent was on commitments to prayer, Bible study, witness, service, and stewardship, and on assisting three area congregations in their lay witness experiences.

Variations have occurred elsewhere. The Quinter, Kan., congregation engaged in an eight-week "Design for Witness" program involving scripture study in small groups. In Roanoke, Va., Faith in Action seminars and an Exposure Weekend, involving the Central, Summerdean, and Williamson Road parishes of the Church of the Brethren along with Presbyterian and Methodist churches, offered an interpretation of community needs.

A New Life rally is scheduled Sept. 16 at Wooster College in Northern Ohio, for which an attendance goal of 1,800 is set. Paul M. Robinson will be the evangelist and Alvin F. Brightbill the song leader.

Long Beach, Broadfording, Conestoga: Busing as a means of ministry

Brethren congregations intent on reaching out to their communities have been urged by a California pastor to consider a "bus ministry."

James S. Flora, pastor of the Long Beach church and chairman of the Committee on Evangelism for the Pacific Southwest Conference, indicates that in his parish a bus ministry has provided "a whole new spark of excitement" in the church school program.

First the congregation rented a van, then purchased its own vehicle to carry 20 boys and girls. In addition to one or two rounds each Sunday morning, the bus is available for youth activities, special group functions, and camping.

To congregations considering a bus ministry, Pastor Flora, writing in the Pacific Southwest's "Life and Witness," advised on such steps as

— locating prospective children and explaining the program to their parents,

— offering to stop at a given time at the front door of each interested family,

— having a bus captain who takes roll of riders each Sunday and who follows up on absentees,

— encouraging teachers to be ready to receive new students.

While conservative churches have been using buses for years, the approach has nothing to do with theology, Pastor Flora maintains. He looks upon it simply as a means of bringing people to church.

"Even with the occasional headaches of discipline, our congregation is pleased that we are able to bring in community children who have had very little opportunity to learn of Jesus and the Christian faith"

- The Brethren congregation most adept at busing is the Broadfording church, Mid-Atlantic District, which operates 10 buses regularly for adults and children. In March, a new high in busing was reached for the regular Wednesday prayer meeting — 415 riders out of 582 participants. Last summer the church had 900 persons attend its evening vacation Bible school.

Pastor Bill Freed and others see the bus ministry as an integral part of the parish's evangelism thrust, which in 1972 began with a goal of 150 new members but by the year's end had brought in 291.

- The bus owned by the Conestoga church, Atlantic Northeast District, found weekday service during the Philadelphia schoolteacher's strike.

It all began with a sociology class at Eastern College, St. Davids, Pa., discussing the dilemma of the inner city. During the strike class members began to explore setting up an emergency school for 11th graders, to help them continue preparation for upcoming college entrance exams. A bus became essential to transport the students to the temporary school site in a Presbyterian church.

Joyce Stoltzfus, an Eastern student, inquired of her home church, the Conestoga Church of the Brethren, Leola, if its bus could be used for the emergency school. The Missions and Service Commission considered the matter, revised its policy on nonchurch use of the bus, and enabled the Eastern students to work with nearly 100 boys and girls in four 50-minute classes each weeknight.

The gospel speaks to our madness

by Leland Wilson

JESUS AND THE POLITICS OF VIOLENCE, by George R. Edwards. Harper and Row, 1972. 196 pages, $5.95

WARS AND RUMORS OF WARS, by Roger I. Shinn. Abingdon, 1972. 298 pages, $5.95

SHALOM: THE SEARCH FOR A PEACEABLE CITY, by Jack L. Stotts. Abingdon, 1973. 224 pages, $5.95

The apparent ending of the war in Southeast Asia does not terminate our great madness: destroying each other in war. Even those given the power of positive thinking can be excused for being skeptics toward the declaration that we are on the threshold of a generation of peace. Roger Shinn is probably right in saying "that violence is a constant possibility, that there is more of it in normal life than men like to admit, that it may erupt again and again."

It is essential that we continue the task of interpreting the gospel on the matter of war and peace. For some time, we have had two books that are basic to our understanding: Macgregor's *New Testament Basis of Pacifism*, and Bainton's *Christian Attitudes Toward War and Peace*. Beyond this we have had writings that spoke within the Brethren fellowship like Rufus Bowman's *Seventy Times Seven* and *The Church of the Brethren and War*, and more recently, Dale Brown's *Brethren and Pacifism*. But we have not enjoyed either an abundance of, or a notable contribution to general works that direct the gospel to the particular configurations and nuances in which this age experiences the war/peace question.

I

Jesus and the Politics of Violence is worthy, in my judgment, to sit beside the earlier volumes mentioned here. Particularly in the final section, "Jesus and Violence," Edwards sets forth a convincing argument for nonviolence (peace) precisely in those areas where the ideological and theological debates are now being waged:

1. The current idealization, even romanticizing, of revolutionary violence;
2. The necessity of silence on the part of the church in military and political matters because of a presumed superior competence outside the church;
3. The position of Reinhold Niebuhr, so pervasive in the United States during World War II and still extant among the majority of Christians even if not explicitly so labeled;
4. Both the theological and practical implications of the just war theory — illustrated in our time and nation by the attempt at "selective" conscientious objection;
5. The inevitability of violence in the human species; and
6. The place of Christ in moral decision, both for culture and for the individual.

Earlier in the book, Edwards explores the gospel narratives in a way that technically goes beyond Macgregor. He turns to the gospels because of his interest in the Christ of faith-history. Utilizing form criticism, he addresses himself particularly to those who are advancing the thesis that Jesus was a violent revolutionary — the Zealot option.

Many Christians today, perhaps most, are "violent Christians." Besides the "rally 'round the flag" patriots ready to do battle for "God and Country," and the great "silent majority," many of whom deplore war, but are always ready to act at the government's command, there are those who make a special appeal to the concerned pacifist — persons like Dietrich Bonhoeffer and Richard Schaull and third world revolutionaries who raise a conflict of conscience by pointing to the failure of nonviolence. The appeal of violence in revolution can be very tempting in the name of justice. That temptation is helpfully exposed in this volume.

II

Three of the most notable contributions in recent years to ethical and spiritual insight have come from men who wrote of their experiences of World War II in the prison camps of the enemy: Viktor Frankl, *Man's Search for Meaning*, Langdon Gilkey, *Shantung Compound*, Ernest Gordon, *Through the Valley of the Kwai*.

Now, Roger Shinn, the Union Theological Seminary professor of social ethics, has recounted his prisoner-of-war experiences in *Wars and Rumors of Wars*. His account of battle, capture by the Germans, interrogation, imprisonment, and survival in a forced march across Poland to Bavaria comes from notes written at the time; the material seems fresh, readable, and dramatic. But that is only the first part of the book. The second part contains his reflections and explorations a quarter century later.

Where Frankl, Gilkey, and Gordon rose to new heights, Shinn disappoints. He seems to accept war as a necessary reality and shows surprisingly little agony or lament at that. He shows himself as a sensitive man, able to identify with persons of conscience, regardless of what position they take toward war. But he

reveals remarkably little strength of development in his own conscience. There is a slight hint of nuclear pacifism when he says, "The new fact is a mode of warfare that ceases to be functional." Perhaps the best that he offers us is in exploring what he calls the "instrumental" and the "expressive" meaning of war. He is worth reading only if to understand why we not only accept war, but are attracted to battle.

Shinn does not begin with the gospel in his reflections on war. Unfortunately, his experiences do not send him to explore the scriptures in knowing what it means to join in "the quest of a kingdom."

III

Shalom: The Search for a Peaceable City concerns not only peace, but ethics more generally. With the popularization of situational or contextual ethics, *agape* has become a widely recognized and acknowledged norm. Stotts proposes *shalom* as a preferable ethical norm. Setting the stage for shalom, Stotts makes a telling criticism of secularization as expressed in pragmatism and profanity. His commentary on both Bonhoeffer and Harvey Cox as they would idealize the "unreligious" (Cox's earlier *The Secular City*) is a helpful affirmation of transcendence, and is really the basis for living at peace. It is only in transcendent awareness that men find a guide toward the "peaceable city."

Reviewing the power of religious symbols which provide "comprehensive orientation for the self and the group," the author is then ready to defend this thesis that *shalom* or peace is a stronger symbol than *agape* for understanding what God intends for his creation. The heart of the book lies in his describing and defining shalom. One cannot read these pages without coming away with a greater appreciation of the wealth and comprehensiveness of the shalom concept. It does become a totality, a wholeness in both personal and social life.

With shalom as a guide, Stotts discusses the implications for social policy, hope, the use of power, and the church.

Despite a convincing argument for *shalom* as THE theological symbol for Christians, it must be suspected that it has a better chance in debate than in realization.

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Learning how to teach the faith better

by Shirley J. Heckman

Leadership education, including experiences for teachers, is never a completed task in any congregation. Everyone, no matter how skilled, can learn to be more effective in the job assignment. Suggested here are resources that can be used by individuals and groups in their education for leadership in the life and work of the church.

Available from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120:

Education for Change by Joseph D. Ban, $1.95, 10 sessions; Leader's Guide by M. Edward Clark, 75¢. For study of the biblical and educational foundations of the Encounter Series.

Toward Effective Teaching series. One book each for preschool and elementary children, youth and adults. $2.25 apiece. Four text-guides for use by individuals or groups.

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Teaching the Bible in the Church. $2.25. Not a book on teaching methodology, its purpose is to increase understanding of the Bible, to familiarize with the resources necessary to sound biblical interpretation, to train in methods of biblical interpretation. For use by individuals or groups.

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Order from Christian Board of Publication, 2700 Pine Boulevard, St. Louis, Mo. 63116:

Focus Meetings on Teaching. $5.00 for a kit with guide, cassette tape, filmslip, and copies of materials for 12 participants. The seven sessions of Volume 1 are in three units: Usable Approaches to Bible Study, Joy in Teaching, Planning and Goal Setting in Teaching.

Order from Curriculum Interpretation, American Baptist Board of Education and Publication, Valley Forge, Pa. 19481:

1972-73 Focus on the Teaching Ministry. A packet for $2.75. Includes: (1) Launching the Church School Year, a manual for use by boards of Christian education and church school superintendents. Separate copies, $1.25 each. (2) Teaching Bible Concepts, a workbook for use by individuals or a group and with leader guidance for four study sessions and a celebration. Separate copies, $1.25 each. (3) Developing Church Leaders, a brochure with suggested guidelines and a listing of resources. Separate copies, 25¢ each. (4) Check List in Preparation for Workshops, a sheet on planning steps for local church training.

For a series of workshops or study sessions (also available from the American Baptists):

Session Planning for Church School Teachers. $3.95. For five workshops to increase the session-planning skills of teachers.

Team Building in Church Groups. $1.00. Sessions with church "teams" of leaders to enable them to know each other and to respond to each other as members of a team.

Experience-Centered Learning for Church Leaders. $1.00. Focus Record II "Who Will Answer?" 75¢. Resource sheets "Biblical Foundations" and "Training in Christianity," 5¢ each. For experiences in which persons participate in and learn about "experience-centered education."

For single workshops:

The Teacher and the Biblical Message, Guide, 25¢.

The Teacher and Evaluation, Guide, 25¢.

The Teacher and the Learning Tasks, Guide, 25¢; seven diagrams 70¢.

The Teacher and "Meanings and Experiences," Guide, 25¢; Focus Record I (Side B), 75¢.

The Teacher as Person, Guide, 25¢; Focus Record I (Side A), 75¢ (the same record as listed just above. One record serves the two sessions.) "The Role of the Teacher," Poster, 60¢. ☐

word from washington

The federal budget: Whose priorities?

by Ralph E. Smeltzer

President Nixon's current policy is to: ☐ decrease the responsibility and direct spending of the federal government, especially for federally sponsored domestic social programs; ☐ provide new money to states and cities through revenue sharing; ☐ increase the military budget; ☐ maintain a ceiling on federal spending by deciding himself which programs approved by Congress should be cut or not cut; and ☐ maintain the present tax structure which along with inflation favors the rich and overburdens the poor.

Obviously in his choice of priorities the President believes last November's election victory assures enough citizen support to achieve his ends. At the time of this writing, however, the Democratically-controlled Congress is strongly opposing many of the proposals. So the battle of the budget is on, the President's impoundment of appropriated funds is constitutionally challenged, and his spending priorities attacked. There is determination in Congress to oppose any dilution of its fiscal responsibilities, and to reassert its constitutional authority on both domestic and international issues.

When Congress approved revenue sharing legislation most members did not envision the President's decreasing federally sponsored domestic social programs, impounding funds it had already appropriated for these programs, and increasing military spending after the Vietnam War. Adding to the concerns, it now appears most states and cities will not use significant amounts of their shared revenue funds to continue regional and local domestic social programs formerly funded directly from the federal government.

There is little or no disagreement between the President and Congress over the $269 billion total for the new budget. The conflict centers on priorities.

Effects on Brethren programs

Office of Economic Opportunity programs, particularly community action agencies, will be hit first and hardest. They are being dismantled and their funding terminates June 30. This will affect almost every community and local OEO program including those in which Brethren members and congregations are involved. OEO funded day care centers in our local churches may need to be discontinued or curtailed unless local funds can be secured. The community and economic development program recently launched by the Southern Ohio District in southeastern Kentucky's hard core Appalachian area may be seriously affected. The President's freeze on building more low-cost public housing will seriously disrupt such programs across the country in which an increasing number of Brethren are interested and involved.

There will be more and more urgent requests for Fund for the Americas (FAUS) grants because of government funding cutbacks. In a recent report to the Goals and Budget Committee of the General Board, FAUS Coordinator Wil Nolen said, "It is already clear that revenue sharing will primarily benefit programs sponsored or sanctioned by the cities and states. It is doubtful that any of it will reach the block club organizers, free health clinics, small indigenous newspapers, tenant organizations, child tutoring clinics, housing groups, or indigenous job training programs like Opportunities for Industrialization Centers. Nor will it reach small unincorporated outposts like Hayti Heights, Mo., Beeville, Texas, and Belcourt, N.D. These are all programs and places of FAUS work which have not benefited from federal and state funds. These areas of need we feel are likely to increase throughout the seventies and beyond."

The Community Relations Service of the Department of Justice is being downgraded and its functions scattered. This is most unfortunate because, as I can testify from personal experience in Selma and Cairo, this service has worked effectively behind the scenes in racially tense communities to help mediate, conciliate, and minimize racial violence.

What can we do?

First we need to make clear that for us the nation's highest priorities should include those social programs which aid the poor, the minorities, the disadvantaged, the victims of war. We must be true to the gospel's call to "preach good news to the poor, . . . to proclaim release to the captives, and recovering of sight to the blind, to set at liberty those who are oppressed."

While we urge that needed social programs be preserved, improved, and expanded, we need at the same time to encourage more efficiency in their operation.

Second, we need to press the government to secure more money for these social programs from two sources: (a) by closing present tax loopholes and arrangements for the rich, and (b) by reducing the military budget.

By eliminating its plans to build two very expensive new weapons, the Trident submarine and the B-1 bomber, the government could fund present social programs and Vietnam reconstruction.

Third, we need to urge Congress to develop a comprehensive budget procedure with control as well as a spending ceiling, in order to avoid Administrative vetoes of social programs and the impoundment of their funds.

Fourth, we need to urge our state and local governments to earmark a generous portion of the monies they receive from revenue sharing to maintain and develop needed social programs. Then we need to monitor these expenditures.

Fortunately we are not alone in this struggle for social justice priorities. Many other church groups, organizations of poor people, nonwhite groups, and socially-sensitive public interest groups are also working for these priorities.

Let us join with them and work together "that all may have life, and have it abundantly." ☐

LETTERS / *continued from 1*

must always be government. When non-Christian men head many governments, then wars come. Then also comes the necessity for someone to keep freedom alive. Even the "peace churches" must exist in a country whose government allows them to practice and preach their belief. An ancient philosopher said, "The mills of the gods grind slowly." The teachings of Jesus concerning peace seem to grind at that same pace.

Until all churches can resist the temptation for each man to sit happily under his "own fig tree" and hope for the rest of the world to leave him at peace; until all Christians eagerly join in new ways to go and teach and preach and baptize, the nations will continue to go to war and some of us will be compelled by our own conscience to serve God and country.

Thank you for Galen Lehman's valuable and pointed discussion on "A Peace Church," also in the January issue. And finally, thank you for the excellent editorial, "The Crisis of Separation," in the March issue. Here the shoe fits. Let's be dedicated to the cause and wear it.

Ethel Weddle

Girard, Ill.

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RIDE TO CALIFORNIA — Desire to arrive no later than June 14 in order to join World Campus Afloat. Will share expenses. Contact: Joane Grimley, 3 McKinley St., Brookville, Ohio 45309, 513-833-2539.

WANTED — One or more medical doctors, general or specialized practice, at Rocky Ford, Colo.; 37-bed AHA-accredited well-equipped hospital, operated by Mennonite Board of Missions; possibility of shared office facilities. Because of physician retirements, a lucrative practice is assured for a good doctor. City of 5,000, high altitude, low humidity climate, close to mountains. Active Church of the Brethren, good schools. Contact Pastor Ralph Bowman, 700 South 2nd Street, Rocky Ford, Colo. 81067.

FOR SALE — Church of the Brethren History, Middle District of Pennsylvania (1925). Excellent condition. Best offer. Contact Mrs. G. Chronister, Warriors Mark, Pa. 16877.

A CHOICE OF KINGDOMS

I accepted Jesus Christ as my Lord and savior six months ago. I praise God for his wonderful blessings! I delight and truly enjoy being a Christian, serving God, being a born-again believer in Jesus Christ. The peace, joy, and most of all the love of God are amazingly wonderful. God has led me to where I am now to study the Bible. I am thankful to God for his leading and his Word. Amen.

I was deeply moved by the article in the January Messenger by John F. Ebersole, "Serving God and Country." Mr. Ebersole seemed to base the point of his article solely upon a parable in an Orson Wells film short and lines from Henry David Thoreau's "Walden." Ideas and philosophies of men may be good, but they are not inspired by God. The source that we should base our lives on as Christians is the Word of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

Mr. Ebersole in defending the military named a few basic problems of the US and said that the root of many of them is the civilian government. Then he made a statement that cut me deep: "A government that Brethren and other Christians will have to become more active in if changes are to occur." In Romans 12, Paul talks about the body of believers, the church. Then in contrast to this, in the next chapter, Paul when talking about the state, the government, uses pronouns such as "they" or "their." I believe that we should continue to pray for rulers as I Timothy 2:1-2 says, but we should not get involved in the government. "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36).

It is time for the church to stand up and separate itself from the world. . . .

Another statement made by Mr. Ebersole that I disagree with is, "The military is a force of men and women who for the most part are Christians. . . ." Two years ago I got out of the Navy after being in as an enlisted man for three years. I got out a year early for conscientious objection. I cannot believe that most of the people in the military are Christians. I am not saying that there aren't Christians in the military. But a Christian is a born-again believer in Jesus Christ as a personal Lord and savior. The military force is directly opposite of a Christlike life Christians are supposed to live and could not sustain a spiritual healthy Christian.

My prayer is that the body of Christ, the church, would awaken and prepare to meet its Lord and savior. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

Randy Shumucker

Irwin, Ohio

THE HEALTHINESS OF HUNGER

A short note to say that I believe the idea of devoting a full issue to the 50th Anniversary of the Church of the Brethren beginnings in Nigeria (February) was nothing less than prophetic. In light of the growth of the movement of the Fund for the Americas in the US (FAUS), it appears that our leaders who developed the original statement concerning "the Fund" had a real urge of the conscience which has since taken firmer root within our congregations.

After the Louisville, Ky., Conference in which I believe the original statement was made as to the voluntary nature of individual participation, I personally had a struggle with my own conscience to find a way to make some small amount of cash available. I found that even a relatively thin person could cut his food budget with some benefit and very little sense of sacrifice so that a few dollars were spared for hungry brothers and sisters.

May God help us overfed ones to lose our bad digestions and uneasy consciences in one fell swoop! The sun shines so much brighter when one's food is sweetened with a healthy hunger!

A happy hunger to you all.

Clifford J. Bingham

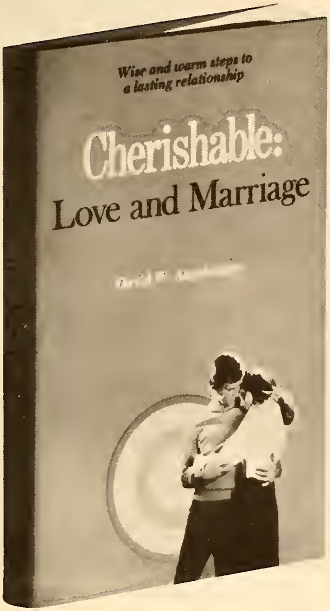
Lombard, Ill.

APPLAUD CHANGES

The changes in Messenger during the recent months make it a very interesting magazine. We especially enjoy the photography and art illustrations.

Dr. and Mrs. H. Emerson Poling

Pittsburgh, Pa.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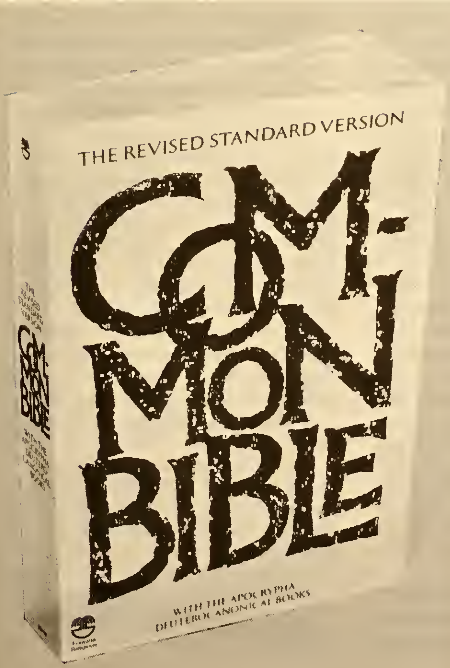
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KEY 73/ COQUILLE (ko-keel) 1873

by Vernard Eller

Most congregations assume that Key 73 designates an evangelistic effort in *1*973; but at least one, on the Pacific Coast, got ahead of the game and made its push in *18*73.

The Coquille Valley (now Myrtle Point) church in southwestern Oregon is celebrating its centennial this summer and inviting the Brethren to come up following the Fresno Conference and join the festivities.

Myrtle Point is now a very small and struggling congregation without pastoral leadership, but its history is a glorious one — and that particularly in the way of evangelism. Although earlier congregations had been founded both in Oregon and California, none of them are still in existence. Myrtle Point is, then, the oldest Church of the Brethren on the Pacific Slope. La Verne is the next one in line for a centennial, and it still has 17 years to wait. At present Myrtle Point may be the smallest congregation west of the Rockies, but back around the turn of the century it was probably the largest and most flourishing.

At the turn of the century Myrtle Point was probably the largest and most flourishing

A century ago (and yet today, for that matter) the Coquille Valley of Oregon must have seemed a most unlikely spot for a Brethren Key 73 — that is, if you didn't reckon on the Barklows. In 1872, three Barklow families from Iowa — three brothers (two of them ministers and the third a deacon), their wives, a widowed mother and sister-in-law — came West looking for homestead land. They came by rail to Red Bluff, California, and then by wagon on up into Oregon. As they approached the Coquille country the going got rough enough that the men left the women and wagons behind and did their exploring on horseback. In letters to one of the ancestors of MESSENGER, the Christian Family Companion, they described their settlement on the Coquille and the events leading to the founding of a church:

"We then, with our families left Rogue River Valley. . . . After 12 days travel we arrived within 20 miles of the place where we wished to settle, and the way would not admit a wagon any farther. . . . There we remained for three days, while we prepared one-horse sleds, suitable to pass on a trail, by which we conveyed our goods through a dense forest of fir and cedar, over a small mountain, cutting our way through, and bridging logs by throwing smaller logs against them, so that a beast could pass over. In this way we worked through to the Coquelle River, the distance of eight miles, which took us six days. There we borrowed a flat boat, in which we comfortably placed our family, with goods, and rowed up river 13 miles. . . .

"We are much pleased with the country, but not because it is nicer than where we came from. Oh, no, it is much rougher; it is the most mountainous country I ever saw. But, brethren, you know we sometimes gather the sweetest berries from the most briery vines. . . . It is milder than we expected to find it. The winter has been much like the month of May in Iowa or Illinois. . . . There are some right good homesteads that can be taken; but they are going fast. . . .

"After being here a short time, we notified the people that there would be preaching in the grove a short distance from our houses, on the coming Sabbath, where there assembled a good and attentive congregation: their hearts seemed to flow with gratitude, that they had the opportunity of assembling in public worship, as they were almost destitute of preaching. . . . They seemed to manifest a great desire for preaching, in different parts of the valley; which we by the help of God tried to do; and we think, the Lord willing, churches will spring up in Oregon."[1]

Another Barklow family from Iowa soon joined the Coquille party, that of Thomas, a son of one of the original brothers and an important figure in our story.

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[1] Quoted in Gladdys Muir, *Settlement of the Brethren on the Pacific Slope* (Elgin: Brethren Publishing House, 1939) pp. 58-59.

rethren congregation west of the Rockies

This handful of Brethren (whose congregation long was referred to as the Barklow Church) constituted the only church around and so reached out long distances to draw a membership from throughout the sparsely populated territory. A number of the parishioners came to church by boat from up and down the Coquille. And so this congregation grew, not as most of the congregations of the Coast did, by a continuing influx of Brethren from the East, but by the true Key 73 method of winning people to Christ. Yet, although the bulk of these members came out of a non-Brethren background, the church made good Dunkers of them, you can be sure. The Barklows were noted for strict adherence to the old Brethren ways.

In 1894, the congregation was maintaining preaching points at 12 different places in the valley — and thereby hangs another tale of evangelism. There now are a number of small churches scattered through the area. None of them except the church at Myrtle Point bear the name "Brethren"; yet many were "seeded" by the Brethren, and when they organized it did take members out of the mother congregtaion. A number of factors, of course, have contributed to the decline of the Myrtle Point church; many of them have been "negative," but at least this one positive factor also was involved: the church *gave* herself in outreach.

Another form of evangelism found expression in the career of Thomas Barklow — "Uncle Tommy" as he came to be known by one and all. He became elder of the congregation at the turn of the century. He was a clerk in the village store; and through the agency of his workaday world as well as the church, he became unofficial pastor and counselor (and evangelist) to the valley as a whole. When he died in 1928, the mayor issued a proclamation that all business cease, and some 1400 people gathered to pay respects to this humble man of God.

Finally, through this sort of inspiration, the congregation engaged in an even more far-reaching form of mission. George Carl was a young minister of the congregation who preached at four different points up and down the valley on alternate Sundays. In 1895, through a call from the congregation and district (although he still had to earn most of his own living), he was sent on a "missionary journey" to found and organize churches up in the state of Washington. Later, a second "journey" resulted in new congregations in Oregon itself. And the rest of his life was spent as a pastor and organizer among congregations in Washington, Oregon, and California. Another elder from Myrtle Point, John Bonewitz, was responsible for founding a congregation at Weston, diagonally across the state in northeastern Oregon.

It must be confessed that history has not been kind to the Church of the Brethren in Oregon; there now are six congregations, exactly the number as first was attained in 1887, and they are so situated that no one of them is closer than a hundred miles to another. Yet nothing in the way of modern statistics can negate the reality of Myrtle Point's original Key 73, its authenticity and inspiration as a calling of the continent to Christ, and its contribution to the cause of the kingdom.

Although it is now somewhat more easily accessible to Brethren than it was a century ago, the Coquille Valley still retains some of the wild beauty that it had then. It still harbors the myrtle trees that grow only there and in the Holy Land, but nowhere else. It still displays much of the flora and fauna which the Barklows enjoyed and with which they had to contend. Especially is this true at Camp Myrtlewood, the Church of the Brethren campground lying just 12 miles from Myrtle Point near the little village of Bridge, donated to the district from the homestead of one of the pioneer Brethren families.

I have seen most of the campgrounds of the Brotherhood, and to my mind none of them can touch Myrtlewood for sheer natural beauty. It is into this beauty that the Brethren now are invited.

Getting there could be an adventure in itself. The first two hundred miles from Fresno will take you across the San Joaquin Valley to the metropolitan sights and attractions of the San Francisco Bay area. Over the Golden Gate Bridge and another two hundred miles north will bring you into the heart of the Giant Redwood country. A third two-hundred-mile drive will get you to Myrtlewood: the first half of that along the northern California coast; the second half in southern Oregon, which boasts some of the most beautiful coastline on the continent.

Camp Myrtlewood will be open to visitors during the entire week following Conference, ready to accommodate tents, trailers, campers, or whatever. Cabin space will be available for those who desire it. Families can do their own cooking or take meals in the dining hall. Guests are free to explore as they will; only 20 some miles away is Bandon, where the Coquille empties into the Pacific and there is a beauiful state park with crabbing, shelling, fishing, swimming, and sunbathing. Coos Bay, with its lumbering, fishing, and cheese-making industries, is not much further.

Beginning, then, on Thursday, there will be family-camp program and activities leading up to Sunday, July 8, when the centennial celebration itself will take place in town at the Myrtle Point church.

Further inquiries regarding arrangements and schedule should be addressed to Mr. Orlin Lett, Camp Myrtlewood, Box 91E, Bridge Route, Myrtle Point, Oregon 97458.

On closing our ears to the poor

He who closes his ear to the cry of the poor
will himself cry out and not be heard.
— Proverbs 21:13

In Washington some weeks ago three of us Brethren, from Virginia, Indiana, and Illinois, made our way to the headquarters of the Office of Economic Opportunity. During the course of the day's Congressional briefings, we each had come to a growing anxiety over the then breaking plans of the administration to cut back or phase out federal programs in the war on poverty.

At the OEO we asked to speak with Howard J. Phillips, named by the President to dismantle the anti-poverty agency. Since Mr. Phillips had been available to virtually no one from the time he became OEO's acting director, we were not surprised to be confronting instead special assistant John Schrote. But what Mr. Schrote said to us, and what Mr. Phillips revealed the next day when summoned before the House Subcommittee on Equal Opportunities, intensified rather than allayed our concerns.

Of the several factors behind the abolishing of the federal anti-poverty machinery, the one Mr. Schrote seemed to reflect as most telling was that certain agency programs have proved "politically damaging to this administration." The testimony of Mr. Phillips in the Congressional hearing echoed a similar theme. Asked if "a live political consciousness" was not essential to any emerging group, Mr. Schrote concurred, but insisted if taxpayers' money was involved, the new awareness must be nonpartisan.

Neat as that may sound in theory, the expectation flies in the face of reality. Particularly if examined in the context of the partnership alliance between politics and various moneyed interests of the nation.

No less spurious are numerous other arguments advanced for severing the nerve center, the parent agency of the war on poverty:

"Local government can do it better." The fact is that for 150 years most major social reforms have come through national effort and often over the opposition of state and community interests. Some problems by their nature require motivation and resources from beyond the local scene.

"A tax increase can be avoided if the line is held on spending." Fine, but is the line being held when askings for defense have been upped by more than $4 billion? The cut in social services in effect is to provide more money for the military.

"Give the power to the grass roots." This is precisely what certain of the anti-poverty programs have achieved — turning control locally over to those most affected. Anti-poverty funds channeled through existing governmental agencies likely will benefit middle-class groups more than the poor, the old, the unemployed, minorities.

"Traditional institutions and democratic processes must be utilized." But what of the administration's impounding of funds and its end-run to abolish OEO without Congressional approval or without even placing Howard Phillips' appointment before the Senate for confirmation?

"Government needs to be relieved of ineffective social services." Right on, with inefficiency wherever it exists. However, what if by the same token the nation's educational systems, or transportation systems, or medical systems were scrutinized solely on the basis of failures, without heed to successes?

Unquestionably major reform is overdue when it comes to handling the problems of the poor, in both public and private sectors. But so much of what is argued as the reason for obliterating current anti-poverty programs is aimed not at reform, but at delivering the death blow. At stake is the ideological commitment of government, of the majority, to grapple seriously with the human rights of the disadvantaged minority in city ghettos, migrant camps, Indian reservations, and Appalachian hollers.

Suffice to leave the matter to government except for one fact. A line of biblical prophets had a great deal to say to the powerful about the disinherited whom they ignored. One even declared that his charter was "to preach good news to the poor . . . to proclaim release to the captives . . . to set at liberty those who are oppressed."

For those who would hear, there is a place for that kind of charter today. — H.E.R.

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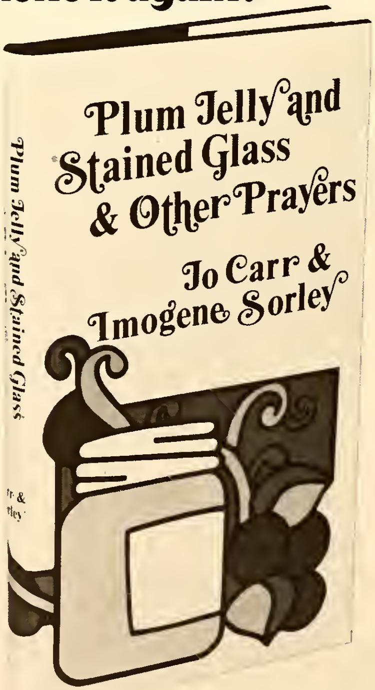
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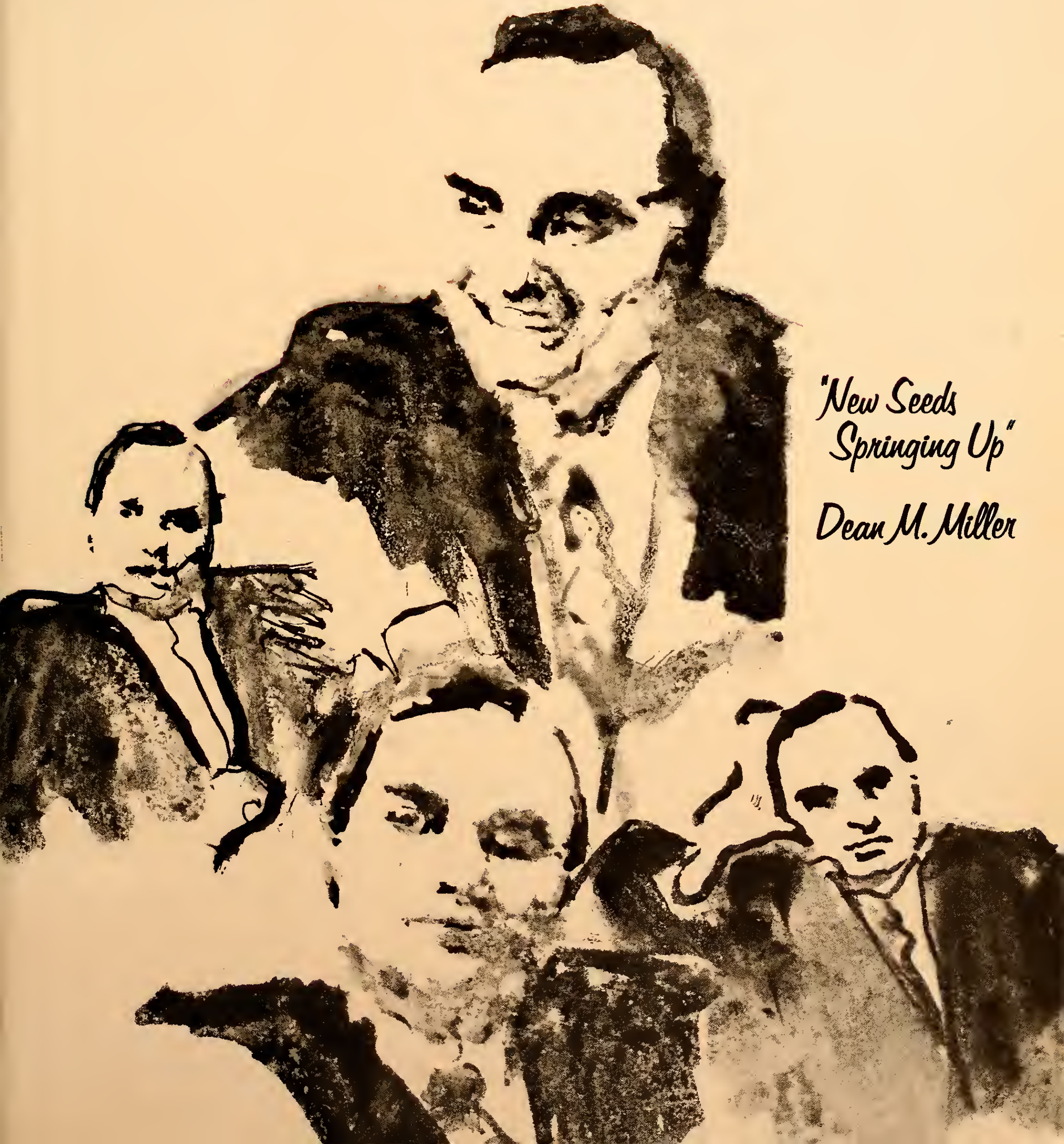

"New Seeds Springing Up"

Dean M. Miller

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letters

MARCH ISSUE SCORES

Being a reader of the Messenger for almost 31 years, I would like to tell you how impressed I was with the March issue.

"Shalom: Living Toward a Vision" and "Ninety Years — And Two Good Feet" inspired me.

"The Crisis of Separation," an editorial, was most impressive to me because our daughter was trying to make me understand this in the autumn. It was difficult for me then but now I see things more clearly and can understand better, especially, your last sentence. The answer to the question at the end depends on all of us, doesn't it?

Janie Cline
McGeheysville, Va.

SEEKING THE KINGDOM

I wish to commend you for the report of your interview with William Epstein (March). It was encouraging to learn that the very first resolution of the United Nations was for the control of atomic energy and its use for exclusively peaceful purposes. In view of the report that the United States government has authorized monies to proceed with a new generation of nuclear submarines, new bombers, new cruise missiles; it was most heartening to read the statement of a man of Mr. Epstein's caliber: "With the tremendous overkill that already exists, the further accumulation and sophistication of nuclear weapons is just a form of sophisticated insanity."

However, missing in the interview was recognition of what seems to me a hard and fast law of God, the ruling Spirit and power of the universe. There can be no lasting peace until some sort of social-economic system which will provide a more equitable worldwide standard of living can be worked out, any more than we can prevent strife and riots in our own nation without the same consideration. For no nation will abide by a treaty it has signed if at any future time a situation develops which places that nation at a significant disadvantage. This may be considered a practical application of Jesus' admonition: "Seek ye first the kingdom of God (the welfare of all nations) and his righteousness, and all these things shall be added unto you."

George Heitsman
Tucson, Ariz.

BAPTISTS ARE ANABAPTISTS, TOO

As an American Baptist who has served as a Church of the Brethren pastor for three and one half years, I must plead, "Don't take our Anabaptist heritage from us," in response to Robert Kettering's letter (March).

We Baptists have always thought ourselves in the tradition of the Anabaptists, and we have assumed that it was something we could share with others. We have not emphasized the radical peace witness, but we have known our call to be peacemakers. We have taken an official stand against the war in Vietnam. We have spoken out for radical obedience, but we have not worn plain clothes. We have emphasized other teachings of the Anabaptists, notably the religious freedom of belief and practice, the authority of the scriptures, and the call to be in mission to the world. We have always known ourselves as part of the Anabaptist tradition.

As pastor of a congregation of American Baptists and Brethren who have learned to love one another and work together while keeping our denominational identity, I have not found the Brethren to "become absorbed in a group that does not share . . . beliefs." Rather I have seen the two groups grow to respect one another's traditions and practices. . . . Together we have become free to affirm one another and the traditions of our common Anabaptist heritage. We have come to know that no one will take the Anabaptist heritage from either of us. We can only give it up when we think it no longer important.

WAYNE A. SHIREMAN
Cedar Rapids, Iowa

AN OPEN LETTER TO PRESIDENT NIXON

The Administrative Council of the Church of the Brethren in the Mid-Atlantic District (State of Maryland and the metropolitan Washington area, representing some 33,000 persons) take this opportunity to commend you on the winding down of the military activity in Southeast Asia and the returning of prisoners of war to their homes. We share with you the hope for an extended era of peace.

At a recent meeting it was the overwhelming and disturbing concern that (1) just as we are looking forward to a time of peace and a marked decrease in military activity that the allocation of funds for the military establishment has been increased rather than decreased, and (2) that programs and supporting funds for needed welfare programs have been sharply curtailed.

We agree that such welfare programs are hard to administer at the national level and that many of the funds did not get to the areas of need. However, it is not wishful thinking nor pious dreaming, but with some counsel from those with expertise in these matters, that we are moved to press the claim that the widespread need cannot be met at state and regional levels because the need is not uniformly distributed and the need is most crucial ofttimes in those areas least able to help themselves, making federal funding and administration mandatory. Furthermore, to deprive the needy of necessary services because of poor administration seems to attack the problem at the wrong place.

Therefore, we urge upon you, Mr. President, a change in national priorities, which will take funds from the military and give to those domestic programs designed to bring the blessings of the good life to those deprived of what they have every reason to believe are their constitutional rights and which, without federal programs, they will be denied.

DEWITT L. MILLER, CHAIRPERSON
Mid-Atlantic District Board
Hagerstown, Md.

SHOCKED

I am glad to know that I have one brother in Christ (see Letters, March) who is not afraid to speak his feelings about what is written in our church paper. You can't serve God and mammon — when you add "Archie Bunker" to the writing staff of MESSENGER, I must say I am shocked. I am sure there are a number of good folk who feel the same, but just don't take time to express their feelings about the matter. I will say: It is time for Christian people to rise and shine.

FLORA POFF
Christiansburg, Va.

RESPONSES IN BRIEF

Thank you for the excellent article on Irene Miles of the Scalp Level Retirement Home (March). The story has gladdened the hearts of many persons.

JOAN BOHRER
Johnstown, Pa.

The changes in MESSENGER during the recent months make it a very interesting magazine. We especially enjoy the photography and art illustrations.

DR. AND MRS. H. EMERSON POLING
Pittsburgh, Pa.

MATTER OF FREQUENCY

The set-up for MESSENGER on a monthly basis, and more comprehensive, sounds good.

GLENN WELLINGTON
Skidmore, Mo.

I like the change of getting the MESSENGER once a month. Seems it gives one longer to get it read and reread.

JENNIE HENDERSON
Stanley, Wis.

page one

During the second of two interviews for the cover story (page 20), Church of the Brethren moderator Dean Miller told how his congregation, with a little help from Corita Kent, learned to "communicate with concrete things."

A worship service pointed to the symbolic use of grapes in scripture, with their meanings of productivity and the blessing of God, of cost and sacrifice. Bunches of grapes were elements in the worship center. After the service, congregants gathered around the altar and together ate the grapes. Seeing, smelling, tasting, and hearing the Word proclaimed isolated the humble grape from its usual context, allowing all who participated that morning to experience grapes in a new way.

Experiencing events, symbols, and ideas in a new way is what this MESSENGER is all about.

Contributing fresh perspectives are *T. Quentin Evans,* professor of sociology, at Manchester College in Indiana, who has pulled together a survey of 1,900 Brethren. . . *Charles Bieber,* chairperson, World Ministries Commission, and pastor, Brodbecks, Pa., who reports on the 50th anniversary celebration at Garkida. . . World Ministries executive *Joel K. Thompson,* who defines the prophetic church. . . Free-lance *Emily Sargent Councilman,* who offers a new story about Zacchaeus. . . *Judy Miller Woodruff,* Pomona, Calif., who reviews a rock opera that shows Judas in a new light. . . Four volunteer workers who reflect on their experiences in Pennsylvania reconstruction ministries. . . Elizabethtown, Pa., pastor and board member *C. Wayne Zunkel,* who points to his own vision for the church. . . Parish Ministries staffer *Ralph McFadden* who has prepared resources for families. . . and Bethany Theological Seminary professor *Donald E. Miller,* who demonstrates a different look at Bible study.

Along with Moderator Miller, whether reporting on grapes, or on people and issues, we pray that "God can be in our reporting, to spark new visions, new dreams in our congregations, suggesting new possibilities for the Spirit."

THE EDITORS

Hiram Frysinger: Volunteer in sight and sound

The first time this reporter recalls seeing him, Hiram Frysinger was wearing a colorful sport shirt — appropriate dress for a leader at Camp Swatara but hardly what one expected then from the presiding elder of a large Eastern Pennsylvania congregation. Today his appearance is probably as informal, but now he has a beard to reinforce the earlier image.

To become acquainted with Hiram the reader will need some other additions to the image. Think of a man who, along with his contributions to the free ministry, spent 43 years as a science and math teacher in high school, later in Hershey Junior College, still later in the Harrisburg Area Community College. Think of a churchman who has helped guide the development of Camp Swatara (on the trustee board for over 25 years), who has carried many Christian education responsibilities locally and in his district, and who has been chairperson of the Atlantic Northeast district board.

Now retired from teaching, Hiram has found for himself and his wife a unique form of volunteer service. They make available visual education resources, especially in the form of filmstrips and cassettes, that now reach 225 congregations in Pennsylvania, Maryland, and West Virginia. The Frysingers offer a 122-page catalog that is likely to expand in the near future because to their library have been recently added many of the audio-visuals that were formerly available through the Elgin offices. What started on a small scale 28 years ago, when Hiram saw a way to strengthen the service of his district board of Christian education, has now developed into a library serving six districts in the Brotherhood.

So add to your image of Hiram an overburdened mailbox and a service that fills one room of the Frysinger home in Harrisburg.

Yet he also finds time for other Brotherhood tasks. Currently he is a member of the nominating committee that assists Standing Committee in finding the best qualified persons to place on the ballot for consideration by delegates.

Like others on the Standing Committee, Hiram has been listening carefully this year to the concerns about which Brethren feel deeply. He notes on the part of most of them a willingness to talk about the differences they have — with each other or with the leadership of the church — and he is confident that this openness is evidence of the love and concern they feel for the church and for one another.

intouch

Carmen Boaz: The wor

"I have a tremendous optimism and a joy, and I think that we're doing right — we're going to find the answers and we're going to find the money and we're going to find things to really do the work of the church."

The woman who can find in her vocabulary such positive expressions about the church is Carmen Torres Boaz, elected last June to the denomination's General Board.

Carmen's infectious delight in all she does carries her through demanding assignments as a member of the board's Parish Ministries Commission, as a participant in the Church of the Brethren Hispanic-American Council, as wife and mother, and as a crisis counselor in San Diego's Spanish-speaking community.

Runaway teen-agers, drug users, potential suicides, young folks having difficulty communicating with parents have all sought help from the Crisis Clinic, where Carmen does both telephone and face-to-face counseling. In an advocacy role, the center personnel help their Spanish-speaking clients understand and take advantage of their rights. The lonely and the forgotten find a kind and exuberant friend in Carmen.

At 45, Carmen considers her election to the General Board "historic," noting her beginnings in Ponce, Puerto Rico, a member of a minority group reared in the Castañer Brethren Service project and educated as a nurse and teacher. But Carmen recalls with warmth her early contacts with Brethren, who came into her

f the church

community as "a blessing of God," not with religion as a commodity but with help toward self-determination for people in her community.

In fact, no one tried to "sell" religion to Carmen, offering schooling in exchange for her church membership. Even now, she believes the most effective kind of evangelism happens when people enable other people to solve their problems — with no strings attached.

Carmen's Latin style of relating to persons, whether on the 24-hour hot line service at the Crisis Clinic, in her home with two sets of twins and husband Gladden, or during General Board assemblies, reflects the same kind of "no-strings-attached" vitality that she associates with the first Brethren she knew. "I'm not afraid to tell you I'm happy — but I'm not afraid of shouting when I'm angry. We are dealing with problems of trust and honesty — with being Christian; and we must deal with these things in a spirit of love."

For Carmen Boaz, that's the only way to accomplish the work of the church.

Ora W. Garber: Literary stalwart

On May 5 Ora W. Garber attained his three score and ten. For more than half his life he has stood as one of the literary stalwarts of the Church of the Brethren.

Because of the meticulous care he gave to the clarity and construction of manuscripts, the Brethren Press materials Ora edited from 1939 to 1969 earned a reputation for preciseness. Beyond blue penciling and polishing the work of other writers, he gave expression to his own reflections, composing more than 200 poems and hymns published by other editors.

Quiet, dedicated, conscientious, scholarly: these are traits that describe the Garber style. But only in part, for such qualities as a penetrating wit and an affirming faith stand fast beside them.

In editing texts and clearing rights for the 1951 *Brethren Hymnal,* Ora's task was to contact composers far and wide. Colleague Kenneth Morse recalls that to clear three texts being used, Ora corresponded with the wife of a blind Welsh poet. The woman indicated there would be no charge but that because of wartime shortages in her country, "a few sausages in a tin would be gratefully accepted." Hence Ora turned to a Brethren meat processor to ship across the Atlantic a tin of sausages "as a symbol of appreciation of the Church of the Brethren."

Brethren Life and Thought, in tribute to Ora's authorship and years as a member of the BL&T board and its production editor, has dedicated its current issue in his honor. Recollections by associates, a selection of Ora's poems, and hymns he has translated from German into English comprise a major segment of the issue.

Hoosier born and Manchester College and Hartford Seminary trained, Ora has been an avid inquirer all his life, in history and theology, through music and teaching, in the collecting of stamps and rocks. His works, whether directed "To the Doubting Soviet Cosmonaut" or "Upon Finding a Trilobite," speak of eternal values.

In usually unpublished works, family sentiments may come through as well, as in the poem, "To Erik." In the verse he notes until Erik's birth last year the Garber clan numbered ten: four who were "in springtime's eager hope," four who were in "the early summertime," and two, he and Alice, for whom "summertime will come no more." To Erik, in "the early spring," Ora declared: "How wonderful to see life bud anew! How wonderful to see it bud in *you!"*

From a grandfather poet, what more welcome gift than this.

outlook

Ten workers named to four countries

Nigeria, Bangladesh, Vietnam, and Nicaragua all figured in recent appointments by or through the Church of the Brethren World Ministries and Personnel offices.

Two doctors will serve in Nigeria under the Lafiya medical ministries being expanded there.

One is Dale Nash, M.D., who interned at the University of Kentucky Medical Center at Lexington. Of Baptist background and from Cheyenne, Wyo., he is a graduate of the University of Wyoming and the University of Kansas Medical School. He is married to Connie L. Shelman of Westminster, Calif. The Nashes will work at Garkida.

Daniel W. Zinn, M.D., of Galveston, Texas, also will serve in Nigeria, at the Lassa Hospital. He is a graduate of McPherson College and the University of Texas. He is the son of Philip and Margaret Zinn of Birmingham, Ala. He and Mrs. Zinn, Anneliese, have two children. Dr. Zinn is a member of the McPherson, Kans., Church of the Brethren.

Two Brethren couples have been placed in Bangladesh, one in liaison with the Mennonite Central Committee and one serving through International Voluntary Services.

Working in Mennonite programs and funded by the Church of the Brethren are Duane and Ramona Moore. They arrived in Bangladesh in February. Duane, an agronomist with a degree from Purdue University, is the son of Wesley and Ruby Moore of Warsaw, Ind. Ramona, a Purdue graduate in home economics, is the daughter of William and Barbara Smith of North Manchester, Ind. The Moores are members of the Lafayette, Ind., church.

Ralph and Mildred Townsend, farmers from Woodland, Mich., are working with International Voluntary Services in Bangladesh. Members of the Woodland Church of the Brethren, they directed the Brethren Service Project in Puerto Rico, 1957-60. Ralph holds degrees from Manchester College and Ohio State University; Mildred is a registered nurse. The Townsends have four grown children.

Assigned to Vietnam Christian Service under Church of the Brethren sponsorship is Lynn D. Cabbage, a veteran overseas worker. He has carried previous assignments with International Voluntary Service in Liberia and Vietnam. The son of the Kenneth Cabbages of Prairie City, Iowa, and member of the Church of the Brethren there, Lynn is a graduate of McPherson College. His VNCS placement is in agricultural programs with Montagnards at Quang Duc.

Assigned in March to a two-month term of reconstruction in Managua, Nicaragua, is Robert F. Rodriguez of Pomona, Calif. His profile appeared in MESSENGER's "In Touch" column last month. An additional worker for Managua, from Ecuador, is under consideration.

Initial plans shaped for 1974 youth conference in New Mexico

Convened in the foothills of the Rocky Mountains, the 1974 National Youth Conference will accent community and environment as two key thrusts.

Meeting a few weeks ago at the site, the Glorieta Baptist Conference Center in New Mexico, a nine-member steering committee outlined initial plans for the Aug. 20-25, 1974 event.

According to Ralph G. McFadden, youth consultant, the program will strive to relate the faith community both to personal meaning and to total environment. With the theme or title, "Everybody Is a Part of Everything," and the subtitle, "Faith→Community←World," Mr. McFadden noted, "the planning is based on the conviction that life takes on its fullest meaning when persons are active in a community of committed people faithful to the call of God."

From left, J. Tomlonson, S. Van Houten, J. Porter, R. McFadden, O. Porter, L. Sifrit, B. Sollenberger, N. Stowe, W. Harpest

Mr. McFadden announced that coordinator for the six-day event is BVSer Will Harpest, coming from an assignment at the Boulder Hill Church of the Brethren, Aurora, Ill. Mr. Harpest is from the Oakland church in Southern Ohio, and a Manchester College graduate.

With Mr. McFadden and Mr. Harpest in the national steering group are seven other persons. They are:

Jana Porter, member, district youth coordinating committee, Western Plains, Quinter, Kans.

Ouija Porter, secretary, local youth cabinet, Imperial Heights church, Los Angeles, Calif.

Lynn Sifrit, district youth president, Southern Plains, Waka, Texas.

Seven of 10: (top, from left) A. Zinn, D. Zinn, D. Nash, C. Nash; (bottom, from left) D. Moore, R. Moore, L. Cabbage

Nonsmokers campaign to clear the air

At a dinner meeting a guest pulled out a cigarette and was about to light up when a tablemate leaned over and said politely but firmly, "How about doing us both a favor and putting that away?"

An affront? That of course depends on the point of view. But increasingly nonsmokers are displaying a new audacity that places the onus on the smoking minority rather than on the abstaining majority.

One hotel chain is talking of floors entirely for nonsmokers. Major airlines have designated sections of their craft for smoking and nonsmoking. Some large conventions and boards — church groups and even one state political party among them — have banned smoking in public sessions.

The new assertiveness against smoking is not altogether spontaneous. Cigarette commercials were taken off the air after some hard fought legal processes, engineered by John Banzhaf III, a young lawyer who teaches at George Washington University.

With borrowed office space and without major foundation support, Banzhaf launched a paper legal entity, ASH — Action on Smoking and Health. The ASH crusade zeroed in on the right for clear air to breathe. The effort was joined by a few thousand donors and a corps of activist law students who tackle projects under such acronyms as SOUP, CRASH, PUMP, and CANDY.

Commendation of the legal action campaign by columnist Ann Landers last year brought 7,000 inquiries to ASH, headquartered at 2000 H Street NW, Washington, D.C. 20006.

More recently ASH broadened its concerns to other environmental issues, probing why railroad rates for shipping scrap iron were three times higher than for shipping iron ore. Under such discriminatory terms, ASH argued, recycling is discouraged, wastes are piled up, and natural resources are further depleted. A preliminary rollback on rates for recyclable commodities has been achieved, but ASH considers the battle only begun.

ASH clearly regards smoking as a significant front in fight for a cleaner environment. "People used to spit chewing tobacco on the floor of public places; that only hurt the floor," proponents argue. "Spitting out cigarette smoke into other people's air is a far worse offense . . . it is actively harmful. Let's put an end to such anti-human behavior."

Beth Sollenberger, district youth secretary, Middle Pennsylvania, Everett, Pa.

Ned Stowe, district youth cabinet, Illinois-Wisconsin, Lombard, Ill.

Steve Van Houten, president, local class fellowship, Blue River church, Columbia City, Ind.

James Tomlonson, district Nurture Commission chairperson, Western Plains, McPherson, Kan.

Due to the adequacy of facilities at Glorieta, Mr. McFadden expects no ceiling to be placed on registration. With a wide variety of accommodations available, costs will vary depending on lodging preferences.

Eligible to attend will be youth who by August 1974 are ages 15 to 18, or who in the spring of 1974 will complete grades 9, 10, 11, or 12.

Church, colleges team for interterm study

The new interterm or 4-1-4 study schedules of the colleges offers wide possibilities for involvement in church-related programs. Occuring this year in the Church of the Brethren:

From Manchester College in Indiana, Anita Crill and Norman Waggy took interim assignments at Castañer Hospital in Puerto Rico.

From McPherson College in Kansas, Charles Baldwin and Wayne Senger worked at the Flat Creek Mission in Kentucky.

From Bridgewater College in Virginia, two classes, a sociology class under Emmert F. Bittinger and a black literature class under William P. Albright, spent part of the time with host black families in inner city Baltimore as part of their study of racial and urban problems. The off-campus program was assisted with grants from the Fund for the Americas race education phase.

A still vaster frontier for work-study programs is the congregation. In Tenafly, N.J., a Presbyterian church brought in a staff of six students in January, from several colleges, to carry out specific assignments geared to parish ministries. None of the students were religion majors, but they and the congregation felt the encounter was enriching.

India Methodists to join new church in November

Merger of the United Methodists in India with the united Church of North India is formally set for Nov. 29. The union will increase the membership of the Church of North India from 700,000 to 1,300,000.

The United Methodists initially were due to join with six other bodies in the formation of the Church of North India in November 1970. However, last-minute developments and ensuing legal entanglements postponed the action.

Known as the Methodist Church of Southern Asia, the India Methodist body is the largest United Methodist group outside the US.

As the largest constituent part of the Church of North India, the United Methodists are allocated 10 bishops. Presently four of the CNI bishops are of Methodist background.

In other Church of North India developments, 76 congregations in a Baptist Union also have voted to enter the CNI at the diocesan or district level. The CNI and the Church of South India, an older but smaller body, have agreed on full communion, discussions on closer cooperation, and work toward eventual full union between the two churches.

Simple life: Updating by Gish and Eller

From the beginning years of the Church of the Brethren its leaders have advocated simplicity as a way of life. Sometimes the emphasis was on "nonconformity to the world," and plainness of dress was recommended even to the point of prescribing a distinctive garb. At other times the simple life was viewed almost as voluntary poverty, to be chosen both for practical reasons and as a guard against being enslaved to possessions. In recent years, even the plain people have come to adopt some ways that could only be described as "fancy," and Brethren, for the most part, have appeared to be quite at home in an affluent society.

But the direction may be changing. Many Brethren youth, for example, promote life-styles that challenge contemporary patterns. And ecology-minded members have begun to question their own "conspicuous consumption" of resources that may be limited.

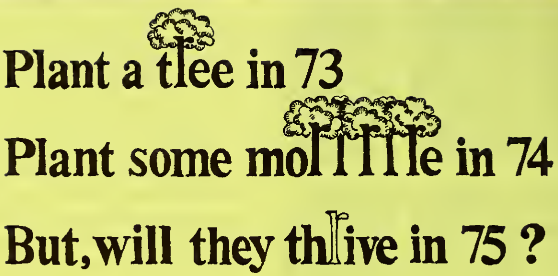
Significantly, 1973 will see the publication of two books by Brethren authors who are concerned about the meaning of the simple life for today. They differ strikingly in the way they view simplicity and the conclusions they draw from their studies.

Scheduled to be released in September is *Simplicity: A Life-style*, written by Art Gish and published by Herald Press. Many Brethren have already read a tract distributed by the Brethren Action Movemen in which Art Gish says, "I have felt for some time that the simple life testimony has been practically lost among the Brethren." Seeking to recover what he feels to be important values in the Brethren heritage, his new book offers chapters on the biblical and theological basis of simplicity; on technology, capitalism and the consumer society; on simplicity as a life-style; on the dangers of being rich; on practical ways to adopt a simpler life-style; and on the relation of these values to community and revolution.

According to the author, "the book comes down hard on economic issues but sees simplicity in a much broader perspective than this. The book covers anything from technology, simple speech and nonswearing of oaths, to smoking and drugs."

Readers can also look forward to the publication, this summer, of another book by Vernard Eller, this one to be titled *The Simple Life: The Christian's Stance Toward Possessions*. His publishers, the Wm. B. Eerdmans Company, point out that the new volume "is not a book of do's and don'ts. It is not *that* simple, but if to go to the root of the matter is to simplify and thus clarify and srengthen one's mind concerning the 'one thing needful,' then Vernard Eller's book, if not simple, is simplifying. The one thing needful, Eller tells us, is to seek first the kingdom of God — "and all the other things such as we need will be added."

A major section of the Eller book is devoted to an examination of the simple life "according to Jesus and company," looking at the teachings in the Gospels but referring also to Paul and other early Christian writers. Readers already acquainted with Eller's prolific writings will not be surprised that another section of the new book is titled "according to Kierkegaard," to whom indeed the whole work is dedicated. One measure of the degree to which his study may differ from the Gish approach to simplicity is suggested by this quote from the book: "Christianity can and must provide the *inner motivation* of the simple life; but



"Plant a tree in 73": Ecology goes global

In Britain a new club called WATCH has been organized to involve children in environmental problems. The recruits, more than 10,000 strong, began by checking and reporting on the quality of water in streams and rivers.

Also in Britain a Green Survival campaign was organized to encourage people to love trees and to care for them. One result was a series of slogans that began with "plant a tree in 73" but went on to suggest longer term considerations.

Such developments are reminders that ecology is not a dead issue on the global front. To the contrary, towards creating wider ecological awareness, June 5 has been designated World Environment Day by the United Nations and commended to member states for annual observance.

Besides selecting a common day to focus on the preservation and enhancement of the environment, the United Nations General Assembly this year is instituting its own Environment Program, directed by Canadian Maurice F. Strong and governed by a 58-nation council.

Significantly, the General Assembly decided not to locate the secretariat in North America or western Europe where the headquarters and all the specialized agencies of the UN are, but in a third world country, at Nairobi, Kenya. The choice of an African country represented a diplomatic victory for developing nations in acquiring an important international office.

The decision also reflects the high stakes developing nations recognize are theirs in the environmental decisions which await study and action.

when we turn to talk about *outward details,* Christianity is of no use at all and shouldn't even be expected to offer help."

Both books will prove useful resources in a unit of study for church groups currently being planned by the Parish Ministries Commission. As part of the planning, Edward K. Ziegler is at work on a new book dealing with "simple life in the seventies," scheduled to appear early in 1974.

Depth reviews of films offered for radio use

A new public service for radio, "Cinema Sound," an in-depth review of films, is being offered free to radio stations by the National Council of Churches. Its aim, according to William F. Fore of the Broadcasting and Film Commission, is to help the public recognize when the film medium "distorts and trivializes" and when it "reveals and expands our vision."

Reviewer for the monthly series is Robert E. A. Lee, director of the Office of Communication and Interpretation of the Lutheran Council in the USA. Mr. Lee has been instrumental in the production of such widely acclaimed films as "Martin Luther" and "A Time for Burning."

Young people especially are geared in to films, and are having their world influenced by the images seen there, Mr. Lee said. He and other media specialists regard "Cinema Sound" as a natural for radio's many youth listeners.

Among films being reviewed early in the series are "The Emigrants," "Jeremiah Johnson," "Charlotte's Web," "Brother Sun, Sister Moon" (see May MESSENGER), and "Lost Horizon." Also the following films, described here with excerpts from the radio script.

- "This is Bob Lee with 'Cinema Sound,' a weekly broadcast about films that say something special to us about life. 'Man of La Mancha' . . . is a parable of man seeking liberation of mind and spirit. The Inquisition's base of authority in any age is hate and indifference, bigotry, power, dominance, and the sin of arrogance. Against this complex of powers and principalities, against rulers of darkness, a simple man with a vision of hope and love and faith is sometimes thought to be mad."
- "I would recommend that most people stay away from 'Last Tango in Paris.' It is not a film one goes to for kicks. It is not a sex film, not a pornographic flick even though there is considerable sex activity of the crudest sort in it. It is a film about death and sin . . . about lonely people who cannot relate on the level of human dignity. . . . It is only really suitable for those who can be helped by gaining an insight into the psychic recesses of degenerate man trapped without love and without hope."
- "Johnny Cash has brought Jesus to the screen, complete with spectacular visuals from the Holy Land and a musical score heavy with thumping Country Western rhythms and pious lyrics. . . . The film is highly subjective and emotionally frosted. The camera work is fluid and interesting . . . but also it borders on the cliche. . . . The over-emoting of June Carter Cash . . . as Mary Magdalene is painful. . . . 'The Gospel Road' is weakened by excesses of both picture and soundtrack. . . . I think it will find a big audience out across America, although it probably will be most popular with folks who no longer go to the movies."

The taped commentary is offered in one-and-a-half and four-and-a-half-minute segments.

The series represents a further effort by the Broadcasting and Film Commission and related church bodies to create interest in and critical awareness of the film medium.

Still another project is the Interreligious Film Awards program, in which the current year's citations went to "The Emigrants," the story of a Swedish family in the US, and "Sounder," a drama of a black sharecropper family during the depression.

In presenting the award to "The Emigrants," the judges commented, "Its human drama crystallizes for all Americans the hopes and fears shared by their forbears who came here with little more than their faith in a newfound land."

Of "Sounder" the judges said that the story of separation and reunion is contemporary but also universal in that it transcends the black experience.

BVSer is 4,000th normal volunteer

The 4,000th normal control patient at the National Institutes of Health, like the first patient 20 years ago and 927 others in between, is from Brethren Volunteer Services.

Frank B. James, Elgin, Ill., this spring undertook a three-month assignment at the Bethesda, Md., clinical research program, after serving a year as an orderly at the Fahrney-Keedy Home, Boonesboro, Md.

The study he is engaged in is designed to determine how diet and drugs affect blood fat in healthy individuals. From the study researchers will be aided in learning more about circulatory disorders.

Frank also is taking part in a career development program, as do most other volunteers at the Clinical Center.

NIH Staffers greet volunteer Frank James

Delbert L. Nye, chief of the volunteer program at the National Institutes, indicated that studies in which volunteers participate vary from research on the common cold to detailed measurements of normal calcium uptake that may shed light on certain cancers.

Aside from Brethren Volunteer Service, normal volunteer patients come from universities, civic groups, and other church organizations.

Iowa awareness lab: New roles emerge

Spring was not far away from the great heartland of America when 23 women from the Iowa-Minnesota District of the Church of the Brethren met to examine renewal in their own hearts. The occasion was the Women's Awareness Lab, the third in the Brotherhood, held in March.

Teachers, homemakers, mothers, the young and the not-quite-so-young — a mix of women from widely separated geographical areas and leaders from outside the area — met to sensitize themselves to the culture around them as mirrored back by tv, periodicals, newspapers, the whole communications network.

But even more important was the peering under the surface, the chipping away at old stereotypes, seeing and touching and hearing the voices of women describing where they felt it pinch, where they found joy, what they saw happening in their daily experience. Their work was different, their relationships were different, their communities were different, but the feeling of oneness with each other lent a closeness that dissolved those barriers.

Funded by the Parish Ministries Commission as well as by individual registrations, the group met at the Newton Christian Conference Center where the open Iowa countryside stretched out in all directions. The sound of returning meadowlarks mingled with the women's voices in songs of renewal and hope.

Planning coordinators were June Miller, St. Paul, Minn., and Pat Hykes, Ankeny, Iowa. Resource leaders were Annamae Rensberger, a trainer with Brethren Volunteer Service, and Mary Smeltzer, representing the Women's Caucus of the church.

Sharing literature concerning many facets of the women's movement brought a new appreciation of what other women are doing in their own fields. The areas of family life, federal legislation, work, and the church were all treated. In the process, windows were opened to the various aspects of women's potential.

It was a big weekend, big in every sense of the word. And one that might well be duplicated by women in other districts who want to experience the old forms changing and new roles emerging. — Marianne Michael

IN GOD
IN GOD WE TRUST

From the NBC drama: A family, a courtroom, a nation assess the call of duty

"Duty Bound" verdicts run 7-3 in favor of amnesty

A treatment of the amnesty issue is scheduled for nationwide telecast on Sunday, June 3, as a religious special on NBC. The program will follow up public reaction to the tv drama, "Duty Bound," and deal with subsequent developments in the amnesty debate.

Within a fortnight after "Duty Bound" was presented by NBC stations in March, some 9,000 cards and letters were received expressing verdicts on the case of Glenn Brooks, a draft evader who returned from exile in Canada and turned himself in. Early tabulations were running 71 percent in favor of amnesty (not guilty), 29 percent not in favor (guilty).

Officials of the National Council of Churches Broadcasting and Film Commission pointed out that the responses represented not a scientific sample, but a "self-selecting sample" in that the respondents were motivated to write in. But, they added, more impressive even than the high number of returns was their quality. Many viewers wrote at length commenting thoughtfully on the issues. A few used the occasion to deliver vituperative attacks on the churches for their interest in amnesty.

The upcoming program will report in further detail on the audience response. One seeming trend in the early returns was that veterans of the Vietnam War were more open to amnesty than were veterans of World War II.

In terms of local pick up of the network drama, 157 stations carried "Duty Bound" either live or delayed. BFC's Dave Pomeroy indicated this represents the highest station acceptance of NCC related programs except for seasonal specials.

The strong audience response and station acceptance were attributed in part to vigorous cooperation of NBC publicists, church broadcasters, and denominational editors, Mr. Pomeroy noted.

A question frequently asked by respondents was whether "Duty Bound" is available for use by churches and other groups. It is, in 16 mm. and color, from the BFC TV Film Library, 475 Riverside Dr., Room 860, New York, N.Y. 10027.

Bury my heart: A 20th-century Wounded Knee

In 1890, when the spirit of the Sioux was broken with a massacre at Wounded Knee, one Episcopal congregation responded by organizing a hospital in its candlelit sanctuary.

In 1973, human needs pressing from a new Wounded Knee — the standoff between militant Indians and the federal government at the same South Dakota outpost — are receiving responses of Brethren and other church leaders who have made significant interventions during developments there.

In March United Methodist Bishop James Armstrong and a task team were instrumental in arranging a de facto cease fire that forestalled a possible armed showdown. Armstrong will address the Church of the Brethren Annual Conference this month.

Since early March, when Wounded Knee became a priority, World Ministries staffer Merle Crouse has spent major time on this aspect of his multiple assignment. He has participated in denominational meetings, hammering out the strategy of cooperating denominations.

Elmer Fike, field coordinator for the Brotherhood's American Indian ministries, has maintained close contact with the situation and had for a time been a potential negotiator there.

In still another response, some 300 blankets were airlifted from the New Windsor Brethren Service Center to Wounded Knee. In addition, through Church World Service, the Brethren have made food and fuel available to the 32 families — approximately 300 persons, many of them children — who declared Wounded Knee a "sovereign nation." On several occasions the food has been blocked by federal marshals and later by local tribal people, ostensibly to starve out American Indian Movement leaders.

Ten Manchester College students joined other observers at Wounded Knee. One, David Ball, asked in a report for the campus newspaper, *Oak Leaves:* "Who was the real militant — these people wanting the right of controlling their own lives, or . . . the government? Who was the true violator of justice?"

underlines

FOR CONFERENCEGOERS ... *Singing as liberation:* Gerry Pence, La Verne, Calif., director of music for the Fresno Annual Conference, invites singers to bring copies of Handel's "Hallelujah Chorus" for the Sunday morning service, and to participate in the *Conference choir* throughout the week. First rehearsal--June 26, 9 p.m.

More invitations: Brethren in *Quinter, Kans.*, are eager for Fresno-bound guests. Their camping and trailer facilities will be useful for travelers stopping halfway between Kansas City and Denver on Interstate 70.

Conference campers giving advance notice may stay at no cost at the *Brethren Service Center* 100 miles north of Fresno at Modesto. Write ahead--John C. Heisel, Director, 919 N. Emerald Ave., Modesto, Calif. 95351--or phone for directions--209-529-1670.

WHAT'S HAPPENING ... "The Marks of the Ministry" is the theme pacing Bethany Theological Seminary's *Summer Institute* Aug. 12-24. Open to pastors and lay persons without seminary training who seek growth in ministerial skills, the institute costs $170. For details write Ms. Evelyn Lady, Registrar, Bethany Theological Seminary, P.O. Box 408, Oak Brook, Ill. 60521.

Brethren Volunteer Service, church/community development, training of church leaders--the church's outreach extends to these. Individuals and groups who wish to give beyond the self-allocation amount may send for the folder *1973-1975 Brotherhood Projects*, Office of Stewardship Enlistment, 1451 Dundee Ave., Elgin, Ill. 60120.

Cancer claimed the lives of two related to the *Messenger* family. *Don Honick*, for ten years Brethren Press photographer, died April 9. *Messenger* readers will remember Don's coverage of Annual Conference and of other program through the years. ... *Walter Beher*, husband of assistant editor Linda, died March 19.

NOTES FROM THE FIELD ... Retiring after 35 years as missionary, evangelist, and teacher of adult education and literature in India is *Kathryn Kiracofe*. In addition to developing teaching methods and literature for illiterate and semi-literate adults, Kathryn chaired the Gujarat Representative Christian Council Committee for Adult Education. A recent Church of North India newsletter cited her pioneer work in education. Kathryn is newly a resident at the Brethren home, Bridgewater, Va.

Other workers returning from overseas posts are *Kermon and Margaret Thomason* (11 years, Waka Schools and Lardin Gabas church, Nigeria); *Roy E. and Kathryn Pfaltzgraff Jr.* (5 years, Adamawa Provincial Leprosarium, Nigeria); *Conrad and Irma Snavely* (4½ years, Hillcrest School, Nigeria). ... During a leave from 3 years of teaching at the Institut Theologia, Ambon, Indonesia, *Fumitaka and Charlotte Matsuoka* will attend Union Theological Seminary, Richmond, Va., then return to Indonesia. ... *Donald and Doris Fancher*, for 3 years in a campus ministry, Djakarta, Indonesia, are on homeland leave before their return to seminary teaching with the United Church Board for World Ministries.

CONGREGATIONAL NOTES FROM ALL OVER ... At Wenatchee, Wash., Brethren in the Sunnyslope congregation voted to send part of a $2,400 *surplus in their treasury* to the Brotherhood's Emergency Disaster Fund. "The money was given to be used," they declared, "not to lie in the bank."

"More than a program." "A happening that changes lives." That is how *Lay Witness Mission* participants described their weekend at the Union Center Church of the Brethren, Nappanee, Ind. Sharing the faith in small groups and in congregational gatherings filled the three-day schedule in May.

A service of meditation and prayer at the Waynesboro, Pa., church called on worshipers' participation as its basis. Described as a *"Quaker meeting"* or "spirit-led service," the hour was free-wheeling and nondirected.

MINISTRIES IN THE MEDIA ... *Strength for Today* is the title of a team ministry resumed by David Albright and Art Withrow in Fort Wayne, Ind. Two radio stations are carrying their broadcasts, and they are appearing before local churches and groups, highlighting evangelism experiences.

Members of the Codorus, Pa., Church of the Brethren are producing and writing their own radio program, *Voices of Faith*.

THE YOUTHFUL PERSPECTIVE ... Youth of the La Verne, Calif., congregation, in their annual *"people-to-people"* trip during Easter vacation, planned a work, culture, and worship visit to the Hopi Indian Reservation and Oraibi Mennonite Church in northeastern Arizona.

A group of high school juniors and seniors at the Ridgeway church, Harrisburg, Pa., are asking questions like, "If you could choose, when would you die?" in a new *educational venture* begun as a means of involving people not too excited about the church school hour. The theme of death was chosen by the group, who have used film, a questionnaire, and discussion in their explorations.

"Wall-to-wall students." That's how Modesto Brethren are describing their situation during three-hour-a-day counseling sessions with troubled high school students. Under auspices of *Headrest*, as many as 37 teenagers have filled the counseling space.

"ONE IN CHRIST" ... A five-month Bible study on Wednesday nights was launched by the *Floyd County, Va., ministerium*. Host churches for one month each were the Beaver Creek and Topeco congregations. ... Similarly, seven Nappanee, Ind., churches joined in *ecumenical Lenten Bible study* of Luke. Cooperating parishes included Nappanee and Union Center.

In March, Community Church of the Brethren and Lacey Christian Church dissolved and members became part of a new church, *Lacey Community Church*. The Washington State parish declared, "A change and a sacrifice have been made by all, but it has been worth the price because together we are stronger to answer the Master's call."

a survey reveals how

What

How do members of the Church of the Brethren feel about the relative importance of goals for the Brotherhood program? A recent survey of representative members indicates they would give greater support to programs for individual spiritual growth and put less emphasis on social ministries. But, at the same time, when queried about actual programs, they would like to see many specific social ministries increased.

These are just a few of the findings made available to the General Board in its current efforts to sense the directions the church would choose. Since 1968 representative Brethren have been asked by the Board to share their feelings and opinions concerning the goals they thought should guide the program and activities of the church. This year an additional effort was made to secure broader participation in the sharing of opinions and concerns relative to Brotherhood planning.

At the initiative of the Goals and Budget Committee of the General Board a survey was carried out which involved persons selected with the aid of pastors (who were given instructions for the selection process) from one fifth of all the congregations of our Brotherhood in the US. A questionnaire (titled *Brotherhood Goals and Resources*) was developed by T. Quentin Evans, chairman of the Department of Sociology at Manchester College, and Leon Neher, member of the General Board, and sent to pastors in December. 3,700 questionnaires were distributed to 196 congregations — to be returned by January 16. In response to this effort, 1,901 questionnaires were returned, coming from 124 congregations.

This was a good response in light of typical responses by other groups to such surveys, and all those who responded deserve genuine words of appreciation for their participation and cooperation. The tabulation and analysis of the find-

nembers would answer direction for the church?

ings were carried out under the supervision of George Mandenhall, active layperson from the Northern Indiana District, and currently a doctoral candidate at Indiana University in the field of educational evaluation.

The questionnaire included two major sections in which respondents were asked to express their opinions regarding the allotment of funds and personnel during the rest of this decade for six "general program" emphases and for thirty-two "specific programs and activities." In addition, information was sought about selected personal characteristics of the respondent; finally opinions were also sought on five particular questions designed to reveal general assessments or evaluations of our general overall denominational life and activity.

Although the persons who were selected by pastors to participate in this study were not strictly speaking a "representative" sample of our total membership, the respondents seemed to approximate rather closely the characteristics of our membership. For instance, 21 percent were under 30 years of age, 58 percent were between 30 and 59 years of age, and 21 percent were 60 years of age or over; 30 percent were from churches under 150 members and 32 percent were from churches with 400 members or more.

In regard to findings on the six "general program" emphases, respondents were asked to check one of three possible opinions on each item — "decrease," "keep same," or "increase." Over 70 percent of the respondents expressed the opinion that programs which provide means for strengthening one's personal Christian faith and spiritual life should have increased funds and personnel, and only 1 percent indicated that such programs should be decreased; about the same number (69 percent) indicated that funds and personnel for strategies to establish and strengthen congregations and win new members should be increased. In contrast, only 32 percent expressed the opinion that efforts abroad in strengthening local churches and alleviating social problems and social injustices should be increased while 11 percent declared that such activities should be decreased; likewise only 44 percent were in favor of increasing activities to solve or alleviate social problems and social injustices throughout the United States — and 10 percent were in favor of decreasing such programs. In general, there would seem to be greater support for programs focusing on individual spiritual growth and less on social ministries to those in need.

However this latter generalization seems to need qualification in light of certain related responses to the "specific programs and activities." In the table note the responses to items related to the social ministries of the church.

Social Ministries	Drop	Decrease	Increase
Brethren Volunteer Service	1%	2%	46%
Ministries with American Indians	1%	2%	54%
Ministries in Central Appalachia	1%	3%	47%
Ministries in inner city areas	1%	3%	52%
Relief and disaster work		1%	58%

One possible interpretation of this seeming inconsistency with the response to the general program emphasis is that the term "social justice" is perhaps interpreted by some people as planning and carrying out public demonstrations or various forms of "confrontation." On the other hand 14 percent or more of the respondents indicated the opinion that six of the "specific programs and activities" should either be decreased or dropped entirely; they include "operating religious bookstores," "social justice ministries," "ministry to college students on non-Brethren campuses," "mission 12 and other interpersonal awareness opportunities," "art and worship workshops," and "involvement with other denominations and with National and World Councils of Churches."

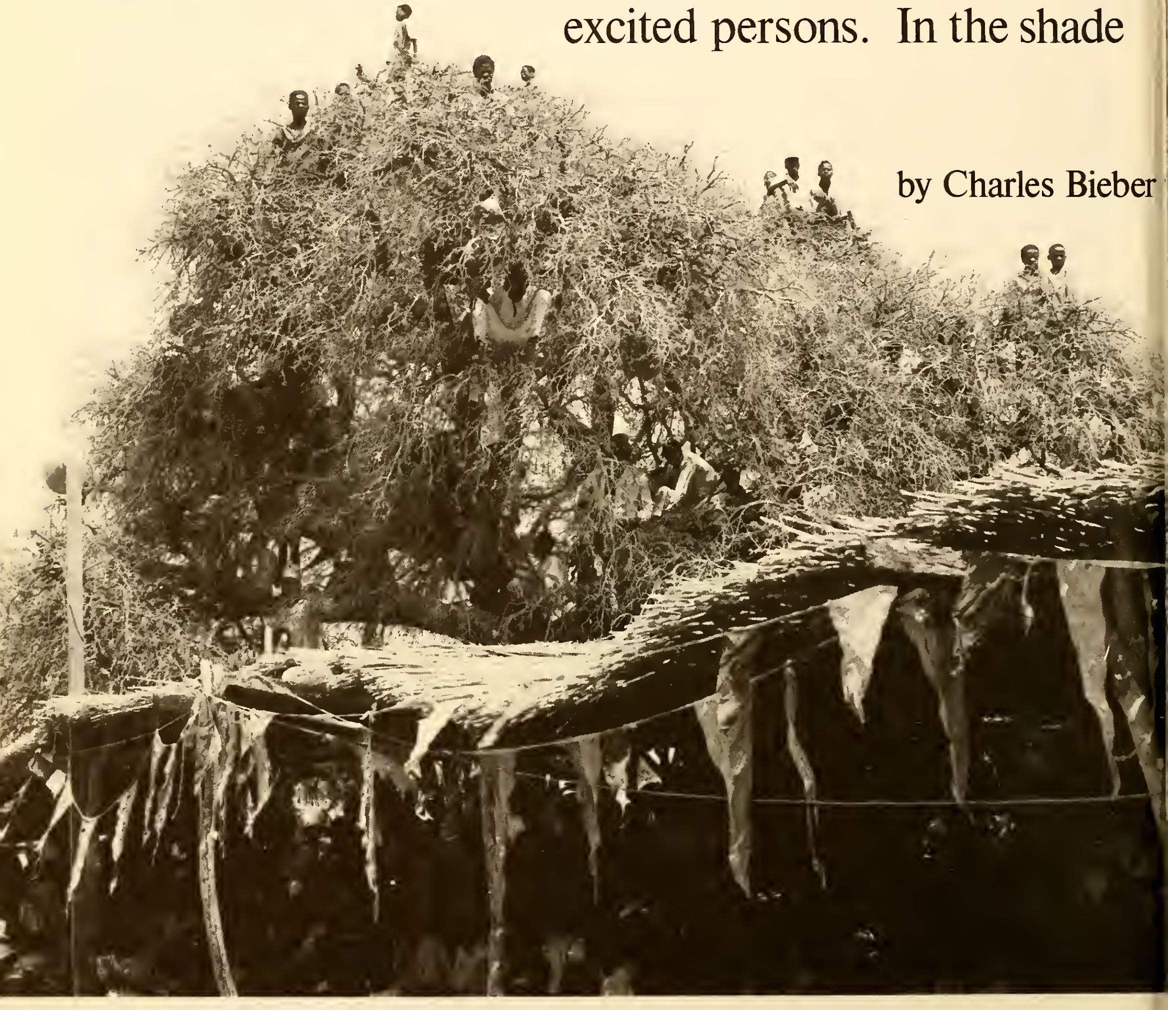
Again and again respondents added notes indicating their appreciation for this opportunity to share their opinions. Hopefully more intense and comprehensive analysis and interpretation of these findings will yet be made and related to our ongoing planning activities. Obviously serious efforts have already been made by our General Board to relate this expression of concern to the goal setting for 1974-75. — T. Quentin Evans

Lardin Gabas jubilee:

Under the tamarind

Lining the field far beyond the reaches of the U-shaped grassmat shelters were more than 7,000 holiday-spirited, excited persons. In the shade

by Charles Bieber



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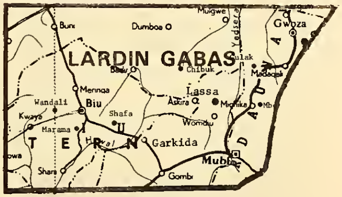
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Jubilee scenes: Some of the 7,000 who gathered at Garkida (see map, right) watch festivities from a good vantage-point (opposite). This page, clockwise from top left, the Landrover presented as a gift from overseas churches; the Lamido of Adamawa with translator M. Gamace Madziga; a musician; the Palace Guard with Dr. Chalmer Faw; Waka choir; Biu horseman of the shelters, on chairs, stools, benches, and planks were those who had come early enough to earn protection for the sun. Behind the speakers' platform were those for whom seats had been reserved, speakers and guests from near and far to whom engraved "V.I.P." invitations had been issued. Directly behind the platform, in red plush easy chairs, sat the Honorable Dominic Mapeo, Commissioner of Works and Housing and Representative of the Governor of North East State; the Lamido Yola, leader of Adamawa Province; and His Highness, the Emir of Biu, leader of Biu Division.

But amid all the crowds and the dignitaries on this important day, it was the church which was on stage. It was Jubilee Day, March 17, 1973, for the Lardin Gabas Church, the Church of Christ in the Sudan, Eastern District. Fifty years before, the Church of the Brethren had begun the work which led to the development of the 19,000-member cluster of 44 congregations known as the Lardin Gabas Church.

For several hundred persons, the anniversary started at dawn a few hundred yards from the celebration site. They had gathered under the same wide-spreading tamarind tree where, fifty years earlier, Stover Kulp and Albert Helser had led the service of dedication which officially began Brethren mission work in Nigeria. Today, the Rev. A. P. Mai Sule Biu, for fifteen years chairman of Lardin Gabas, led in a service of prayer and praise for all that God had wrought and will still work — here in Garkida and in the entire area.

At the celebration site, the crowds were in their places shortly after eight o'clock in the morning. Then, from the far end of the field, in a quiet processional which was for many the most moving event of the day, came forty-five of the seventy Lardin Gabas pastors, robed in white and wearing black stoles. Following them came Boys Brigade and Girls Brigade groups from several of the congregations.

The speeches for the day were short

The prophetic church

by Joel K. Thompson

Recently a Latin American churchman and scholar indicated that from his perspective there were three kinds of churches: the traditional; the modern, which is a more efficient traditional; and the prophetic.

He went on to indicate that the prophetic church is not the group that speaks for the silent and the oppressed of our world, but it is the group that enables the silent and the oppressed to speak for themselves.

That rings a bell with me. It seems that the task of the church today is to be such a prophetic institution. It should not be in the position of giving charity to others, but rather enabling them to become productive. It seems that it should not be making only statements regarding the plight of those who are caught in unjust situations, but it should be enabling those persons to speak for themselves and find the means for throwing off the bonds of their own captivity. The prophetic church will not be rebuilding society for others but it will be creating a situation in which all of us together can rebuild our society whether it has been wracked by war, hurricane, earthquake, or unjust power structures.

I'm personally glad to be a part of a prophetic church which has not only anointed its people to preach the good news, but it has also sent us to proclaim release of the captives, to restore sight to the blind, and to set at liberty those who are oppressed. I hope we will be given the wisdom to seek release and restoration through the process of working with those in such captivity rather than simply speaking on their behalf. Such is the role of the prophetic church! ☐

and pointed. Without exception, they honored the church and gave praise to God. Mamadu Mshelbila, present Lardin Gabas chairman, commented on the wisdom of the early missionaries: "They opened a school in Garkida and this school became the core of civilization in Lardin Gabas." He went on to review the spread of the mission into other areas and the development of medical and community development programs, but observed, "The greatest of all was that the name of Jesus Christ was proclaimed to the nation." Concluding, he noted, "Civilization without God is completely hopeless and has no goal. Therefore we are here now to honor this great spiritual rebirth in our country."

Other speakers varied between appreciation for what has been done and commitments to the future. Among the voices were these:

Roger Ingold, Field Secretary: "Our major thrust will be in the development of persons through training and scholarship grants. . . . We will continue to indigenize positions held by expatriates wherever feasible, that feasibility to be measured by the advice and counsel of responsible Nigerians."

The Lamido of Yola: "I am sure that we are all aware that the primary aim of the missionary in the country is to spread the religion of Christianity . . . but in addition to this, all the people of this area have benefited — not only the Christians, but the followers of other religions, for example, Islam. I am grateful for the way the Church of the Brethren Mission is moving local citizens into positions of important responsibility."

The Representative of the Governor, reading from the Governor's message: "The pioneers worked with conviction and devotion with the aim of raising mankind to a higher plane of existence. We share the conviction that there is a greater purpose in life."

Loren Bowman, Church of the Brethren General Secretary: "Across the fifty years of Lardin Gabas, we have entered into each other's lives and have found many ways of helping each other. For this we give sincere thanks. Our prayer is that your days ahead may be filled with the hope, the peace, and the love of God."

Boys Brigade agility

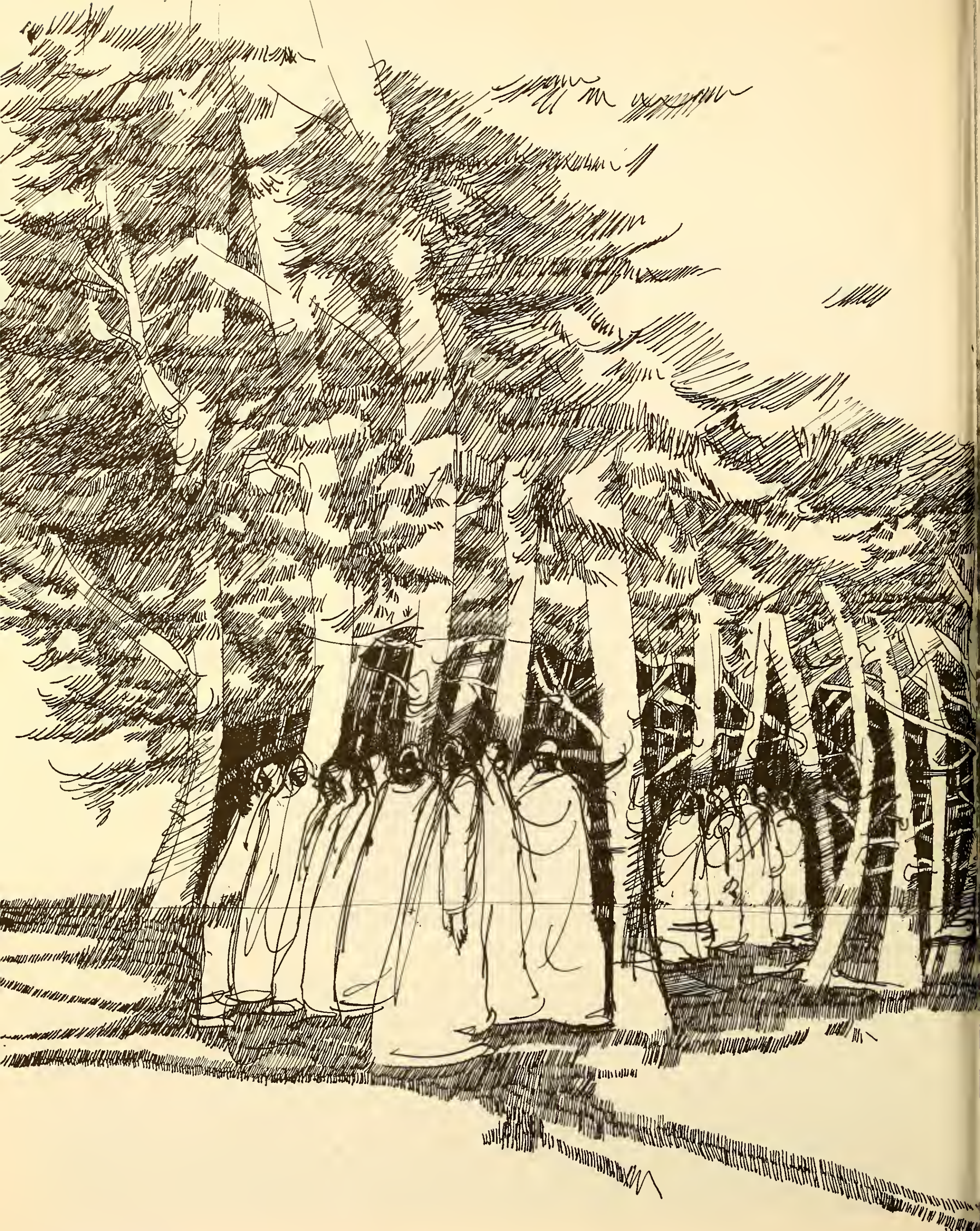
Dr. F. Raaflaub, Africa Secretary, Basel Mission: "Your existence, Lardin Gabas Church, is God's work. (I know it is) your desire today to thank God from the bottom of your heart for what he has done for you and through you in this country."

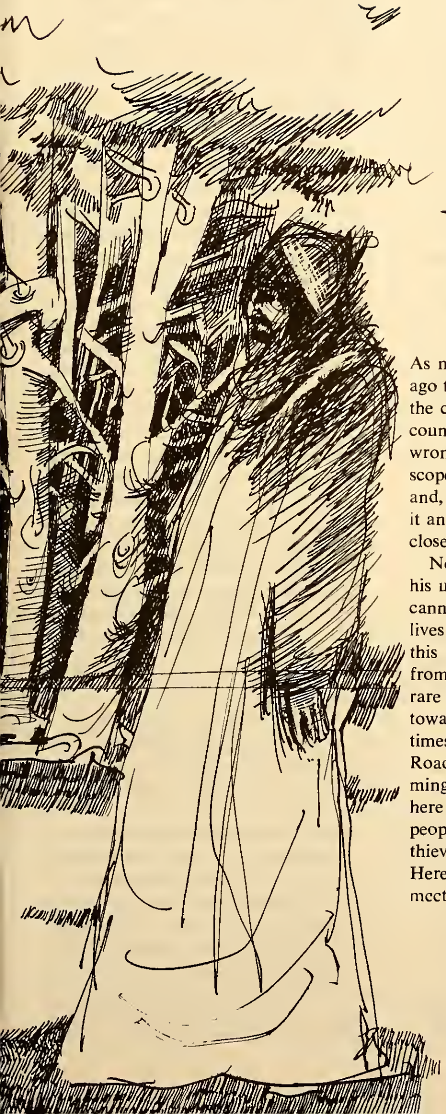
Following the speeches came a series of tribal dances of ten different tribal groups, complete with drumming, piping, traditional costumes, mock warlike challenges and salutes, and the shrill, uvulating tongue trill which is the mark of excitement. Enhancing the spirit of celebration, groups of Biu horsemen raced down the field in the unique combination of racing, charging, dancing, and rearing which has come to be known as galloping.

Near the close of the program came a time for presentations. Lardin Gabas chairman Mamadu Mshelbila presented to each of the speakers and official guests a copy of the fresh-off-the-press pictorial history, "Fifty Years of Lardin Gabas, 1923-1973." Dr. Raaflaub, speaking for Basel Mission, offered to finance "four new evangelistic enterprises, once they have been worked out and can be attempted." And Loren Bowman, speaking on behalf of himself and the other two official Church of the Brethren representatives, WMC Executive Joel Thompson and Annual Conference Moderator Dean Miller, presented the keys to a new Land Rover to the chairman of Lardin Gabas.

"This vehicle," he said, "is an anniversary gift from the overseas churches. It is another demonstration of our desire to enable you as Nigerians to carry forward your work in Lardin Gabas. We are confident that you are able to handle your affairs and that you will turn the next fifty years into a time of hope and achievement. On behalf of the overseas churches, I give you these keys with great joy."

Finally, Bitrus Sawa, of Ahmadu Bello University, who served ably as Master of Ceremonies for the day's activities, summed up the conviction of the jubilee and of Lardin Gabas, a past, present, and future: "We all believe and know that God loves men, and it is also his wish that we love our fellowmen." ☐





Found Wanting

As men count time, it was a long while ago that Zacchaeus grew up in Jericho at the crossroads of his world. But perhaps counting time is looking through the wrong end of the telescope. Turn the scope around. Focus it for your eyes and, as if it were today, see him. Make it an X-ray telescope that sees closer than close-up.

No longer a child, Zacchaeus, wearing his usual mask of self-sufficiency that cannot hide the emptiness of his eyes, lives and works in the restless activity of this crossroads town. Pagan traders from the East, with their rich fabrics and rare spices, as well as pilgrims pressing toward the Jerusalem Temple at festival times, share the much-traveled Jericho Road. On their way, of necessity, they mingle with those who live and die here — a conquered, proud, religious people — the rich, the poor, beggars, thieves, the "righteous," the "sinners." Here they meet — meet to communicate, meet to clash. Or, passing by on the other side without seeing, do not meet at all. Jericho — a town between two seas, nearer to the stagnating Dead Sea to the South, its bordering jungle wilderness perilous to man and beast, than to the far-north Galilean Sea, through which the Jordan River flows.

Here at the crossroads between the seas Zacchaeus lives and works hard at his government job from early morning till long past the coming of night. So hard does he work that, for long stretches, he can forget his loneliness, his long-ago unanswered questions, his left-off searching in vain.

Past thirty now, Zacchaeus is called young by the old and old by the young. But what keeps a man young? Is it more than rebellion? Is it willingness to start alone, if need be, to build a bridge between persons? Is it keeping on with your questions no matter what? holding on to hope? searching for something or Someone Other? Or, is all this building and seeking and hoping and searching

by Emily Sargent Councilman

Rumors. One cannot believ

much more than a matter of years, more than youth, more than age? When Zacchaeus stops to think about it, he feels old.

Questions must come before answers. And Zacchaeus used to have his questions. And questions. But what do you do when no one really hears what you ask all through the growing-up years and beyond? After awhile, when you are too old to be young and too young to be old, do all the questions lose their shape and melt into a blur of confusion locked up inside you? And do you finally give up asking, leave off searching, and learn to wear a mask of self-sufficiency to hide the deep darkness of the empty room in the innermost part of you? Lost in the outside wilderness of the everyday grind, do you finally give up hoping?

If you ask the townspeople of Jericho about Zacchaeus, they will tell you he is a rich man, though some of the old-timers might admit that he and his father before him worked hard and honestly for what they made. Some remember the days when, as a small boy, Zacchaeus worked beside his hard-driving father — worked in the fields just out of reach of the jungle wilderness and in the marketplace, where precious food was skillfully exchanged for precious coin. They will tell you that Zacchaeus, now that his father is dead, still works hard but keeps to himself — that he has changed. They remember how he used to be . . . well . . . different from now. And they will shake their heads, turning away, "Now, he's a tax collector."

If you ask Zacchaeus about his job, he will answer civilly enough (wearing his mask), "Yes, I collect taxes. And yes, I know the people hate me for it. It's largely an emotional protest aimed at the system; but all of us who work with our conquerors are hit with it, too. And I can understand. I've learned to live with their hatred, even to do without friendship. I do my job lawfully. Why not? Laws must be obeyed until they are changed — even harsh laws imposed by a conquering power from without. Otherwise there is anarchy and violence, and everyone loses. Just because I collect taxes that the people see as unjust, they say I defraud them."

"Do you overcharge them?"

"I do not. Of course I am only human and make mistakes. But I always try to make just decisions within the law and never harsh judgments unless I find someone is concealing fraud himself. Sometimes they even hate me for my refusal to be unjust *in their favor.* Of course religion is a big part of it."

"Religion? How is that?"

"They say we should be governed by our own laws that have been administered for generations by our religious leaders. (Some of our laws, too, are harsh — unjust, as I see it. No matter.) The priests condemn me, call me a sinner for being a tax collector. They accept my tithes but shun me in the synagogue, deny my person. It does not disturb me anymore. I have my living to think of — the security of my family."

These things Zacchaeus will say to you. Wearing his mask, he will not speak of the darkness within himself, of the secret fear that his sin might be greater than they or he himself might think, of the emptiness that cannot always be denied. He will not speak of the loneliness of living behind his secure walls. Nor will he speak of the despair that increasingly threatens his comfortable life since he began to stifle his questions, abandon his search for Someone Other, since he gave up trying to reach the poor with help for them *as persons,* not beggars — and since he gave up trying to be accepted by the pious people and by their exclusive God who appears to care nothing for the poor and miserable as long as they are heathen, infidels — or sinners. Only the "righteous" of the chosen race seem acceptable to this God.

If you should ask Zacchaeus, "Do you still care about the poor?" he probably would answer with honesty and sadness, "I don't know. They are all so far outside of my life now. Except for business matters, I hardly see anyone, not even the few who used to be my friends. Friendship is not for the rich. Or for the sinner."

But he might go on, his mask slipping a bit, "It used to be different long ago when a few of us thought we could change the misery of the poor — by action, protest, and later, from inside the system, by persuasion. But we finally gave up. I guess we failed one another as well as the poor."

"Does it still worry you — the misery of others?"

"I wonder. Sometimes, when I have time to think about it, perhaps. My workday is long and tedious, often exasperating, without a free minute for futile thoughts. After hours, I close my doors."

"What about charities?"

"Oh, I pay my share of the Temple charity fund — without asking anymore how it is to be used. Otherwise, except for the painful self-imposed duty of the seeking out each Sabbath Day of beggars, for giving them coins, I avoid like the plague the places where they usually sit by the roadside. The tossing of coins to beggars who grovel in gratitude still fills me with the same shame and outrage for myself and for them that I first felt as a boy growing up in this town. Such giving is either too much or too little."

"The beggars — how do they accept your coins now?"

"Oh, they hate me, too. I see it in the veiled eyes of those who can see and in the turning away from my presence, my shadow, of the bodies of the blind. In those days long ago we were so sure there must be a way to help, really help the poor to live as men, not as groveling beggars. But we didn't find it. I didn't. Maybe . . . maybe I am more blind than the beggars."

"What about God, Zacchaeus? Have you given up there?"

"Not quite," he will answer today because it is today and different from other days. No mask could hide today that sudden kindling of a spark in empty eyes.

But he will not tell you why today is different. Nor will he tell you about the faint hope he has felt at moments ever since he first heard of the young Galilean teacher who is different — *must* be different. They say this man calls God "Father" when he prays — and has been known to break the Sabbath by healing a blind man, restoring to him his sight. Something in Zacchaeus knows that he

verything. But this day Zacchaeus might find the truth

needs to see this man more than any blind beggar needs to find him; that if he only can see the one who calls himself Son of God and Son of man, his blurred questions, his lost searching will come alive again. Hope. Just barely, but hope.

His conscious mind does not tell Zacchaeus this. When he stops to think, he sees only the dark emptiness stretching out to ever-deepening despair at the futility of living in his world. He does not dare to speak of hope even to himself. But from travelers he hears about Jesus of Nazareth and listens. He hears of this teacher's strange and different words that the common people hear gladly but that some of the religious condemn as blasphemy . . . "My Father and I — we are one." Some have said that in his hometown people even tried once to kill this teacher because he said, "I am the one," after reading in the synagogue from the Book of Isaiah of One to come bringing bread for the hungry, sight for blind, freedom for the prisoner.

Rumors. One cannot believe everything. But today, this day, Zacchaeus has another chance to see this man and, just possibly, to find out the truth for himself. Word has come that later in the day the Galilean will be among those crowds already thronging the Jericho Road on their way to the Temple at Jerusalem. It is almost time for the annual Feast of the Passover.

Suddenly, terrrified at the thought of being too late again (Zacchaeus has tried before to follow rumors of this man but never has found him) and propelled by the urgency of his hovering despair, he runs to the only place he knows on the Jericho Road where he might have a chance of seeing Jesus as he passes by — Jesus, who at this moment holds all the long-lost questions, all the forgotten searching of his life.

Panting, breathless, Zacchaeus manages finally to push his way through the gathering noisy crowd of travelers already jostling one another, fighting for walking space, to the giant sycamore tree with its overhanging branches. Quickly he climbs the tree to where he can hide behind thick foliage but see Jesus when he passes by — Jesus, now recognized as all the light and substance of his life so long denied.

But he is not hidden from Jesus. And Jesus does not pass by. Stopping beneath the tree and looking up into the open eyes of Zacchaeus, the teacher calls him by name, "Zacchaeus, I've found you. Come down — I will stay at your house today."

And Zacchaeus comes down — down from his hiding place, down on his knees in the dust of the road, suddenly knowing in the presence of Jesus, with lightning swiftness but without spoken words, "I *am* a sinner." Suddenly praying, "God, have mercy."

Jesus, without a word, takes his hand and lifts him up. They walk together, side by side in the center of the milling crowd, Zacchaeus knowing that *he* is the blind man restored to sight; *he* is the lost sheep that the good shepherd goes into the wilderness to find — knowing that the hunger and thirst unrecognized through all his famished life have brought him to this place, this person, to be filled.

In a way it is as if they are alone together, only Jesus and himself. It is as if the crowd — some pushing, yearning to see Jesus, to hear him, and some pushing, murmuring against him, "He goes to be the guest of a sinner" — the crowd is no longer there because . . . Yes! Because Zacchaeus sees that he himself is the crowd: all of them that yearn or murmur, each one of them. And each one is himself, Zacchaeus, the sinner, before this man who has come to find and to save all the lost in the wilderness. Yes.

At last Zacchaeus can speak to the One who has found him even in that deepest room within him — that used-to-be-empty room now peopled with every man, now illumined with the light of . . . "Of God?" he asked wonderingly. "So near, the place for God — within me? All the while?"

At last Jesus speaks with words, "Within you, all the while. Our Father there will answer all your questions, Zaccheus. Only learn to listen, accept. Begin there always."

Zacchaeus, wanting to ask about that room no longer dark and suddenly large enough to hold every man, "Can it be that large? Can it?" hears without words, the answer, "It can. For God is there."

Walking with Jesus Zacchaeus strides, a new man. The old mask is no longer needed or tolerated; the old fears, uncertainties, guilts replaced by a humility that makes action inevitable.

Looking with new sight into the faces of the restless crowd, Zacchaeus speaks decisively, rapidly, to Jesus, "Lord, I'll begin by using half of all I have to help the poor, the dispossessed. And I'll find the ways (others will help me) to do it with respect for them as persons. From the rest of what I have I will try to find and repay four times over everyone I ever have overcharged. There I will begin at once."

More slowly, hesitating, he continues, "Lord, when that is done, will you . . . will you let me come . . . to Jerusalem, find you there, and . . . follow you wherever you go?"

Jesus answers him slowly but certainly, "Not . . . to Jerusalem, Zacchaeus — and beyond Jerusalem where I must go alone now. But you have found me. Here at the crossroads where I have found you."

"Then," falters Zacchaeus, shattered by a devastating sense of impending loss, "then . . . will I never see you again . . . never again?"

Now Jesus' words fall like the gentleness of rain on waiting earth. "You will see me. On this crowded road, in your synagogue, at home. You will see me in every creature, every person — the haters and the hated, the same. You will feed me, clothe me, come to me in prison, reach out and touch me. . . ."

Zacchaeus, spilling over his bewilderment, begins to ask, "But how? How can I. . . ."

Jesus' answering smile is the tender strength of letting go.

Yes.

And Zacchaeus, surprised by the wonder of new sight within himself, by the miracle of the once-dark, empty room peopled now, illumined, whispers the answer, new-found, "With love. *With Love.*" ☐

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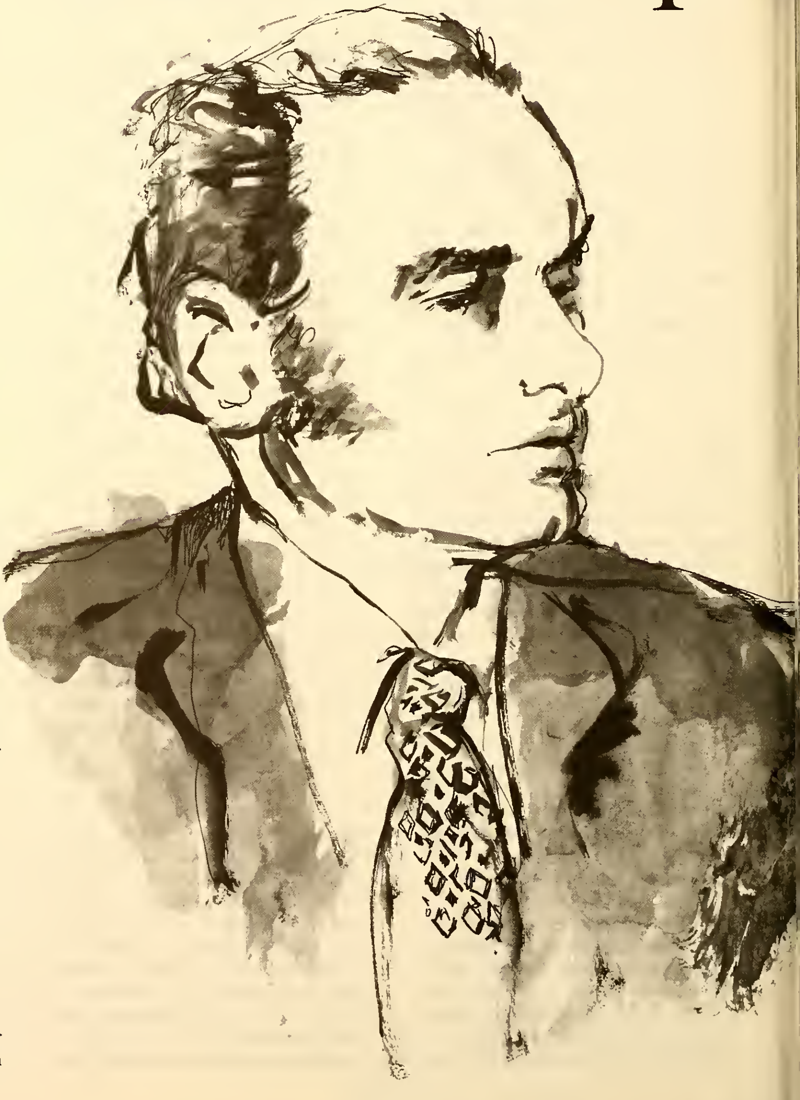


I know I have cancer, and there probably won't be very much the doctors can do. But . . . maybe the drug can help, I don't know."

"You don't seem to have given up completely. You're still open to what the doctors might be able to do."

"Oh, no, I'm not giving up."

There was a little silence as these two men, Walter Edwin Beher — his body hosting the treacherous and devastating melanoma — and Dean Markey Miller — at 38 one of the youngest moderators of the Church of the Brethren, and pastor of York Center church — looked in each other's eyes to understand the event of Walter's dying. They trusted each other like old friends; they had known each other five weeks.

The walls relaxed, and their exchange resumed. I remembered the first time I had learned of Dean, the year he was a worship leader at National Youth Conference, where he had persuaded us to participate in new expressions of celebration. Then, as now, his manner suggested complete involvement with the moment.

Involvement. It's a part of the pastoral style that makes Dean who he is: the priestly care that allows him to risk experiencing relationships without fear — even ones intensified and threatened by a terminal illness.

From the "prophetic middle"

Dean grew up being involved with persons and issues. Like other old-order German Baptist families, the Miller clan

tor Dean M. Miller who he is: relationships,

ging up

clustered their cattle farms in Preble County, Ohio, spending Sundays at two-hour church services followed by Bible discussion and meditation over dinner at someone's home. The question in 1946 centered on the radio. Orthodox German Baptist elders preached against it, shunning the mysterious flickering tubes and airwave messages as instruments of Satan. Others, "Radio Brethren" like Dean's grandfather, believed the radio could be used to share the gospel. Deacons visited the Miller home to persuade them to give up the radio. But when the trial and disfellowshiping had ended, the adamant Millers came to the Church of the Brethren.

"I'm not one to relish the experience of overagainstness." In the years following, though, the Wheaton College Bible major refused ROTC duty as one of only two conscientious objectors on campus, and still later espoused the press for social justice during the sixties, dismaying some Church of the Brethren elders back in Preble County.

Characteristically, Dean searches for scriptural undergirding for all he does. "The concern for social justice is deep in scripture. For example Jesus' entry into Jerusalem was a demonstration, not a proclamation. We need to allow for the validity of both social justice and personal evangelism — it's like breathing out and breathing in."

text by Linda Beher
sketches by Ken Stanley

The stance reflects what theologian George Docherty has described as the "prophetic middle" — the middle not of inaction and waiting for something to happen, but the middle which can "bring the light of the gospel to shine on all our understandings of the faith, helping polarities come together in dialogue." From the prophetic middle Dean can eschew the rigidity that often characterizes one so Bible oriented. "Someone else's witness compels me to respond because of our relationship in Christ. But each person's experience speaks like a parable to me — one example of one experience — not a description of all experiences." To the brother who spoke ecstatically in tongues, or to the sister who went to jail in Selma, Alabama, for civil rights, Dean grants the validity of each as a way to express the gifts of a creative God.

Seeing things in a new way

From his place in the prophetic middle Dean participates enthusiastically in the winds of change that have swept through the Church of the Brethren since he joined it in 1950. To worship and the arts, woman awareness, grief therapy, and parapsychology, he has brought his typical mix of curiosity, a willingness to study new ideas, and an openness to change.

"We are made in the image of a creative God," he affirmed. In the Psalms persons worshiped God with all five senses. And extensive sections of the Old Testament describe the elaborate environments within the temple. People in his congregation at the York Center church have experimented with banner making and communicating "with the concrete" in their exploration of the arts in the church.

God as a creative force opens us to new possibilities in seeing human uniqueness, too. Dean cited the woman awareness movement in the Church of the Brethren as an example. " 'God, Our Mother' as a sermon title reflected the Bible images of a God with maternal characteristics: the eagle, the hen, the sparrow. The whole biblical tradition of women's leadership has been minimized by our church: Women were prophets, too." Like many men caught up in becoming sensitized to the women's liberation issue, Dean finds himself enlightened by relationships with women who won't leave unchallenged his speaking of God as "he" or enacting other stereotypes.

It takes work to break out of the old patterns, especially in sensitive relationships with persons. Dean's postgraduate sabbatical study with Dr. Elisabeth Kübler-Ross, the grief therapist, enriched his possibilities of ministry to families and persons who are experiencing the event of death. "I intend to make the event of death a part of the church's teaching ministry," Dean wrote afterward in a report to his congregation. "I believe the church has a responsibility to provide settings where persons can grow in their understanding of death's meaning."

Like the event of dying, experiences with spiritual healing and the exercise of mystical, psychic gifts seem surrounded with mystery and fear. But, Dean pointed out, "People whose lives are recorded in the scriptures may have had psychic and spiritual gifts we don't have now. Samuel spoke prophetically about Saul's becoming king, and Joseph interpreted dreams. Paul's whole European ministry happened because a vision turned him around."

Though supporting a new look at the Bible in light of recent research by parapsychologists, Dean cautions, "We need to question the 'psychic circus' so popular now. If people don't have meaning and order in their world, they may turn to magic that promises control over their destiny. The Bible tells us to 'test the spirits' to see if they are of God. But spiritual gifts *can* lead us to a greater appreciation of One who made us in the God-image; and these experiences of energy, light, and spiritual power moving through us can seem natural in that context."

Though Dean's inquiry into new kinds of knowledge has spread over his years in the pastorate (four at Tucson, Arizona; nine at York Center); has enriched his family life (he speaks with pleasure of Alice Falk Miller and their three daughters); and seems to have taken him far from his beginnings in Southern Ohio, he continues to root his theology in the Incarnation, with Christ the prototype, not to be duplicated but to teach us to take risks and to be where people need us. "We are channels for God's love — not originators."

Getting a new vision

During his year as moderator Dean Miller has put his ear to the pulse of the Brotherhood. One beat he hears trembles with the dread that the Church of the Brethren no longer has The Vision. A litany of fearful voices: "There is an identity crisis." "We fear being swallowed up by other, larger denominations with visions different from our own, unique one." "We agonize because others' responses to center of need, like disaster areas, seem faster and more thorough than our own."

A tendency to recognize the validity of only one set of experiences troubles Dean. At the same time, he can identify with the mistrust and suspicion with which some brothers and sisters regard the institutional church. His own decision to attend Bethany Theological Seminary, for example, disturbed a family who felt a young man might lose his faith at a seminary so "in the world."

"In the Old Testament, the ministries of the people of God fluctuated and changed. At one time the Israelites were slaves in Egypt; at another, they're people on a pilgrimage to a strange land. Once they're very much the subjects of a nation; later we see them exercising strength of their own nationhood. God is involved in all of that.

"In the Church of the Brethren we have to be grateful for what God has opened up for us in the past. But it may well be that we're being called into a future where we will focus more upon the strengths of a Christian faith in which we can affirm ministries jointly with other Christians.

"We don't have to worry about our uniqueness or authenticity if we keep central some of the teachings that have been important to the Brethren — such as our seeing in the Sermon on the Mount guidelines for today, taking seriously the idea of servanthood. . . .

"There would be scriptural teaching to say that when you seek your life you lose it, and when you lose your life — which may be a willingness to even give up Brethren identity — you find life. I think what I'm calling for is a kind of real openness to these new experiments and new endeavors to be faithful."

Still, in the turn to the world where needs are so compelling, Brethren may have to relearn the rhythm that marked Jesus' life: the going apart to receive from God a quickening of the spirit, and the return, with heightened vulnerability, to take risks without "counting the cost."

For the 187th Annual Conference Dean Markey Miller at 6′2″ will tower above the others on the rostrum. His skilled eye-to-eye contact and easy phrases will remind you of his thirteen years of preaching from pulpits at Tucson, Lombard, Garkida, and the 34 others during his year as moderator and, before that, of his work in forensics at Wheaton. Typically, you will think, Dean plans no moderator's address, relying on this year's contacts with local churches and districts, on a section on cassette tape from Mediascope, and on the opening worship experience at Conference to serve him in his quest for accountability to the group at Fresno. He will share often, in celebrative ways, his understanding of God's great invasion of our history in Christ, and you will know he takes seriously that invasion to be the model for the church.

From the beginning, you will know you are face to face with one who dares to be full of a vulnerable hope: "Moments of the past cannot define what is to be the future of the church. I would like to see us be open to the possibility of God's having something entirely new for the Church of the Brethren, different from what we've ever done before. Some things have to die and we must give up some things so new seeds can spring up." ☐

187th Annual

Items over which Moderator Dean M. Miller will preside at the June 26 — July 1 Annual Conference, Fresno, Calif.:

Unfinished business

Study Committee on Noncooperation. Elected in 1971 at the suggestion of Standing Committee, the committee was to study reactions to the 1970 Statement of the Church of the Brethren on War, specifically the matter of noncooperation with the draft system. Last year the Conference returned the report to the five-member committee for further study, and named three more members to the committee.

In the 1973 report such terms as "open" and "nonviolent/noncooperation" and "offer sanctuary" are interpreted, and recommendations for the church's relation to noncooperators are spelled out. A minority report is included.

The Conference statement must be seen in light of related position papers, the committee notes. It also observes that "the courage to confront controversial issues is essential if the church is to be prophetic."

The Ministry: Ordination and Family Life. Initiated by Standing Committee last year, the study was to examine such aspects as origin, function, and termination of the "set apart ministry" and to advise on matters of counsel in family and vocational crises for ministers.

In its 1973 report the five-member committee traces the meaning of ordination, speaks to norms of conduct and deviations, and cites sources of help in crisis situations.

"In view of the development of a person as a gradual, dynamic process, deviations come into focus," the report states. " . . . It seems likely those who are growing most could be the most vulnerable. Immediately after Jesus' baptism came the temptations. Just when Peter was sure who Jesus was, he denied him. And David at the height of his leadership fell victim to his own passions."

Telephone Tax and US Government Securities. Introduced by the Southern Ohio Board of Administration, the query as it now stands focuses on "the problem

Conference: Docket in brief

of the Christian's response to taxation for war." In the 1973 report the five-member committee examines "a proper balance" between two callings — one of obeying God's law rather than humans' law, the other of participating responsibly in the common life of the world. In terms of precedents both from the New Testament and Brethren history, the statement concludes the weight is on the side of the Christian's paying and not withholding taxes.

Two recommendations are that concerned Brethren express their dissent or testimonies through recognized means and that active support be directed to the World Peace Tax Fund Act and similar legislative efforts. A warning is sounded that the church would be diverted in its task of deepening biblical and theological understanding of the Christian peace position if it were to become focused on one particular form of protest.

The Pastoral Year and the Church Year. A General Board proposal, introduced last year and supported through wider soundings from congregations, recommends shifting the "church year" to coincide with the fiscal year (Jan. 1) and no longer designating a time for a "pastoral year" (currently Sept. 1).

New business

Study and Guidance on Amnesty. The Peoria church and the Illinois-Wisconsin District Conference petition Annual Conference "to study and provide guidance on the issue of amnesty in light of the church's biblical understanding of reconciliation and faithfulness to the Good News of God's love for all."

Also, the Warrensburg church board and the Missouri District Conference petition Annual Conference to consider "the question of amnesty and/or reconciliation for anyone alienated or imprisoned as a result of the Indochina conflict and their unwillingness to participate in this venture."

The Farm Issue. The Marion church and the Northern Ohio District Conference petition Annual Conference to study and counsel on issues related to farming. Concerns mentioned in the query are unrest over high costs and the death squeeze of corporate farming; stewardship of the environment, including soil, air, and water; and youth interest in moving back to the soil for a fuller expression of life-styles.

Frequency of Annual Conference. The Fruitland Church and the Idaho-Western Montana District Conference ask Annual Conference to authorize a new study regarding the frequency of holding a general church conference. Operational costs; cutbacks in staff, MESSENGER, and other programs; and a question of whether past values apply today are among factors cited.

Life Stewardship. The Panther Creek church and the Iowa-Minnesota District Conference petition Annual Conference to study the Christian meaning of the funeral, the stewardship considerations in the costs of funerals and the disposition of estates, medical and pastoral care of the dying, and the donation of bodies or tissues for medical research.

Amendment of the Pension Plan. The Pension Board recommend a provision enabling the election of an age annuity after the attainment of age 60.

Reports

Church of the Brethren General Board. Internal adjustments, follow-up on Annual Conference referrals, highlights in commission programs, the handling of investments, renewal of Administrative Council contracts and the goal-setting process are points lifted up.

World Council of Churches. Developments noted include eight new member bodies, election of a new general secretary, ventures in outreach, and current studies in Faith and Order.

National Council of Churches. The delegates' report alludes to the adoption of a plan for restructuring, reductions in the National Council's staff, budget, and influence, and the observation that "with new leadership and with a new and leaner organization, it is our hope and prayer that the NCCC will once again manifest the spirit, vision, and action under the Lordship of Christ for which God brought it into being."

Annual Conference Central Committee. The committee studied evaluations of the 1972 Conference by delegates as a guide to planning for 1973. Future Conference locations will be Roanoke, Va., 1974; Dayton, Ohio, 1975; Wichita, Kans., 1976; and Richmond, Va. 1977.

Committee on Interchurch Relations. "Collegiality with and accountability to" describes the new perspective with which the committee is approaching its task, the report indicates, and a Conference hearing will delve into the implications of the stance. The report alludes to Baptist-Brethren and Brethren-Brethren relations of the past year and contacts with other groups.

Bethany Theological Seminary. Beyond listing explorations on cooperation which Bethany has engaged in with other seminaries, the report states the interest of the Bethany Board is to bring a recommendation on the future of Bethany to Annual Conference in 1974. While open to all options, the board's tentative judgment is that the two most viable choices are for Bethany to remain at the present Oak Brook location, seeking increased support, or to participate in a theological education center.

A continuing education program with a Doctor of Ministry degree, an upcoming summer institute, concerns on decreased enrollment, and a supplementary report on financing also are included.

Bethany Brethren Hospital and Nursing Education. Of 18 students receiving grants from the Nursing Education Council, 10 are associated with LAFIYA, the Church of the Brethren/Nigeria medical program.

Pension Board. Interest earnings of 4½% were credited to accounts at the end of the fiscal year. Investments have been shifted away from US Government Bonds. Members of the plan number 1,108; assets total $10,748,000.

Auditors' Report. A 15-month accounting of General Board income and expenditures is noted.

Health and Welfare Committee. The committee newly-formed last year has met three times, seeking to clarify the scope of its task, to set priorities, to evolve a job analysis for a part-time executive, and to look at unmet needs in church-related health and welfare. ☐

A new rock opera offers a fresh perspective on a disciple

The Saint Judas Passion

How to understand Judas and how to regard his role in the arrest and trial of Jesus is a question that has long puzzled Christians. This month Brethren delegates and Conferencegoers will have the unique opportunity to consider again the question of Judas when they listen to a contemporary opera composed by Steve Engle and offered on Friday night at Annual Conference.

The composer, who is youth director for the La Verne, Calif., Church of the Brethren, has been writing songs for several years. Two of them, "Sing Ye All Hosannah," and "I See a New World Coming," have already appeared in MESSENGER. But the new opera may be regarded as his first major work dealing as it does with a number of biblical characters — Jesus, Pilate, Pilate's wife, Claudia, Annas, Caiaphas, the High Priest, Mary Magdalene, and other disciples — but definitely centering around the life and character of Judas Iscariot.

To appear in the Annual Conference performance June 29 are C. Thurman Suttle, left, cast as Judas, and Mike Gnagy, upper right, as Jesus. The composer is Steve Engle

Steve started studying the life of Judas when he was considering performing the rock musical "Jesus Christ Superstar" in a morning service at the La Verne church. He came to think of Judas as one of the most devoted disciples, not as a traitor. In a news story appearing in a Pomona, Calif., newspaper, Steve said, "My thesis is that Judas really believed Jesus was a Messiah — in the Jewish sense of the word — that the Messiah was going to come from the people to drive the Romans into the sea to restore the kingdom of God and elevate the Jews. Judas believed that Jesus was the one, but when Jesus started talking about dying on the cross, Judas thought he was a bit misguided. He couldn't understand why Jesus was spending so much time with lepers and the poor when he could be out changing the world." Steve believes the reasons behind Judas' betrayal were more than greed and thirty pieces of silver. In the opera, which is called "The Saint Judas Passion," Judas tries to use Caiaphas, the High Priest, to force Jesus to show his hand. Judas does not believe that Jesus would allow himself to be arrested, let alone crucified, and Judas is crushed when Jesus is put to death. The only way out for Judas is suicide.

The title for the opera comes from a poem entitled "Saint Judas" written by James Wright, a poet from Michigan State University. Steve feels that the title may be a misnomer because it sounds as if he is trying to give Judas sainthood or to make him into a hero.

Major excerpts from the opera were first performed in March 1972 at the La Verne church. At this time the cast, choir, orchestra, and stage crew consisted of church members, La Verne College students, and friends of the church. Members regarded it as a thrilling experience.

After this beginning Steve worked to complete "The Saint Judas Passion," rewriting some sections and orchestra parts. The first performance of the opera in its entirety came in October 1972. At this time a few changes were made in personnel and some professional musicians were added to the orchestra. A few days later a second performance was given at the Pacific Southwest Conference convocation. In the audience enthusiastic listeners were members of the

Annual Conference Central Committee. Some time later Steve Engle was invited to make plans for the performance of the opera at the Fresno Annual Conference. The Conference is offering financial support to make the performance possible. Also members of the La Verne church are making special contributions to raise additional funds for the expenses of the presentation.

Persons in the La Verne area who have worked closely with the composer and performers in the earlier productions as well as others who have been in the audiences have made many enthusiastic comments concerning the opera. After the La Verne performance, Evelyn Hollinger wrote, "The impact of 'The Saint Judas Passion' by Steve Engle is still warm in the mind. The haunting strains of 'O Jerusalem,' Christ's lament, left a permanent imprint on us." Tom Willoughby, one of the stage hands and a high school student said, "I felt overwhelmed at the way Steve brought it off. It made quite an impression on me." A mother in the congregation observed that it was "a moving human portrayal of Judas and his conflict, an intense religious experience with superb performance." Leland Wilson, pastor of the La Verne congregation, noted, " 'The Saint Judas Passion' has greater textual integrity than 'Jesus Christ Superstar' and for me more engaging music."

A recording has been made of "The Saint Judas Passion." Members of the La Verne church choir, La Verne College students, and college-related persons comprised the choir and soloists for the record. Church members and students, along with some professional musicians, make up the orchestra. Financial underwriting for the production of the record has been provided by the La Verne church and also by an action of the Parish Ministries Commission of the General Board. The record will be available at Annual Conference.

The La Verne congregation, having witnessed the birth and development of this major musical work, feels that it has stimulated their congregation's growth. They expect that the Annual Conference audience will be equally as enthusiastic.
— Judy Miller Woodruff

turning points

Deaths

Paul Binner, Lebanon, Pa., on Feb. 16, 1973, aged 78

LeRoy G. Bowser, Bedford, Pa., on Feb. 10, 1973, aged 49

Grace Byerly, Lima, Ohio, on Jan. 31, 1973, aged 89

Annie G. Chaney, Frostburg, Md., on Jan. 22, 1973, aged 63

John Conway, Mt. Morris, Ill., in February 1973, aged 87

George W. Cripe, Lake City, Ill., on Mar. 2, 1973, aged 89

Maude Stevens DeBord, Independence, Kans., on Feb. 27, 1973, aged 89

George W. Deaton, North Manchester, Ind., on Jan. 12, 1973, aged 88

Anna Dohner, West Milton, Ohio, on Mar. 28, 1973, aged 74

Ephraim Gerdes, Dixon, Ill., on Feb. 25, 1973, aged 85

Morris Ginder, Lebanon, Pa., on Feb. 25, 1973, aged 90

Jennie Henderson, Stanley, Wis., on Feb. 22, 1973, aged 82

Laurena Huber, Bellefontaine, Ohio, on Feb. 6, 1973, aged 87

Mary Kauffman, Brookville, Ohio, on Jan. 14, 1973, aged 68

Clara M. Lackey, Lima, Ohio, on Dec. 19, 1972, aged 83

Ida Lantz, Flora, Ind., on Jan. 21, 1973, aged 90

Dave Ledford, Creekville, Ky., on Dec. 18, 1972, aged 88

Charles Lightner, Brookville, Ohio, on Jan. 3, 1973, aged 76

Ruth Lightner, Brookville, Ohio on Jan. 22, 1973, aged 76

Joseph Long, Everett, Pa., on Feb. 5, 1973, aged 83

Nettie Long, Ft. Wayne, Ind., on Feb. 18, 1973, aged 99

Clifford Manier, Stanley, Wis., on Jan. 24, 1972, aged 78

Charles L. Martin, Brownsville, Md., on July 22, 1972, aged 72

Edgar C. Martindale, South Bend, Ind., on Mar. 25, 1973, aged 91

Ethel Massey, Winter Park, Fla., on Jan. 23, 1973, aged 69

Arthur S. Miller, Bridgewater, Va., on Mar. 10, 1973, aged 83

Charles Miller, Windber, Pa., on Jan. 3, 1973, aged 71

Fannie Miller, Roaring Spring, Pa., on Feb. 26, 1973, aged 77

Joe Miller, Stanley, Wis., on Jan. 6, 1973, aged 83

Willie S. Mitchell, Midland, Va., on Mar. 16, 1973, aged 62

Mollie Myers, Bridgewater, Va., on Feb. 14, 1973, aged 86

Pauline Myers, Virginia Beach, Va., on Mar. 17, 1973, aged 67

Huldah E. Naus, Bedford, Pa., on Feb. 26, 1973, aged 77

Charles Nitz, Stanley, Wis., on Feb. 11, 1973, aged 80

Lucy Radcliffe, Lancaster, Pa., on Feb. 17, 1973, aged 72

Naomi Smith Rankin, Midland, Va., on Aug. 30, 1972, aged 68

Enoch Reed, Glasgow, Va., on Feb. 1, 1973

Ray Robeson, Martinsburg, Pa., on Dec. 6, 1972, aged 55

Florence Royer, Arcanum, Ohio, on Jan. 13, 1973, aged 74

101st BVS Unit

Debra Barkow, of Waterloo, Iowa, to Dayton Project, Dayton, Ohio

Kay Batdorf, of Troy, Ohio, to Virginia Office of Housing, Abingdon, Va.

Jenny Beitzel, of Mt. Lake Park, Md., to Fahrney-Keedy Home, Boonesboro, Md.

Robert Franz, of West Germany, to Douglas Park Church of the Brethren, Chicago, Ill.

Klaus Freudenberg, of West Germany, to Harvey Area Community Organization, Harvey, Ill.

David and Debra Houser, of North Liberty, Ind., to Church of the Brethren Home, Windber, Pa.

Hubertus Jebens, of West Germany, to Brotherhood House, Fort Wayne, Ind.

Christina Kulp, of Waynesboro, Pa., to Peoples' Health Clinic, Freeport, Ill.

Cathy and Ed Litt, of Fredericktown, Ohio, to Presbyterian Home for Children, Farmington, Mo.

Joyce Moist, of Ligonier, Ind., to Community Mennonite Day Care Center, Markham, Ill.

Nadine Moulin, of France, to Bethany Hospital, Chicago, Ill.

Glenn Raulfs, of Richmond, Va., to Bar 41 Ranch, Wilbur, Wash.

Jack and Judy Sanders, of Flint, Mich., to Good Shepherd Home, Fostoria, Ohio

Kor Smit, of Holland, to Dayton Project, Dayton, Ohio

Gundula Sprung, of West Germany, to Delta Ministry, Jackson, Miss.

Don Swoveland, of Hagerstown, Ind., to Fahrney-Keedy Home, Boonesboro, Md.

Eric Elder, of Wenatchee, Wash., left program

Craig Fox, of Easton, Md., Brethren Service Center, New Windsor, Md.

Pastoral placements

Merlyn Bowman, to Liberty, Illinois-Wisconsin

Harold M. Kenepp, from Frostburg, West Marva, to Boones Chapel/Henry Fork, Virlina

Paul N. Leatherman Jr., to Johnstown, West Virginia, Mid-Atlantic

Larry L. Mooreland, from Stanley/Maple Grove, Illinois-Wisconsin, to another denomination

C. S. Pitzer, to Auburn, Northern Indiana (part time)

Wedding anniversaries

Mr. and Mrs. Paul H. Arnold, Greenville, Ohio, 50

Mr. and Mrs. Clarence O. Brubaker, Huntsville, Ohio, 50

Mr. and Mrs. Sherman Kauffman, Bellefontaine, Ohio, 51

Mr. and Mrs. Milton Neely, Hollidaysburg, Pa., 57

Mr. and Mrs. Oscar Perrin, Hollidaysburg, Pa., 57

Mr. and Mrs. W. W. Gish, McPherson, Kans., 58

Mr. and Mrs. Almond Flagg, Peru, Ind., 59

Mr. and Mrs. LeRoy Clark, Reedley, Calif., 60

Mr. and Mrs. Albert Davis, Mt. Morris, Ill., 60

Mr. and Mrs. Charles Ridgers, Newton, Kans., 60

Mr. and Mrs. Albert Montel, Claypool, Ind., 64

Mr. and Mrs. Earl Fisher, Mexico, Ind., 65

In the year following the flood

Late in June it will be a year since the Eastern States Flood ravaged many eastern communities. Among areas suffering vast devastation were those of Wilkes-Barre and Forty Fort in Pennsylvania, points of special interest to the Church of the Brethren because of its 2,700 volunteers who have lent a hand to victims of the disaster.

Gathered here are reports and reflections by four of the workers concerning something of what the experience in direct help has meant to them.

"Where, oh, where is the rainbow?"

by John Glick

I do not remember her name, nor do I recall many words that she spoke — indeed there were only a few words. Yet, in those moments as we looked into the face of that elderly lady, distinct etchings were scratched into my memory. Upon our arrival (the seven of us) we identified ourselves, "We're here to help you clean up. Where can we start?"

Somehow, we were . . . well, it's like being disappointed. She didn't seem to be glad we were there. The expression on her face didn't change and her reaction was, "Oh."

Then we began to learn that the rainbow almost lied to her. Everything she had worked for was gone. We didn't feel disappointed anymore about her reaction, but we began to hurt with her.

She lived on the second floor. On the first had been their little corner store and the only remaining evidence of that was a single cash register which rang up "No Sale." (Only a few days before the flood she had put her husband in the Veterans Hospital.)

With her few words the lady asked us to begin working on the second floor. Trying desperately to hold back the tears, and almost choking on every word, she said to us, "Carry it all out."

Two feet of water in her second floor apartment had taken its toll. It hurt her so deeply to say, "carry it all out," because "out" meant piling it along the street so highlifts could load it on to trucks which hauled it to the dump. It hurt us to carry it out because all her furniture — chairs, beds, sofas, dressers, tables — was too damaged to keep and not damaged enough to throw away. But piece by piece, as she stood at the top of the stairs watching it go, we carried it out.

She, along with thousands of others in Forty Fort and all along the Susquehanna, were filled with a deep hurt. For many, their dream-come-true had washed down the river. Many who had saved over long years saw their possessions destroyed. Many saw the plaster fall from the ceilings, the floors buckle up, doors swell on their houses.

Yes, hurt is the word for the feeling that they have and that we have for them. Their world had been drowned. Everything but life itself is down the Susquehanna, and some asked, "Why not that as well." □

Mr. Glick is pastor of the Meyersdale church in Western Pennsylvania.

The second time around

by William P. Albright

The college bus had been taking us north on Interstate 81 since 4:30 P.M. We had stopped once for gas and taken time to eat the Servomaton lunch. But that was an hour behind us, and we were leaving Harrisburg, heading north again toward Wilkes-Barre. We would be spending Friday and Saturday helping repair houses damaged in last summer's flood.

The Church of the Brethren had bought a house in Forty Fort, just north of Wilkes-Barre, to serve as a center for housing and supervising the work of volunteers who could spend a day or two or a week doing carpenter work, painting, plumbing, or whatever might be needed.

It was my second trip with student volunteers, and as we came closer to Exit 45 the questions began to come from behind the front seat where I was riding. "What's it like?" "I can't really imagine what it's like." "What did the water do to the houses?" "Are the people still living in their homes?" "Where did they go?" I had been there once but it was still hard to describe. "Just wait; you'll see in a little while."

For the next seven or eight miles we saw the dark houses with the HUD trailers parked close. It was late but some people were still painting and working as we drove by. Some houses were deserted — no lights or life signs. A few had a fresh-remodeled look. We looked for the high-water mark on the buildings, and except for those on higher ground, the water had risen to the second story of most houses.

We found the two-story white frame house where we were to eat, sleep, and hang our hats for the next two days. George Million, the director, met us at the door. We found our bunks, unrolled sleeping bags and began to unwind a little after the five-hour ride. "There's only one bathroom in the place," George said, "and you'd better — ." He didn't need to say anymore. "We have some rules here" — George again. "We want people in bed and quiet by ten, or at the latest, eleven o'clock. We've had about 2,700 volunteers through here since September, and we've had only one complaint about our work. We'll answer questions in the morning. This house had water up to the second story and a group of Brethren volunteers came in and put it in shape in four days." We looked around; the floors were warped but the old walls had been painted or covered with new paneling.

All fourteen of us managed to get to the bathroom and eat breakfast before eight Friday morning. George had the work lined up. "We try to help people who have been missed by other agencies, old people and those who have had unusual hardship. Don't try to get it all done in one day. We keep track of the work; a job might take two months, but when we tell a person we'll do something, we get it done. If you don't finish the job, someone will finish it later."

"You'll find people depressed," George continued. "Last summer during the mud-out and clean-up there was a certain excitement — everybody's in this together. But now the real impact of the disaster hits hard. Take time to talk to people; if they want to talk, listen to them; we're here for more than just work."

We didn't have to go far to find where we were to work. I went with a student to nail lath on the ceilings of a house so that it would be ready for plastering. It was a one-story ranch house — all but the roof had been under water. The owner, an engineer, was doing most of the repairs with a little help from relatives. His wife brought us coffee and pastry about 10 o'clock. "No, we didn't save anything. We'd just fixed up the girls' rooms and bought a new piano." We worked the rest of the day and came back after dinner in the evening to finish the job.

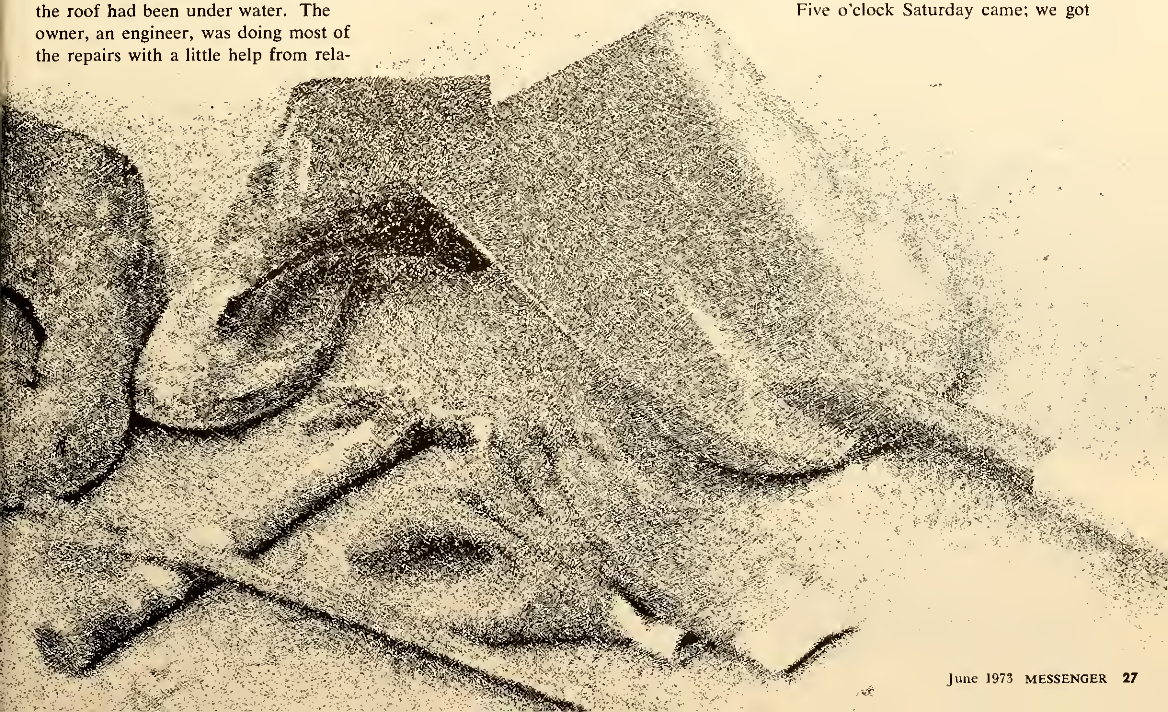
Our workers came back to the "center" at noon, ate lunch, and got back to work as soon as we could. No doubt about it, the people needed the help. Two of our carpenters were putting up paneling in a big two-story house. The owner had suffered a heart attack a few days after the flood. He was a manager for a chain of food stores, and I talked to him a few minutes as I was taking a few pictures of the volunteers at work. He and his wife had been living upstairs since the flood.

He was walking around just looking. "I've just been back to work a few weeks; tried it earlier and just couldn't hack it. You don't know what it's like just to get these room so we can live in them again. Some weird things — down at the store they found a body up above the ceiling — washed up there from the cemetery. That ground close to the river was just like soup, and when the dike broke, vaults and caskets came right out of the ground. Guys in boats said they saw them pop right up out of the water." He shook his head and sat down in a chair. He looked tired.

Another homeowner, a widow, had bought new doors but couldn't get anybody to install them. That was my job for about a day. "Oh, yes. I had a contractor working here. The firm was paid by the government. They started the job, and left. They said they'd be back to finish; but they haven't been back. Everybody hit by the flood got $5,000 from the government, and when contractors made estimates it nearly always came to $5,000."

Some volunteers worked in unoccupied houses, but the houses told the story. Woodwork had to be washed, sanded, and painted. The walls had to be scraped before they could be painted. Ceilings had to be replaced. There was skilled work and just plain elbow-grease work and plenty of it. We soon realized what George meant when he told us not to worry about getting it all done.

Five o'clock Saturday came; we got



our gear together, loaded the bus, and sat down to dinner. "Well, George, how did it go?" I really wanted to know how we measured up. I was satisfied. I knew we'd done a lot of work in two days, but I wanted to know how he felt about it.

"Your group has done a very good job; both times you've gotten more done than I expected." ☐

Mr. Albright teaches at Bridgewater College in Virginia.

Great... it was just great!

by Craig Carrico

It was one rewarding experience after another — of giving and receiving. When our bus broke down I thought the day was over, but it was just beginning!

With the help of Kennedy Road service, the people in Harrisburg were alerted to our trouble. Soon two National Guard buses and a police escort pulled up to take us to Harrisburg.

At the First Church of the Brethren we were given our tools and assigned to work groups. When we arrived at our job it seemed hopeless. The house was a wreck, the red-brick back yard was covered by inches of muck and dried mud.

A neighbor informed us that a young couple owned the house and the woman was expecting a baby soon. Between

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"We live in age of disaster. Can the Brethren sacrifice their

by Romelle Million

"If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him." — John 13:14-16

Since its founding days the Church of the Brethren has through its Love Feast symbolically reenacted Jesus' example of service, even to the lowliest tasks. Through the church's history thousands of Brethren have sought to carry this service into the world and we remember with gratitude the work of Heifer Project, military resisters, cooperation with UNRRA, and youth seeking to witness through Brethren Volunteer Service, to name but a few. Although specific needs do change from decade to decade, the necessity to serve and to heal remains constant. The Church of the Brethren has in years past given evidence to this fact by organizing for voluntary Christian service, first through its Brethren Service Commission, more recently under the Commission for World Ministries. It seems to me of greatest significance that the organized aspect of our service be strengthened and supported. It is true that each Christian — Brethren, other Protestant, or Catholic — can serve others in a variety of ways. However, in terms of disasters, entrenched social injustice, or the need to witness for peace, an organized corporate effort carries potential for the greatest impact.

Is it possible for organized Christian voluntary service groups to survive in an age of big business, big government, and even big church? To answer this question it is necessary to examine the foundation for such service. It is, of course, laid in the scriptures and takes as its standard those directives that call the Christian to be the salt of the earth, the lamp which is set on a stand, the leaven in the loaf. Its witness is to be a literal living out of the gospel in daily life. While this mandate is one for *all* Christians, surely the Church of the Brethren is one which as a whole body has taken seriously and acted upon the command to love one another and to bear one another's burdens.

From New Testament times the responsibility of the Christian *in addition* to other responsibilities as a citizen of the state has been to give a living testimony and witness to a particular way of life. This life-style has, through the centuries, demonstrated solid industry and attention to job *and* persons, an attitude of courtesy to members of any community and a code of personal conduct which is above reproach by any current set of standards. In other words, the Christian is called not to be merely "good," but to live a life of Christlike service.

Christian voluntary service groups are permitted by their very nature to set priorities within the "law of love" which enable them to seek out and serve those who are traditionally overlooked or discriminated against by society. Our Lord's life itself was so free from the "normal" expectations of human action that he was able to forgive the woman taken in adultery, though the law of the land condemned her. The Good Samaritan's act of mercy was memorable because he stepped outside all boundaries which society and race had erected to help the man by the wayside. Obviously the Christian cannot measure the value of helpfulness and service in terms of scope of program or by dollars and cents.

Responsibility for continuing Christian voluntary service must lie with those who are a part of the community of the faith and *especially* with those groups who have maintained an organized form of voluntary service to date. Now we have reached a crucial juncture. It is my opinion that only the most sectarian could argue that Brethren must work solely as Brethren in each and every service situation. On the other hand, only the most naive could advocate working only ecumenically or not at all. I am convinced that most sensitive and responsible persons appreciate and cherish the history and heritage which gives us our unique identity as Brethren; they work and helping care for his wife, the young man hardly got a chance to clean up his house.

I didn't think the five of us in my work group would accomplish much, but I was wrong again. I looked around and saw smiling faces; they were dirty faces, but they were smiling and before I knew it, we were done. The lady next door who had loaned us tools and gave us moral support now handed out a six-pack of soda. We thanked her and happily split it up among the 51 other good samaritans.

After finishing a few other jobs, my group and I wearily returned to the church where we found a meal awaiting us.

A lady at a candy store had given us a discount on candy bars and a catering service had rushed in sandwiches and punch.

Singing, we boarded National Guard buses for the long ride home. Later, my mind wondered back over the day. It was filled with so many rich experiences and my heart was so full of happiness, I felt like shouting for joy.

If all days were like that day and if all people were like those we met and worked beside, the world would be a much better place. We set out to help others, but we received so much more in return. It was great! ☐

Mr. Carrico is president of the CBYF in the Tire Hill church in Western Pennsylvania.

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ves for the world?”

are also saddened by the divisions of Christendom which can only diminish us all. But however you look at it, it poses a dilemma. How can we work creatively without succumbing to undue pride in self on the one hand, or dilution of principle on the other?

It should not have to be pointed out that as Brethren we do not have a corner on truth. There are, though, some things about us that are unique and which have been believed in and practiced by a majority of members over the years: a pacifism based on the scriptures; direct service to persons; renewal through the Love Feast; trying to live a simple life. These are principles and practices we need to cherish and to strengthen not only for ourselves but for other Christians as well. While we are learning from others in areas where we do not have such strength, we must remember our obligation to give visibility to what we have. Our mode of operation must incorporate great flexibility for it must be decided in each and every situation what sort of service project and witness best preserves and enhances our unique strengths. Therefore it seems to me that as a Brotherhood we have the particular responsibility to nurture this tradition of service which springs from the gospel mandate and has been such an integral part of our heritage. We must nurture it not only because it is our way but perhaps as importantly, we must nurture it for those Christians of all persuasions who wish to minister to the world by direct voluntary service. It would be a tragedy if human need were left solely in the province of governmental and secular agencies either by design or by default.

The work of the Pennsylvania Brethren Service Unit following the 1972 Eastern States Flood has provided an excellent example of the Church of the Brethren in service. Since our arrival here in July over 2,700 volunteers from ten states have put in over 4,600 days of work in the homes of approximately 800 families, as of this writing. If the Church of the Brethren had been a single person working the usual 40-hour week, 50-week year, cleaning and reconstrucion in the Valley would have taken 18½ years.

As a church we are also working in West Virginia where Glen Sage, a Brethren pastor, counsels persons of the Buffalo Creek area following the mine dam break which took the lives of 125 people and destroyed the communities in the Buffalo Creek ravine. Whether it is through one person like Glen, through thousands of persons as in Pennsylvania, or through the hundreds in nondisaster related activities, the Church of the Brethren seeks to fulfill its call to committed service in the world.

We live in an age of disaster — natural and human. The needs of the world are overwhelming, eclipsing even our worst disasters. Human misery and suffering has never been more widely known. The opportunities for committed Christian service have never been greater. I thereby call on the Brotherhood to continue and strengthen its historical emphasis on organized Christian voluntary service. Save for the work of the Christian, how will the world come to know the loving mercy of God? Frederick Buechner in the book *Wishful Thinking* writes, “To sacrifice something is to make it holy by giving it away for love.”

Can the Brethren sacrifice their lives for the world? ☐

Romelle Million and her husband George have directed the Brethren Service unit at Wilkes-Barre and Forty Fort since July 1972.

Crisis point: The trends are not inevitable

by C. Wayne Zunkel

In both Chinese and Japanese, the word Crisis combines the ideograms for "danger" and "opportunity." For the Brethren, these are days of crisis: they are times of "dangerous opportunity."

The week they announced the death of *Life* magazine, Shana Alexander, a former member of the *Life* team, wrote *Newsweek:*

"I don't believe that death was inevitable, that *Life* was doomed. . . . *Life* died because of a failure of . . . action and nerve. . . . Once the downward slide began, it seems to me that . . . people never did anything. Not only did they fail to move; they stopped other people from moving. The new . . . realities required bold, creative steps that they were too timorous to make. . . . There were ideas. . . . And always the word was no. . . . *Life* in the end deserved to die."

As I read those lines I thought of the Church of the Brethren and a long series of events and directions across a period of some years now. To my knowledge, no person or group sat down and plotted them. But put together they represent the very kind of "downward slide" which ultimately will mean our church will not survive in any viable form, even though at many points along the way the trend could have been reversed.

I look at a decreasing Brotherhood program, a steady downward trend in membership, an erosion of denominational unity and sense of direction, at a fragmentation of ideas and beliefs and, with Shana Alexander, I say I do not believe these trends are inevitable.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" is dedicated. Reader response is invited.

But the hard truth is, if we wanted to cripple a church we would set out to do many of the very things we have done and are now doing.

As a youth I opted for the ministry and decided to give my life working within the Church of the Brethren, in part because it was a world church with a world vision. Not only did it talk a very good line, but it was involved in virtually every trouble spot around the world in living out the message it preached. Name the hard areas and it was there — visibly, creatively, with impact.

Who would have guessed that by Conference 1972 it would be announced, "The Church of the Brethren is no longer a world church; it is now a national church." The Brethren of Nigeria had severed their ties to become the Eastern District of the Church of Christ in the Sudan. The struggling church in Ecuador had united with the United Evangelical Church of Ecuador in 1965. Hans de Boer in his book, *The Bridge Is Love,* had quoted Nehru criticizing most Christian efforts in India as being elitist and separated from the people. The three exceptions, said Nehru, were the Mennonites, the Quakers, and the Church of the Brethren. Today the Brethren are a part of the very groups which Nehru criticized, the Anglican-dominated Church of North India, with their elaborate vestments and bishops and infant baptism. Some years ago the churches of Canada had requested support and leadership in opening new churches in that vast-growing area. That request was denied. Today they are a part of the United Church of Canada which Canadian Pierre Berton, in his widely-read book, *The Comfortable Pew,* had criticized for its support of war and its infant baptism. Are the New Testament teachings regarding peace and believers' baptism only valid in the United States? Are the pressures toward nationalism so great that they supersede bonds which reach across borders and oceans because of shared commitment to the demands of Jesus?

Who would have guessed that Brethren Service would be lost in the board reorganization shuffle in 1968? That as projects were closed out around the world new ones would not be opened? That Brethren would no longer be out on the frontier, seeing the new needs, daring to blaze new trails, and would move, instead, simply to assign people, in many cases, to the programs of others? To do so was not only to lose our initiative and enthusiasm but to lose the identity and sense of ownership which is so critical to financial support. One by one we dismantled, gave away, or lost many aspects of the global program which had been so carefully built across twenty years.

Brethren Volunteer Service was made a mobile unit operating out of Elgin. Requirements were lowered. The training period was shortened. Serious study in biblical and historical background and personal faith was replaced by major attention to encounter and group life experiences. Sometimes the training period is contracted out. Some of our finest youth have begun to seek other agencies through which to serve.

The Mennonites and the Friends have taken over the service opportunities and the image of people of peace. While work of the Mennonite Central Committee has grown during the past ten years from 400 to over 700 workers around the world, our attitude has been that the world is closing and the days for meaningful service are over.

Other things have happened. In the reorganization of the board there has been increased centralization of power and therefore less sense of ownership by members. The board moved from five to three commissions meaning that two of the commissions' loads were doubled. This means more decisions delegated to staff. Board terms were shortened from five-year terms to three-year terms.

Many find they are just becoming knowledgeable and effective as their term ends. More decisions have been placed in the commissions without action of the total board. (An example is the recent decision to reduce the frequency of MESSENGER.) Now the executive committee passes on employment of the staff, not the total board. "Field staff" are decided on by the top employed staff, the Administrative Council, and no longer reviewed by the elected board. (Within the past year this resulted in the board dismissing four outstanding staff members — in draft counseling, Mission 12, and two from the MESSENGER — because of budget considerations, while, at the same time, other areas, i.e., the arts and race education, were being expanded as "field staff.")

We stopped printing a Brethren-edited *Horizons* for youth. Instead, we began purchasing the use of the United Church of Christ publication for approximately the same cost as we had invested in our own. When subscriptions dropped, we stopped even imprinting our name and ceased our editorial advisory capacity. We urged each congregation to select its own youth publication.

We phased out our story papers for children.

We reduced the editorship for *Leader* to part-time clipping of articles from other publications for reprinting under our name. As subscriptions dropped, we stopped publishing *Leader*.

In church school publications we began offering a variety of printings from other groups but not one series which fulfills the 1968 Annual Conference guideline: " . . . that curricular materials provide an understanding of our Brethren heritage, including our history and such concerns as peace, brotherhood, temperance, the servant nature of the church, and the ordinances."

In the Adult Encounter Series we said, for example, "the First World War was fought 'to make the world safe for democracy.' . . . The Second World War *had to be fought* to destroy the barbarism of national socialism and its threat of world oppression. The Korean War . . . was clearly the result of aggression. . . . The Vietnam War is different" (*God in Human Experience,* Ernst E. Klein, student's book, page 15). Rather than the historic Brethren view that "all war is sin," we promoted materials which teach the popular Protestant view that one must pick and choose his wars, and we began repeating the self-fulfilling prophecy that "Brethren are no more pacifist (or abstinence-minded or concerned about the simple life or grounded in our ordinances) than other 'major' denominations."

As a result of a lack of "Brethren" materials, churches have turned to everything from Scripture Press to United Church of Christ units. One veteran pastor visited a church he had helped start some years ago. At the time, when he was their pastor, they had youth going into BVS. They used Brethren materials. Every home received the MESSENGER. Pictures of missionaries and Brethren Service workers were in the entrance way. Today no one receives the MESSENGER. The materials are from a fundamentalist publishing house. No one goes to BVS. The minister is from another denomination. They have no ties to the church. They are Brethren in name only. This kind of fragmentation is occurring elsewhere across the Brotherhood.

We reduced the witness impact of the colleges. At the very time when the private schools which are growing are religious schools with a distinctive emphasis, we turned sharply from any religious emphasis.

We began telling churches under 200 (the average size of our congregations) that they could not survive. Many programs were developed for churches with a large constituency of college graduates and a membership of 300 or more.

In Washington State, the churches were encouraged to go into a joint district program with the Disciples and the UCCs. The program costs about the same, dollarwise. But the ties to each other and to the Brethren are largely lost.

Galen Ogden has said that today three things hold us together: Annual Conference, Bethany Seminary, and the MESSENGER. But already we have begun to chip away at these.

In recent years, several proposals have come to reduce the frequency of Conference. Increasingly, Conference has been held at central city sites where cost and environment discourage family vacation participation. Ocean Grove, the place that drew the largest attendance, has been scratched as a site.

The frequency of MESSENGER has been cut from once a week to twice a month, and now to once a month. Some say they doubt the validity of the printed page and feel the MESSENGER should be dropped entirely.

The future of the Seminary with its outstanding faculty is in serious doubt. Exploration is being given to a joint campus with Episcopalians, Methodists, and Presbyterians. To date, no one has seriously explored moving the seminary closer to the population center of the church where the two-way influence could be multiplied many times. No one has seriously explored the options for leasing the area along the highways of the present grounds for building offices as a way of financing the seminary at its present location. Also overlooked to date is a feasibility study of a joint effort with others of the Anabaptist and peace traditions.

If a person wanted to kill a church, he might set about to do the very things we have done and are doing.

On the other hand, in some ways a corner has been turned. At Louisville in 1966, the Brethren voted 8 to 2 to remain a church with a distinctive witness. All across our Brotherhood, small groups have sprung up — many of them dominated by youth — reaffirming our ideals. When the youth selected the theme for their National Youth Conference (after National Youth Conference had at first been voted out of existence), they chose to work at "Courage to Be Brethren." A stream of young pastors coming out of the seminary as well as an unusual number of pastoral leaders from other denominations are convinced our church has a message for this hour.

There is a flowering of interest in the arts and work is being done in the renewal of worship forms. Group life through Mission 12 and similar efforts has been deepened. Brethren writers have become household names in non-

"We need to guard and strengthen Annual Conference, Messenger, an

Brethren circles across the country through books published by a variety of firms. Many congregations have shaken off their inferiority complex, have discovered a church life which is contagious, and are growing again.

Elgin staff members and their families took a Caravan to Small Churches bringing hope and visible concern to isolated areas of the Brotherhood. In the aftermath of Agnes, Atlantic Northeast and Southern Pennsylvania Brethren pressed for a Brethren Service project at Wilkes-Barre, Pennsylvania. Forty-four hundred workdays have been contributed by 2,700 volunteers who came by carload from as far away as Indiana. Those who worked, discovered some things. Brethren still respond when they feel ownership. When there are rules (like "no drugs, no smoking, or no drinking, and lights out at 11"), you are freed of many of the problems caused by "free-lancing youth" who want in for a good time. Brethren found they do have important ministries to people in time of crisis which are different from those of other groups. One on-the-scenes worker reports that youth of some agencies were cursed and even attacked by townspeople. But wherever Brethren went, wearing the red Brethren Service cross, they were welcomed because it represented a life-style and integrity which were respected.

We have turned a corner. But we are far from out of the woods. With limited resources it will be necessary for the denomination to set very clear goals and priorities.

There are other things we could begin to do. Reestablish Brethren Service as a mobile, parallel experiment in meeting human need. Begin again to be the pioneer, going into those areas where other Christians hesitate, where other Christian bodies do not have the constituency to support such pioneering.

Recapture Brethren Volunteer Service. Discover again the value of insisting on certain expectations. See it again as a vital Christian witness demanding deep religious commitment if it is to be effective on the firing lines of today's battlefields. Restore its full training period, with serious study in biblical-theological background and personal examination.

The Mennonites have missions in more than 40 countries. The Quakers have groups and clusters around the world. We need to see our understandings of the gospel as valid for more than white, middle-class Americans. They are for all people.

We should take a leaf from the Mennonites' Herald Press which produces 20 to 25 books a year, sharing their convictions far beyond the Mennonite church.

If we cannot produce a full twelve-month Brethren curriculum for our church school each year, then we should produce three months or one month devoted to Brethren ideals and practices, dated for a specific time — perhaps the fall of the year. Amid the scattered offerings Brethren are using, there need to be some central units on key unifying convictions.

We could strengthen the effort on each of our college campuses to bring in faculty who will live out and share the ideals which Brethren value. Without limiting "academic freedom," we could make certain that "in the mix" are strong voices of men and women who can clearly and creatively share values central to Brethren. This student generation is receptive. The failure has been our reluctance, at times, to attractively share our faith.

We need to guard and strengthen the three most basic instruments: Annual Conference, the MESSENGER, and our Seminary. Rather than seeking support to reduce the frequency of Conference we need to be finding ways to encourage more members to make it a part of their experience. Rather than reducing the influence of MESSENGER, we should be finding ways to put it into the home of every member. Rather than diverting communications budgets into various vehicles to reach the same people (Agenda, cassettes, etc.), we should be increasing MESSENGER'S frequency and be shortening the time from preparing copy to getting it into the home.

We need to see the decision on Bethany Seminary as critically related to the decision on COCU. If the Brethren are to continue and to have a distinct and prophetic message, they must have leadership which is rooted in the ideals of the church and there must be some setting where scholarship can continue to spell out the theological, historical, and ethical implications of those ideals. There are several creative alternatives which have been proposed, including one by Wayne Miller which calls for a totally new concept — gearing theological education for people in various service professions — a concept which catches up many values central to the Brethren. The decision on Bethany must not be made on fear but in the faith that God has called us to share some precious

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e Seminary”

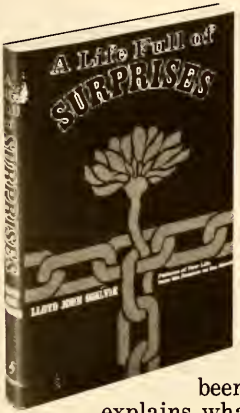
and basic truths.

We need to increase the church’s sense of ownership in its institutions. Give the review of the employment of all staff back to the total board. Give much of the power the board has taken to itself back to Annual Conference. Since top staff positions carry so much power, it may be that the next time we select a general secretary, he or she should be elected without ballot by the entire Annual Conference for a specific term of years, with the possibility of reelection, as is done in some other denominations. Conference should do more than approve the report of the auditors. It should be permitted to debate and approve the broad outlines and priorities under which the board will operate for the coming fiscal year. This is all the more possible now that we have a six-month interval between Conference time and the beginning of the next fiscal year.

Above and beyond this, congregations and members must begin where they are to seek to rediscover the Christ and the New Testament faith which launched us on our way and to find again what this demanding faith means for us where we live.

Following World War II, Montgomery Ward, believing that there would be a depression, began drawing back, consolidating, closing stores, limiting expansion, preparing for the worst. Sears, on the other hand, assumed that the future belonged to those who claimed it. For a time, Sears was opening new stores in communities across our land at a rate of one a week. In many areas today Montgomery Ward is no longer in the running.

Unless we change directions, there may come a time when our descendants will look back on us and ask what fear, what lack of faith and vision, prompted us in a decade or two to dismantle virtually all of the effective programs and structure which have been built across many generations. We have too much at stake! We have a message for this hour. The future is bright if we have only, as our youth put it, the *courage* to be Brethren! ☐



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How a congregation or small group can enrich

Donald E. Miller:

What is biblical simulation?

Suppose you and a friend put yourself in the place of Peter and Paul. Your common concern is a missionary strategy for the early church. Through the study of selected biblical passages you seek to reconstruct the thought Peter and Paul brought to the issue.

From the book of Acts you learn that Peter thought newly converted Christians should follow the Hebrew dietary laws. You learn that Paul did not agree with this; he argued with Peter over the matter. In the role of Peter perhaps you say, "But you know that the food laws were commanded by God and that Jesus himself kept them." Your friend in the role of Paul might answer, "You are wrong, Peter. Jesus didn't stress that kind of law. He picked grain on the sabbath. He taught that what is in a man's heart rather than his stomach defiles him."

We don't know that Peter or Paul said these things, but they might have, knowing what we do of the two. To reenact what we do know of their thinking, not as a literal replay but as a point of departure, helps us bring a scriptural event into the present lived moment.

This is biblical simulation, focusing on a particular event from scripture. In the televised portrayal of the moon landings the television audience saw a model of the lunar module apparently being controlled by someone who was playing the part of the astronaut. Biblical simulations similarly enable individuals or groups to act out the part of someone else, to center on a specific scriptural issue at hand, and to appreciate the different strands of tradition which bore upon that issue.

Consider further such a simulation as the entering of the Promised Land. This allows participants to take the points of view of the priestly class, the Yahwists, the Egyptians, and the nomads. Or a simulation about choosing a king for Israel. This lets us act out the opinions of the Priests, the Judges, the Prophets, and the Seers. Or simulations about what Caiaphas was to do with Jesus after he is taken captive, or the dispute between God and Satan as they consider Job's fate.

In each instance the setting is *a particular event,* a real situation in which different points of view are being worked out. The points of view for the simulation are those represented in biblical passages.

Of primary importance in biblical simulation is not so much visual reenactment as the treatment of attitudes and points of view. Although a group might prepare historical costumes if it likes, far more important than what is worn is appreciation for the attitudes and convictions being expressed. Through focusing on selected elements of an event, the role play allows conflicting points of view to come into genuine dialogue and controversy.

The rules for simulation allow for maximum exploration of the background of the central event and for vigorous contact between opinions. The procedure must be made clear in advance if everyone is to participate fully.

Much of the value of simulation comes in the work of small groups. They study various biblical passages together and try to come to some common interpretation of those passages. The study is purposive, directed to immediate use in the simulation situation. The voice of every person counts in what is decided. When the period of study is completed, the small groups gather to play out the points of view they are to represent.

If the portrayal is of the problems of the Corinthians as described in 1 Corinthians, the groups may be formed around those who are followers of Paul, of Apollos, of Peter, and of Christ. Each group studies the scriptures for background information; when the four groups come together they debate the question of whether speaking in tongues will be permitted in the worship service. Paul's comments on that issue are given in 1 Corinthians 12 — 14.

This article is adapted from the book, *Using Biblical Simulations,* by Donald E. Miller, Graydon F. Snyder, and Robert W. Neff (Judson Press, April 1973, $4.95).

The outcome is seldom predictable. In pursuing the question before the Corinthian church, for example, several congregational groups moved in quite different directions in their discussion.

One congregation spent the time debating the authority of Paul to speak on such matters. The experience opened many insights into Paul's defense of his apostolic role.

Another debated whether women could speak in the council meeting. This of course opened up the whole issue of the Pauline attitude toward women.

Still another group discussed how worship can allow for the private religious experience of each person and still have a common quality. The discussion probed at the meaning of worship.

And yet another congregation wrestled with how a consensus can be reached in a group that contains four such radically different points of view. 1 Corinthians 13 spoke anew to these participants.

By being cast as members of the Corinthian congregation, and engaging in interchange as followers of Paul, Apollos, Peter, and Christ, each of these congregations had distinct but enriching experiences.

A simulation always ends with a period of debriefing, a time when participants reflect upon what has happened

criptural study

to them. They talk about what they have learned and what different feelings they have as a result of the drama. It is not unusual for persons to say, "I didn't realize that the early church had so many difficulties." Or, "I think there is more hope for our church today when I realize the problems they had then." People typically feel closer to the leaders of the early church than they have ever felt before. Indeed, some have discovered early church leaders whom they had not known of before.

One participant commented, "This is the most exciting Bible study I have done in years. It makes me want to read through all these passages again as soon as I get home."

Not all reactions are positive, of course. Some people dislike the controversy that arises, feeling that it disrupts the unity of the scriptures. They forget that the Bible itself is full of controversy. Some say that they have trouble taking part in a drama of this kind. Fortunately, simulations allow a person to be as active or retiring as he or she cares to be. Most participants find the biblical simulations challenging, a helpful exercise in achieving something they very much want to attain: living knowledge of scriptures' meaning.

Far beyond curiosity and novelty biblical simulations enable scriptural events to be lived deeply, imaginatively, intensely. They are designed to combine playfulness with discipline, imagination with unity. Not so much because such an approach is new, but rather because even the Holy Spirit exhibits these qualities throughout the Bible.

Simulations are designed to help us feel biblical events, to identify with biblical personalities, to sense their dilemmas and choices, their hopes and expectations. The purpose is to encourage within us a trust that can tolerate conflict and a hope that finds God's kingdom breaking in among us.

Simulations let the past be present in order that the future may be ours, permeating the lived moment with historical understanding. When in the past people have been able to identify closely with scripture, there has been a renewal of faith. Hope for renewal today lies in our understanding of the meaning and power of the biblical message. ☐

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For each weekly lesson in *A Guide for Biblical Studies*, Graydon Snyder and Robert Neff talk about the Bible. Their comments, taped in segments of 5 to 6 minutes, are designed to enrich class discussion, to assist teacher preparation, to guide family study at home.

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Children at play, pilgrims along the way

The film version of *Godspell* is a graceful free fall into life, laughter, and love. It makes a grand case for delight and the pleasures of fellow-feeling. But, most of all, it proves that we can be happiest of all creatures if we will just dance to the rhythm of our comic songbook souls.

Godspell is a "religious comedy" which deals directly and imaginatively with our human needs for release, hope, and rebirth. As such, it will speak to those who long for a fresh vision of life. It will communicate to people who believe that the measure of a person's life is found in those with whom he or she shares the most precious moments. And finally, it will embrace anyone who believes that children at play and pilgrims on the way are the most beautiful people in the world.

The setting is New York City. Manhattan. A booming, hustling confusion. The daily grind. Stale days, gray hearts that choke with anxiety, palms that sweat. We long for liberation. We the people — God's children: Merrell pushing a clothing rack in the garment district; Katie, a waitress; Lynne, a college student; Joanne, a ballet dancer; Robin, a daydreamer; Jerry, a parking lot attendant; Jeffrey, a taxicab driver; and Gilmer, a model. We gather at the Bethesda Fountain in Central Park. David, dressed as a ringmaster, sings "Prepare Ye the Way of the Lord." Victor, a stranger, appears, is baptized, and becomes our teacher. Water. Wild fun. Revival's in the air. Renewal is afoot. New York has changed — it's "depolluted," transformed.

To the junkyard, God's playground. All receive marks, signs of release. We are no longer captive to conventions. Improvise. Cavort and gambol. Be free.

In the telling and acting out of various parables and stories, the nine will learn the meaning of humility, giving, brotherly love, compassion, forgiveness, suffering. Victor and his friends will move around the city to Washington Square Park, Lincoln Center, a penthouse garden. They will dance in front of the Times Square Accutron sign, do the ol' soft shoe atop the Pan-Am building and on the roof of the World Trade Center, improvise at Fordham University Plaza, role-play in an old vaudeville movie house, take a tugboat, wander the streets, and return to the junkyard. This pilgrimage will bring us all closer to each other. As each contributes, the whole body grows. Sharing, dancing, hoping, feeling, laughing, singing — we experience what Christopher Fry calls essential living: "We move in the figure of a dance, and so moving, we trace the outline of the mystery."

And the final mystery is death. Before death comes communion. Touch. Embrace and gesture. A physical and psychic coming together. Betrayal. Victor turns the tables and kisses David, the betrayer. Then to the fence. A modern death by electrocution. Victor's friends join — want to participate in his death. Finally, the triumphant ending, "Long Live God." The nine — including David — carry Victor through the streets of New York. They turn a corner, and the crowds reappear.

Director David Greene has honestly and brilliantly translated the stage play of *Godspell* to the screen without losing its basic simplicity, warmth, and vigor. There are no cinematic gimmicks or clever props here to take away from the story line. *Godspell* as a film is a different animal from *Godspell* as a stage musical. The use of New York City has actually opened up the meaning and the movement of the story.

The cast was chosen from *Godspell's* various road shows. To a member, they perform with a gung-ho vitality and togetherness. Stephen Schwartz's new song "Beautiful City" is a fine addition to the already rich musical score (which sounds better on the screen than it did on any stage). Note the lines of the new addition: "We're voicing all the things we're dreaming of . . . We see nations rising in each other's eyes."

Godspell is basically a religious comedy. Writer John Michael Tebelok (who created *Godspell* as a master's thesis) borrowed ideas from medieval morality plays and from the Christ/clown imagery developed in many previous works. Religious comedy is a release — a taking off of the masks which we wear in order to deal with others. In this mode of drama, we recover our lost

This guide is reprinted from the April issue of Cultural Information Service. It is another one of their FEEDFORWARD Series. Write 2900 Queen Lane, Philadelphia, Pa. 19129, for more information on CIS and the series. The CIS interview with Director David Greene appears in *Youth* magazine, May issue, of which copies are available from 1505 Race Street, Philadelphia, Pa. 19102 (50 cents each).

childlikeness, the spontaneity of playfulness and unrestrained laughter.

Religious comedy is also a carrying away of death. In the last scene of *Godspell* this ritual is enacted. The comic spirit refuses to acknowledge defeat. People are restored to each other in comedies. And they usually come away with a fresh perspective on their everyday lives.

As you process *Godspell,* discuss the garden imagery of the film, especially in light of the Genesis account of the Garden of Eden. What is the significance of the junkyard?

Dance, mime, song, role-playing, improvisational acting, and nonverbal communication are used throughout the film as strategies for communicating the parables. Discuss the relative merit (success or failure) of these exercises.

Compare and contrast your emotional reactions to the film with your response to the work on stage, if you have opportunity to see it there. What has been gained? What has been lost?

React to comments director David Greene made to us about the closing sequences of the film:

"My idea was that Jesus has to suffer with human pain and die as a man. So he's electrocuted on the fence in the junkyard. It can, if you like, remind you of a good many kinds of pain in the world today. The background music is a modern rock score. Jesus dies. Then, as the music changes to 'Long Live God,' the sun comes up after a long night, the dawn shows through the wire, his followers wake up, take him off the wire, and start to carry him triumphantly through the empty streets. . . .

"And then, all the people of New York come back into the scene. And, after an empty New York, we end up with thousands of people crowding on Fifth Avenue. The clowns disappear into the crowd. When 'Day by Day' is sung again, you get the feeling they're there somewhere. The message of the finale, I hope, is that if you really look closely on the subway you can find these clowns next to you, or in the streets they could be there. Because they're just people like us. Just young people like us." □

ANNUAL CONFERENCE INSURANCE — Accidental death and dismemberment insurance will be provided for church members attending the Fresno Annual Conference, coverage effective from 12:01, June 16 until 12:01 a.m. July 9 (CST). Personal injuries during this period are covered, provided the person was attending, or was on the way to or from, the Conference. Members and their small children are covered. Nonmembers are covered only after they complete their official registration. Benefits payable: $1,000 for accidental loss of life, or loss of any two: hands, feet, or eyes; $500 for loss of one arm, leg, or eye. Coverage does not include death or dismemberment due to illness. All types of travel are covered, except nonscheduled air flights. Claims should be reported to Robert Greiner, treasurer, during Conference, or at 1451 Dundee Ave., Elgin, Ill. 60120.

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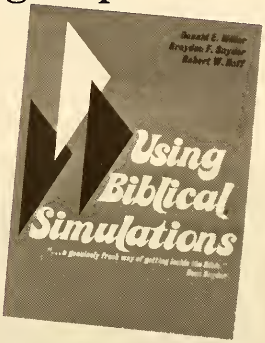

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F-rated...for families only

by Ralph G. McFadden

The problem with the term *families* is that it is often used too exclusively. Family can and should mean almost anyone . . . couples, couples with children, parents without partners, singles, senior citizens, children. In this particular page of resources, the term *families* will generally refer to units of people which include adults and children, younger through older.

The listings which follow are intended for the person or persons looking for new ideas on "what in the world can we, in our own family, do about . . . " this or that.

For instance, teaching religion to our children. There are those who would argue that the Sunday school is particularly prepared to handle religious education. Dolores Curran, authoress of *Who, Me Teach My Child Religion?* stated, "When Jim and I were in the talking stages of Beth's religious training, we found ourselves giving all sorts of reasons why we couldn't teach her. Then, gradually, we began asking why, if we considered ourselves capable of teaching our kids health habits, thrift, behavior, driving, and honesty, we should consider ourselves incapable of teaching them religion. We couldn't come up with a good answer, so we decided to plunge in and teach religion. This book is the result of that plunge."

This book is written from a Catholic parent's viewpoint, but is easily translatable for Protestants. Available from The Brethren Press; $2.25.

One of the best recent resources has to do with how a family fits into and works with this crazy, mixed-up world. Jo Carr and Imogene Sorley, writers of *The Intentional Family,* state that "All families come in a frustrating combination of two life-styles: at times intentional, at other times otherwise." It is frustrating for most of us who feel caught up in too much to do, too many places to go, too many organizations to support, too little money to do with . . . to feel unable to break loose from the grips of simply "being caught." But this book helps the family to give life some serious thought and to be alert to where it is going as a Christian family, as a family concerned about its internal relationships, and its relationship to the world around. *The Intentional Family* will cause some real struggle for those who read it seriously. Available from The Brethren Press; $3.50.

Part of intentionality is simply keeping at the job of being parents, and family. Letting up, getting absorbed in the ordinary, giving in to the schedule, all can be deadly to family members who wish to grapple with being alive and the joy of being together. Therefore, it may be helpful to have a regular mailing that stimulates you each month and encourages you to keep abreast of what is possible with and for families.

The Christian Home, a magazine published monthly, is now a cooperative effort of the United Methodists, American Baptists, and Disciples of Christ. It is written for parents of children and youth. Order from The Brethren Press; $5 per year.

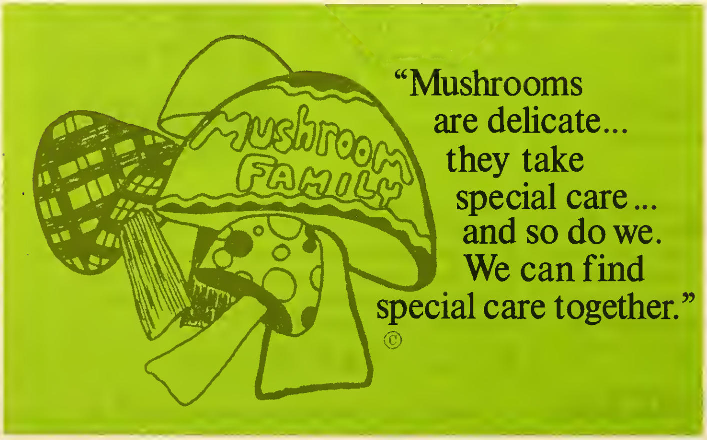
You also may wish to give consideration to a new newsletter entitled, *Mushroom Family.* It is a unique bringing together of ideas for building relationships, hearing each other, celebrating, educating, dealing with friction, and using media. "An enjoyable family life comes from allowing the pains and struggles to bring us closer together and discover that we are individuals." And . . . "mushrooms are delicate . . . they take special care . . . and so do we. We can find special care together." Printed nine times a year. Order from Frederick C. Doscher, P.O. Box 12572, Pittsburgh, Pa. 15241. Single subscription price of $5 a year (much cheaper if ordered in quantities for your church).

Two quickies . . . but very important. Jay Johnson, pastor of the Quinter, Kans., Church of the Brethren, has done an excellent job of putting together a *Home Bible Study* guide. This material, in mimeographed form, is available through the Parish Ministries Commission, Church of the Brethren. The price is to be announced.

And if you are specifically interested in the financial end, then look into Helen Thall's *Your Family and Its Money.* It looks not only at budgeting, but also at values, priorities, and the total stewardship of money and persons. Available from The Brethren Press; $6.

Finally, be sure to check your church's (or district office's) *Library of Resources Keysort Card File.* If you would like an enlarged listing of family resources, which includes curriculum possibilities, films, books, cassettes, and newsletters, write us.

The address of the Parish Ministries Commission and of The Brethren Press is 1451 Dundee Avenue, Elgin, Ill. 60120. A handy order form for Brethren Press items appears on page 32. ☐



She wants to go home again.

After 22 years of war, her people know an uneasy peace yet they begin to hope. She and four million refugees like her in South and North Vietnam, Cambodia, and Laos ask only one thing — they want to go home again.

For years they have huddled together in shanty towns and refugee camps, with too little to eat and to wear. They have lost children, mothers, and fathers. Tens of thousands have lost arms and legs. A whole way of life has been destroyed by napalm, richocheting bullets, and the bitterness bred by war. What remains of home is charred ruins, overgrown fields, polluted rivers.

But they must go home again.

On hand to help them is Vietnam Christian Service, drawing on several years' engagement in refugee assistance and feeding programs, medical aid, child care, agricultural work and community development in South Vietnam. A new Fund for Reconstruction and Rehabilitation in Indonesia is being mounted ecumenically and internationally. The Church of the Brethren, through staff, volunteers, and dollars, is vitally involved in these thrusts.

But your support is needed too. You can give personally through the Emergency Disaster Fund, the source of the $50,000 the Church of the Brethren General Board has committed initially to reconstruction and reconciliation in Indochina.

With your help, and others', they can go home again!

Church of the Brethren General Board
1451 Dundee Avenue, Elgin Illinois 60120

Enclosed is my contribution to the Emergency Disaster Fund and its effort to rebuild lives in Indochina.

Name
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In creative response.

editorial

To share in loving combat

If the reader has not already discerned it, let us underscore one of the operating principles of MESSENGER. It is to offer varying views from within the faith community, views that may or may not embrace the editor's own.

The disdain Brethren have for coercion in matters of belief, or, put more positively, the Matthew 18 injunction on confronting the member with whom you are at variance, gives rise to our stance. To hear out those who are disaffected, to study interpretations of scripture or of mission contrary to our own, to feel with brothers and sisters who are filled with rage or hurt is and always has been an imperative for the people called Christian.

Such reflections underly MESSENGER'S use in this issue of the statement entitled "Crisis Point." With its publication, however, we express exception to a number of claims the statement makes. For example, the concern that we are no longer a "world church" strikes us as curious indeed coming at a time when congregations and districts are caught up in unprecedented interchange with Christians in Nigeria. In light of current widespread involvements of the church in this country and overseas, is Brethren Service in effect less a reality than it was in the 50s or 60s? What is the evidence that the Brotherhood staff is disinterested in the smaller congregation? In adjusting institutional programs, have denominational leaders really exercised a "failure of nerve" or rather demonstrated a judicial "counting of the cost"? In light of present and coming realities, is the church of the 40s, which the statement seemingly acclaims, a viable model for the church of the 70s?

We put these questions, and more, to the author. Is "Crisis Point" so posited around a single view of the church that it impugns those whose outlook is different? Does it recount fully and fairly the factors and processes which have shaped major decisions?

The significance of "Crisis Point," as we see it, is not so much in its treatment of the past as in its concern for the future. To focus on where the Church of the Brethren is headed is timely indeed, particularly now when the General Board is engaged in setting program goals for 1974-75. In this process the board has enlisted input from the church far and wide.

But further discussion is in order and, toward this end, "Crisis Point" provides a stimulus to denominational debate. To share with one another on basic questions, in the loving combat of communication, is far preferable to laboring under pretense, ignoring differences, suppressing feelings.

In pursuing directions for denominational life, our own leaning is caught up not so much in judgment, not so much in past identity, not so much in what is in it for us as in a turning to those biblical messages and motifs which address the times. For us, much of that focus is on newness and freedom. The struggle of the Exodus, the preaching of the prophets, Christ's role as liberator, Paul's image of the universe groaning in the travail of new birth, the visions of a new person and a new community, the coming of new heaven and new earth: What patterns and insights do we find in these for our Brethren future?

By sharing candidly of our dreams and even of our dismay, our prayer is that we will be led to an understanding, a direction that none of us alone is in possession of, but may be availed to us as we are open to the demands of truth and the leading of the Spirit. — H.E.R.

LARDIN GABAS

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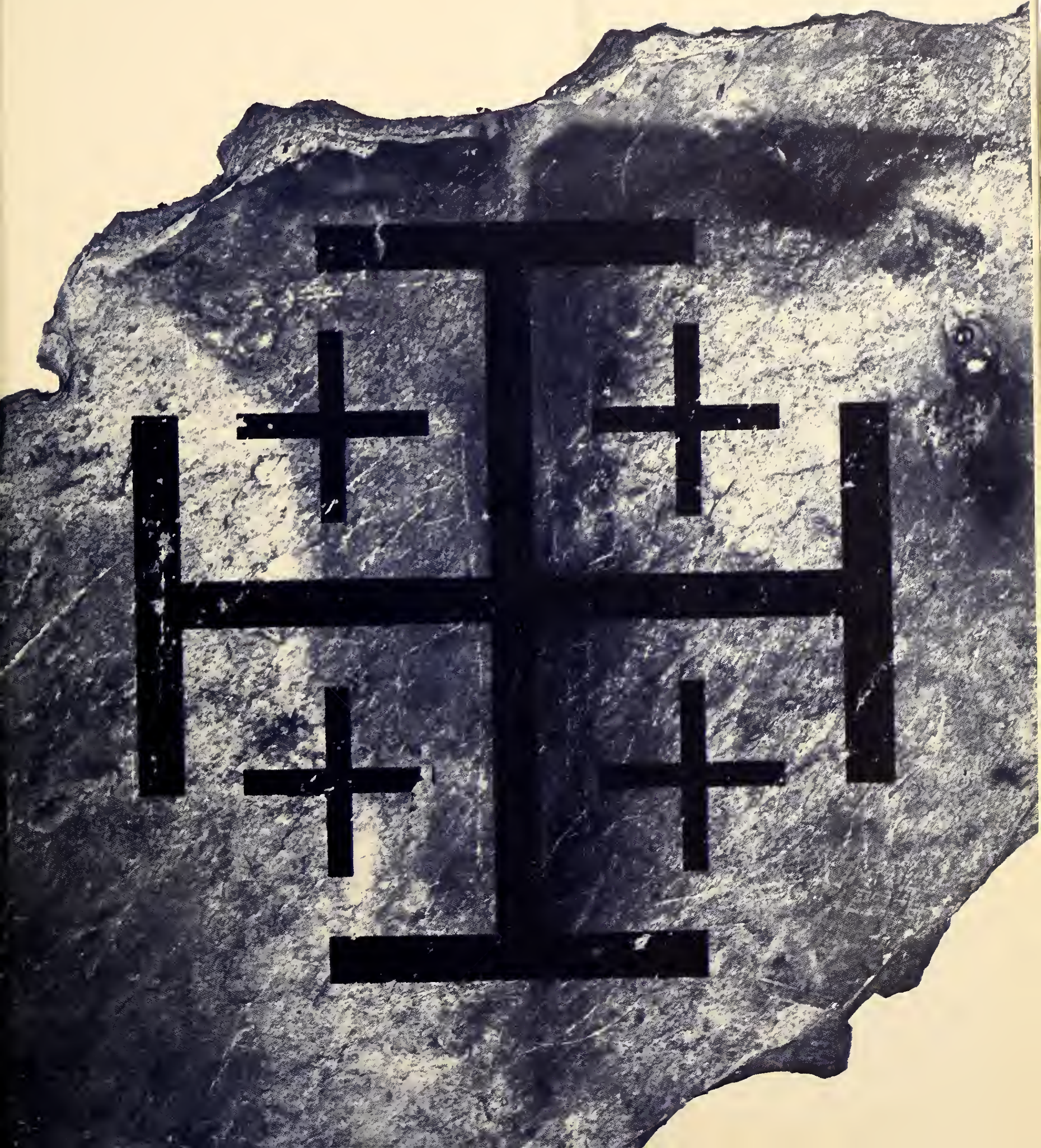
messenger

CHURCH OF THE BRETHREN JULY 1973



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14 **The New Russell Bixler Comes Forward.** Baptism in the Holy Spirit was the first in a series of exciting events in the life of one whose charismatic ministry expands in Pittsburgh. by Fred W. Swartz

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letters

THE SPIRIT THAT GUIDES

I would like to express my thanks to you and your staff for MESSENGER.

It is interesting to look inside another group, to see the struggles and the differences, and to know that in that struggle and in that expression is the same Spirit that guides our denomination and local church, even the Spirit of Love, Jesus Christ.

I appreciate the articles and have used them often as the basis for devotionals on our radio broadcast. I do not fail to give credit where credit is due.

Again, thank you for a fine publication and for the way in which it conveys the grandeur and the struggle of your group as they, like we, look to find that which is eternal, the Kingdom of God.

DAVID S. GATTEY
Lakeshore Avenue Baptist Church
Oakland, Calif.

PLAY BALL!

"A quitter never wins, and a winner never quits." How true.

I have been reading the MESSENGER for about 70 years. I get pretty disgusted with those who cancel their subscription, or leave the church, or float downstream on the "inactive" list, or walk out of a church service or a council meeting or any other type of meeting because they don't agree with the speaker, the editor, or the majority vote!

Paul says put away such childish attitudes. Did Jesus quit because he was a minority? Did Paul surrender because the going was tough? Do you move to another school district because the majority voted increased taxes to build a new gym, and add a kindergarten department to the school system against your vote? Did you exchange your US citizenship for one in New Guinea because you do not agree with every decision of Congress?

Did you cancel your subscription to your daily paper and trade magazines? Surely you do not agree with all they print. Why single out the MESSENGER? A man from Mars could know pretty well where our main interests are by checking over the list of magazines we read. Do you think you could please everyone if you were MESSENGER editor?

I praise the Lord for "Readers Write" (now Letters) department. I venture it is the most widely read department of the MESSENGER. It is worth twice the price for that one department alone. Debate and constructive criticism are the life of every democratic process.

Do you think dropping your MESSENGER subscription will improve its content? Can you improve the minister's sermon by absenting yourself? Do you propose to improve the ship's crew by jumping overboard? Is the congregation made safer from the "wolves" by lending your influence to scatter the flock?

Can you solve the problems of the Church of the Brethren by boycotting the council meeting, district meeting, or Annual Conference?

In my book, such actions show lack of maturity and are admissions of defeat.

The scriptures say, "Encourage one another to good works" (Heb. 10:24). Paul said put on the whole armor of God that you may be able . . . (Remember God is love). Stay in the harness, brother! If the majority is wrong, and they often are, you can better teach them the right way by staying where your voice and vote count.

The pitcher can't win a ball game by walking off the field. Neither are any problems ever solved by running away from them!

S. J. Neher

Jasper, Mo.

EXPAND ACTIVITIES

I would like to commend "Elgin" for its leadership in several activities in which I have had an opportunity to participate.

Several months ago our district had a weekend conference for Sunday school teachers, led by Shirley Heckman of the General Offices. It was stimulating, mind stretching, and practical; I wish more could have been sufficiently motivated to attend.

On March 10 I attended a one-day workshop held by the Iowa Task Force on War, Peace, and Conscience which dealt with such problems as the encroachment of the military into civilian affairs, the question of amnesty, and peace education in the church. In the last of these areas Shirley Heckman was again the leader, and the peace materials prepared by "Elgin" were, deservedly, a basis for much of the discussion. Then Shirley generously stayed over to lead a discussion of the Encounter Series the next day, for the Central Iowa Churches of the Brethren.

On March 16-18, a Women's Awareness Lab was held in the Iowa-Minnesota District. Annamae Rensberger of Elgin and Mary Smeltzer of Washington, D.C., were leaders of the lab. This seminar represents one giant step for womankind in the church. The leadership was excellent and "Elgin" is to be commended both for providing financial support for the conference and for the provision of such capable leadership.

I heartily endorse all of these activities and encourage "Elgin" to expand activities in women's awareness and women's position in the church in my own and other districts, as well as to continue leadership in areas such as our peace witness and Christian education.

Betty Jo Buckingham

Prairie City, Iowa

MESSENGER REASSESSED

Just a note of appreciation for recent issues of Messenger, especially the May issue. I found the articles both inspiring and informative. I used portions of the article, "Our Christian Thanatology," as devotions at our board meeting. I have been sharing Messenger with our local church members, in hopes that they will become interested in subscribing to it again. The "Parable of Three Earthen Vessels" was very good and I enjoyed so the article about Sister Mow.

Several years ago I wrote of my disapproval of Messenger, so thought it only fair to write again. Keep up the good work.

Mrs. John Miller

Lima, Ohio

MANIPULATION, MUTILATION

There are some frightening developments occurring in federal and state prison systems. Efforts toward "behavior modification" through brainwashing, shock and drug therapy, psychosurgery (variation on the lobotomy), and emotional and sensory deprivation are becoming the "new thing" in corrections. Such methods are already being used, and a new "Behavioral Research Center" in being built at Butner, North Carolina, for further experimentation and application.

The experimentation will of course be done on federal prisoners — nonconforming prisoners will be sent there from other federal institutions. Decisions concerning what types of behavior must be "modified" and what methods should be used are made by prison officials. The feelings, needs, or human rights of the prisoner are irrelevant. The prisoner is simply an object, to be manipulated or mutilated in whatever ways the authorities choose.

If other Brethren share my concern about all of this, I hope they will express their feelings to Norman Carlson, Director, US Bureau of Prisons, Department of Justice, Washington, D.C. 20537, and also look into prisons or jails in their area, to see what goes on inside.

Bob Gross

Ashland, Ky.

THANKS TO THE BRETHREN

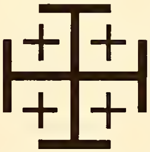
Permit me space in your esteemed columns to express my gratitude to the Church of the Brethren for the manner in which the church responded to the World Council of Churches'

Continued on 29

page one

As with art generally, what the design of this Messenger cover conveys is chiefly in the eye of the beholder.

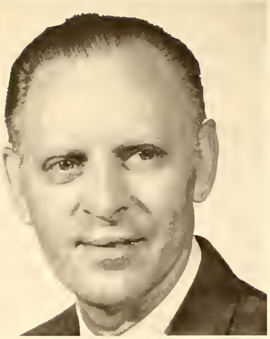
Historically, the arrangement has been known as the Jerusalem Cross or Crusader's Cross, its fivefold elements reminders of the five wounds of the crucified Lord. But it has also been identified as a nine-cross arrangement: One central cross comprised of four Tau (or T-shaped) crosses, and four smaller crosses indicative of the "four corners" of the earth to which the gospel spread from Jerusalem. In the eye of creator Wilbur E. Brumbaugh, who prepared the design originally for the 1973 Church of the Brethren Directory by silkscreening on slate, the treatment speaks of community, meeting, gathering — a theme appropriate on the occasion of the 187th Annual Conference.



Messenger as well as Conference is the meetingplace of Brethren, a concept illustrated in the pages which follow. Myriad viewpoints and experiences are reflected by Fred Swartz, pastor, First Church of the Brethren, Harrisburg, Pa., who profiles one of the leading Brethren charismatics, R. Russell Bixler; Walter Brueggemann, dean and Old Testament professor, Eden Theological Seminary, Webster Groves, Mo., who examines in biblical context the meaning of power; Dennis Rock, Hershey, Pa., who reflects on three weeks of travel in China; and Lucile Brandt, La Verne, Calif., whose poems are from a new Brethren Press volume.

Other byliners are Ann Warner of the Church of the Brethren's Washington Office; Hazel M. Kennedy of the Parish Ministries staff; Ron McAdams, layman and moderator of the Southern Ohio District; and James B. Innis, a correspondent for the Harrisburg, Pa., *Patriot News*. Contributors to Here I Stand are identified with their statements.

To center coverage on the Fresno Annual Conference, the next Messenger is scheduled for mailing August 10. — The Editors



Wilbur E. Mullen: On the cutting edge

A few weeks this spring marked a kind of stellar period in the life of Wilbur E. Mullen. In quick succession he received from the Brethren Peace Fellowship of the Atlantic Northeast District the first Brethren Peacemaker Award; he completed special training and was licensed as a nursing home administrator by the state of Ohio; the Mullen family purchased a home at 258 Hickory Drive in Greenville; and Wilbur and his wife Lena Belle were among hosts for the Nigerian delegation's tour in Southern Ohio.

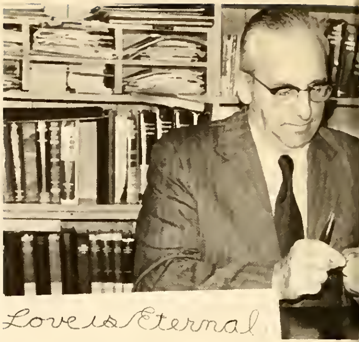
Nor is the eventful pace at an end. In late summer, the Mullens will welcome home their eldest daughter Jeanne from a year's study in a folk school in Sigtuna, Sweden, and, in October, Wilbur and Lena Belle will direct the first Brethren Mission Tour to Nigeria. En route home they will retrace some of the steps covered in seven years with Brethren Service in Europe.

In presenting the award at the Brethren Peace Fellowship's annual dinner in April, Marian Gibble said to Wilbur, "Your drive and convictions inspired me and others in efforts to serve and work for peace." The tribute is one that might be repeated by hundreds of persons whom Wilbur has counseled during his 26 years with Brethren Service — in Civilian Public Service; as director in turn of European program, peace and social education, social welfare, and Brethren Volunteer Service; and in heading the General Board's ministry to men facing the draft.

Upon the termination of his assignment with the World Ministries Commission in 1972 Wilbur became purchasing agent for Southern Ohio's Brethren's Home, at the time when a new $10 million retirement center and medical center were moving toward completion. An open house for the centers will be held July 29.

In his new work and relationships with retirees Wilbur finds himself as much on the cutting edge of service ministries as when he was handling youth and international portfolios. "The public has not yet felt the impact of comprehensive health care planning taking place in this country," he states. "Many of the church-related health care facilities are pioneers in the field. But we are only beginning to tap the resources which the post-65s can offer 'for the glory of God and my neighbors' good.' "

intouch



L. John Weaver: Writing

L. John Weaver helps spread the gospel in an unusual way. His hobby is writing with wire.

With his personal philosophy summed up in the theme, "Love is eternal," the minister has fashioned the quotation hundreds of times in copper wire. He gives them to relatives, friends, and parishioners of his Midway, Pa., Church of the Brethren as well as public figures.

One of John's more ambitious projects in wire-writing is the completion of his family tree on his father's side. It will contain the names of more than 200 family members, including his grandparents and their 10 children. All names shown on the large wall hanging are done in wire. He notes proudly, "There are 12 Church of the Brethren, and three Baptist ministers on this side of my family."

His current project is completing a much larger family tree, containing 871 names — in wire, naturally — of his relatives on his mother's side. Most of the names already have been completed and later will be attached to the tree with a fine nylon thread and cellophane tape.

vith wire

The art of wire-writing is, for L. John Weaver, completely self-taught. He recalls first forming his name from a scrap piece of wire while in the second grade. But it was only in the past 19 years that he has perfected his skill.

"I drove a school bus part time and would write the school children's names in wire. This is one way to become immensely popular with children in a very short time," he said.

"Then I began to develop it in my church activities. I now commemorate parishioners' anniversaries, weddings, and other memorable days in wire."

The entire equipment for this hobby is a pair of needle nosed pliers and nontarnishing copper wire of various sizes and thicknesses. John can work while watching television or listening to a speaker at a conference. By the time the speaker has concluded his speech or the chairman is elected, he has the name completed and ready to be presented.

Adorning the Weaver home are two wall plaques depicting in wire Psalm 23 and the Lord's Prayer. John has made several of these to give to family and friends.

Woodworking is another of his hobbies. He has designed custom furniture for his wife and five children. In the summer, though, he plants a vegetable garden and deserts woodworking for awhile. — James B. Innis

Edith Merkey: "Could I be as forgiving?"

There is a special quality about folks who live in the Southwest. The harsh lessons of desert and sun are in their eyes; one thinks of "staunch" and "hardy" as properly descriptive adjectives.

They would measure Edith Mae Merkey well, the native Oklahoman who came 13 years ago to New Mexico to teach in the Lybrook Navajo mission.

Though her work with the Navajos at Lybrook has changed almost as much as the church's concept of mission, Edith carries out her tasks as human resources coordinator with the same thoroughness and the same respect for the Navajo culture she evidenced in other roles.

Whether counseling with parents whose children are far away from home in "anglo" schools, or compiling an exhibit of Navajo art and lore for display at the denomination's General Offices, Edith resists superimposing her anglo patterns upon traditional Navajo perceptions. "Jesus came to fulfill — not to destroy. How can we bring a life to fulfillment if we are condemning?" she asked Brethren at the Clovis church in 1968.

It was the kind of consciousness back then that today, after *Custer Died for Your Sins* and *Bury My Heart* and 20th-century confrontations between Indians and their old adversaries, is so in vogue among whites far away from the reservations.

But Edith goes further now in her concepts of self-determination. "The biggest struggle is the Navajos' desire to control their own funds, their own government; to have them free from the white man."

Many church people "see the Indian as someone we have to 'do for,' " Edith says sadly. Some of the Navajos at Lybrook fulfilled that low expectation. They reasoned, If you'll do a favor for me, I'll come to church. "And when we didn't do it they didn't come to church," Edith notes. "So I think you have to start weighing out: Did we really have such a big thing, or were we just further degrading them in a sense which they didn't realize?" Edith wonders if Christian missions contributed to the attitude among some Navajos, "What am I worth except to be dependent on you?"

But the work of spurring self-determination continues to challenge the onetime teacher and BVSer. "In a sense you could say we are throwing (responsibility) back into their lap, but not throwing it back into their lap without *being available*. If there is to be something happening, it needs to be theirs."

Edith Merkey long ago discovered that her Navajo friends are in mission to her as well: "If I were Navajo and someone like the whites — someone who acts pushy and superior — came to me (as I go to them for help), could I be as receptive, could I be as forgiving, could I be as understanding?"

Nowhere to somewhere: Liberating education

The inmate sits on
his bunk, in his cell, in jail
as solitary as the coyote's thin
wail,
a million miles from nowhere.
—*Steve Hubbard, inmate*
Chino, Calif., Youth Training
School

Prison. It's hardly a liberating experience. But two Church of the Brethren-related colleges are making sure that, at least for some inmates, confinement holds possibilities of liberating educational opportunities.

Juniata College, at its Huntingdon, Pa., campus, and La Verne, Calif., College are cooperating with state prisons in educational programs for inmates.

Juniata's full-time venture with the Huntingdon Correctional Institution, aims to increase employability and post-release adjustment of prisoners. Two inmates currently attend Juniata, taking on-campus courses. In another phase of the program, college instructors offer sociology, psychology, and economics courses "within the walls."

The year-old relationship with the Correctional Institution continues with grants from the Pennsylvania Governor's Justice Commission and the Bureau of Corrections. Robert J. Lakatos coordinates the program.

Across the country at La Verne, Calif., college personnel are staffing a center for the Chino-based Youth Training School, where inmates can earn college credit for courses that range from philosophy to creative writing.

A state grant enables five professors to teach 30 students daily there. An article in the Los Angeles *Times* noted: "What happens is that young men find a peculiar community of success in concert with college instructors. The Youth

Volunteers, students teamed in unique college course

A unique work-study program at Elmira College in New York this spring was the outgrowth and extension of Brethren flood relief ministries in Pennsylvania.

Engaged in the program were three Brethren couples as instructors and seven Elmira College students, five of whom were women.

The course was designed to train students in construction skills, using as "laboratories" some of the homes more severely damaged by the June 1972 Eastern States Flood. The repair of such homes was deemed by an area spokesman as the most pressing unfilled need in the city and county.

Because of the reputation established by Brethren volunteers in their work at Forty Fort in Pennsylvania, the Brethren Service unit there was invited to provide work chiefs to instruct the Elmira students. In response, Romelle Million, unit director, and McKinley Coffman, Brethren disaster service director, New Windsor, Md., adapted Brethren Service personnel and policy to work with local structures.

Directing the work-study program was Ms. Million of the Pennsylvania Brethren Service unit. Providing academic liaison and arranging housing for the staff was Elmira College. Caring for food expenses was Recovery Action Council, an interfaith, interagency flood relief coordinating body. Selecting damaged homes for repair was Elmira Aid, Inc., the local housing authority. Denominations and businesses in Elmira contributed funds to this and other programs through the Recovery Action Council.

Work chiefs enlisted by the Church of the Brethren to carry out the construction tasks were:

Edgar and Minnie Manges, Bridgewater, Va. Mr. Manges' experience is in the ministry and accounting, with some work in construction.

Walter and Marie Miller, North Manchester, Ind. The Millers are former teachers/farmers who have served in BVS programs in South Bend, Ind., and Johnstown, Pa. Since retirement Mr. Miller also has been engaged part time in a woodworking shop.

Ray and Vena Ogburn, Gettysburg, Pa. As a builder and millworker, Mr. Ogburn has constructed more than a thousand homes and public buildings. He was cited by Bridgewater College for outstanding achievements in business and service to the church.

"The significant part of this whole project is that the Brethren have contributed not only personnel, but policy and administration as well," Ms. Million observed. "In the process Brethren have strengthened their concern for direct service without sacrificing unique identity in an ecumenical structure."

Number of students key in seminary costs

The cost of education per student in a seminary with fewer than 50 students is nearly twice the cost in an institution with 500 students.

Though several variables need be considered, the overriding factor in the cost per student is the size of the seminary, according to information reported in the

Training Center is doing more than offering vocational training or high school completion: college credits are valuable transfers to the outside world. . . ."

Like the Juniata program, the La Verne effort works at decreasing recidivism — the technical word that describes one's returning to crime, and to prison, after release.

"The rearrest rate nationally hovers around 70 percent," the *Times* said. "The La Verne-Chino students — doing time, learning something — are in a 2 percent class by themselves." William J. Willoughby is director of the center.

Research shows that it is seven times as difficult for a former inmate to get a job than a citizen without a record. Juniata and La Verne colleges, in trying to cut those odds, are liberating some persons who feel "a million miles from nowhere" to chart a route that leads "somewhere."

Fact Book of the American Association of Theological Schools. The AATS is the only accrediting agency for seminaries; its senior executive is Jesse H. Ziegler, a Church of the Brethren minister and member of the denomination's General Board.

The latest Fact Book, covering fiscal 1971-72, reveals that for 10 Episcopal seminaries with less than 200 students each, the average expenditure per student was $5,754. For six Southern Baptist seminaries, of which only two registered under 500 students, the average per student was $1,645.

For the Church of the Brethren's Bethany Theological Seminary, listed as having 75 students in 1971-72, the cost of the seminary operation per student totaled $4,900.

The average cost per student for seminaries of from 50 to 150 students nationwide was $3,837.

The Fact Book also reveals that operating deficits have become fairly standard, totaling for AATS member seminaries in 1968-69 $1.76 million, in 1970-71 $5.06 million, and in 1971-72, $2.47 million.

State now proprietor of schools at Waka

Full responsibility for schools at the post-primary level was assumed by Nigeria's North East State on April 1. Involved in the transfer were two major institutions of the Church of the Brethren Mission, Waka Teachers College and Waka Secondary School.

The move, as reported by Nigeria field coordinator Roger Ingold, places the state's Ministry of Education wholly in charge of operations for the two schools. Formerly the mission was the proprietor of Waka Schools, while the Ministry of Education set standards and curriculum, provided 80 percent of the total recurrent budget, and underwrote 60 percent of the capital investment.

World Ministries spokespersons indicated they have anticipated the action of the state for at least three years.

"For recently independent nations to invest their scarce resources in education is a commendable and necessary step in nation building," observed Shantilal P. Bhagat, community development consultant on the World Ministries staff. "The achievement of a high degree of national integration across ethnic, religious, and linguistic groups requires the guiding hand of government in the education system."

The Church of the Brethren Mission contributed to education in Nigeria in a major way by starting the Waka Schools when there were few such schools around, Mr. Bhagat explained.

He also said the mission contributed significantly through its development of a plant at Waka worth nearly one million dollars, one which would have cost other agencies twice that much to build. And it shared some 65 qualified, committed teachers who have given over 320 years of service to training Nigerians for leadership in Lardin Gabas church, schools, and universities, and various levels of government.

The two schools now enroll 700 students. Seven faculty members are supplied through the Church of the Brethren mission.

Under the new alignment, expatriates or foreign teachers at Waka will have their contracts assumed by the Ministry of Education or will be given sufficient notice to make alternate plans, according to World Ministries executive Joel K. Thompson.

Mr. Thompson further indicated that the Church of the Brethren expects to continue recruiting persons for placement by the government of North East State, but not specifically for Waka Schools.

In the Ministry of Education letter to Mr. Ingold, the government said effective religious instruction would be retained in all institutions. Churches and mosques erected on school sites will be allowed to serve the same interests for which they were established. The state office invited suggestions for maintaining good standards in religious instruction.

In the period from 1967 to 1969, the Church of the Brethren Mission turned over to the Ministry of Education approximately 40 primary schools it had begun.

Reflecting on the change of proprietorship, Mr. Bhagat said that for the Church of the Brethren Mission in Nigeria there was a time when operating schools was on the cutting edge.

"The situation has changed and keeps changing all the time. What the Church of the Brethren had the vision to start years ago, and to nurture carefully since, the Nigerians now receive and assume responsibility for in full."

Waka students process. Full responsibility for school went to state in April

Revival Fellowship unveils proposal for Bible school

A proposal to establish a two-year Bible School in the Church of the Brethren was announced this spring by the Brethren Revival Fellowship's Bible School Committee.

With its main purpose "to prepare students for effective Christian service," the school would major on teaching Bible, English and speech, family living, church history, and practical theology. The proposal further states that the school would not be an accredited institution and its credits generally would not be transferable.

"To stimulate faith in the scriptures as the inspired Word of God, and as the authority for Christian faith and practice" is also among the aims projected for the school. "The impact of natural science, and evolutionary thought, and historical criticism has left our (denominational) colleges and seminary with a Bible utterly unlike the Book our mothers read," the report asserts.

A statement of faith dealing with the scriptures, God, man, salvation, the church, the social order and "last things," must be signed each year by teachers in the school "as a safeguard for preserving purity of doctrine," the committee proposal notes.

In an effort "to train students not only how to *study* the Bible in a systematic way but also how to *live* soberly, righteously, and godly in this present world," the proposal indicates each student must agree to cooperate with the discipline of the school. The code of conduct would forbid profanity and gambling and the use of alcohol, tobacco, and drugs; would ban the wearing of jewelry and attendance at dances and commercial theaters; would limit the length of hair for men and encourage

World Council at age 25: Commendation and crisis

In Amsterdam in 1948 a group of dedicated church leaders gathered with high hopes, if uncertain prospects, to form the World Council of Churches. At the quarter century mark, the Council represents 263 churches in wide-ranging programs of service, education, and faith encounter around the world.

On Sunday, Aug. 26, the 25th anniversary of the WCC will be observed in various countries with ecumenical services of worship. On the same day, the Council's policy-making Central Committee, in session in Geneva, Switzerland, will engage in a special anniversary service.

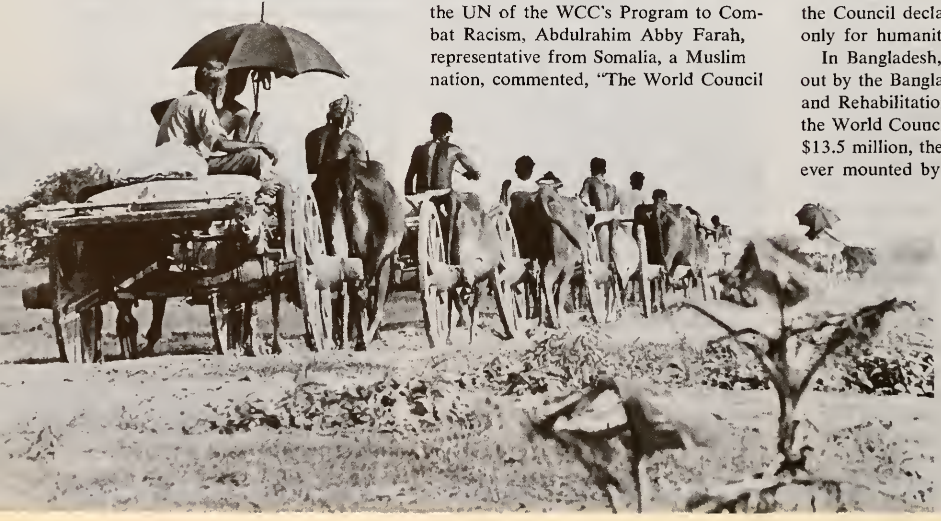
The World Council's impact on the global scene was headlined recently from Africa and Bangladesh. On the former, the Council's efforts on behalf of blacks seeking liberation in white-dominated areas brought praise by representatives of at least ten countries — Somalia, Ethiopia, Cameroun, Tanzania, Tunisia, Pakistan, the Sudan, Chile, Sweden, and India — in proceedings at the United Nations this year.

In a somewhat typical assessment at the UN of the WCC's Program to Combat Racism, Abdulrahim Abby Farah, representative from Somalia, a Muslim nation, commented, "The World Council has given moral leadership by its determination to do something for the just cause of the oppressed peoples of southern Africa who have had the avenues of peaceful change closed to them."

In addition to being lauded by individual delegates to the UN, the world religious body was commended, along with others, in a General Assembly resolution on anti-apartheid moves in South Africa.

Over a three-year period, the World Council has contributed $600,000 to groups opposed to racism. Critics charge that the grants support guerrilla tactics; the Council declares the aid is designed only for humanitarian purposes.

In Bangladesh, the program carried out by the Bangladesh Ecumenical Relief and Rehabilitation Service on behalf of the World Council of Churches totaled $13.5 million, the largest service ministry ever mounted by the WCC.



In Bangladesh the largest service ministry ever mounted by WCC aids rebuilding tasks in the nation that gained independence more than a year ago long hair for women; would instruct all Church of the Brethren girls to be veiled "at all public appearances on campus"; and would permit beards and mustaches "only when worn of deep religious convictions."

Plans for a Bible institute have been discussed by the Brethren Revival Fellowship for a number of years. The special committee revealed that one site under consideration is a facility in south-central Pennsylvania.

Members of the Bible School Committee are James F. Myer, Linford J. Rotenberger, Kenneth N. Hershey, Harry B. Nell, and Paul W. Brubaker.

Begun in January 1972, the international effort has involved an airlift of emergency materials; medical programs staffed by local workers and foreign volunteers; the training of women in new skills; substantial contributions to agriculture brought by the introduction of miracle rice seeds; and the building of homes for 30,000 families.

In April the operation was turned over to the churches of Bangladesh. Continuing efforts will be aimed at establishing rural health programs and training, encouraging and strengthening fish cooperatives, and the shaping of a village development scheme.

Another major undertaking of the World Council occurred in January of this year, in Bangkok, Thailand, with the consultation of world religious leaders on the theme, "Salvation Today."

In spite of creative approaches to service and justice and ever widening ventures in dialogue, the Council faces its 25th anniversary from an acute financial situation, influenced greatly by the dollar devaluation.

The crisis in funds has been responsible for shifting the upcoming Central Committee meeting from Helsinki to Geneva and effecting cutbacks in staffing and administrative costs.

In this regard the World Council at 25 is not unlike a vast number of institutions, young and old, facing adjustment out of economic necessity.

underlines

PEOPLE YOU KNOW ... A volunteer worker from Lebanon, Pa., attained recognition from CORA because of his work with a feeder pig cooperative in Kentucky. Of *Stan Bucher's* contribution to the community of Jackson and the cooperative, CORA cited Stan's "selfless devotion for two years" and his "uniquely pleasant way of relating to persons." Stan was featured in *Messenger's* In Touch (May 15, 1972).

Newly named business manager of Florida Brethren Homes, Inc., is *John T. Fike*, Sebring, Fla. He is former treasurer and vice-president of Juniata College. *June Hoover Fike* joins her husband on the homes staff as assistant business manager, having served as secretary to the registrar's office of Florida Southern College, at Lakeland, Fla.

Appointed director of Manchester College's new division of graduate studies is *Eldon E. Fahs*. He will continue in responsibilities as assistant to the president. ... Also on the Indiana campus, graduates heard *J. Irwin Miller* at commencement ceremonies in May. Miller, chief executive officer of Cummins Engine Co., Columbus, Ind., was the first lay president of the National Council of Churches.

Glen Sage, Church of the Brethren pastor whose presence at Buffalo Creek, W. Va., in a ministry to flood victims drew plaudits from the Association of Clinical Pastoral Education, left that assignment in May to become pastor of Mount Hermon church. In tribute to his ministry he was asked to be memorial speaker in services held on the 1st anniversary of the flood.

Associated Mennonite Biblical Seminaries degree candidates heard *LeRoy Kennel*, associate professor of communications at Bethany Theological Seminary, at graduation exercises in May.

Retiring after 17 years' service at the New Windsor Service Center is *Elsie Yohn*, head of the cut garment program at the center. The Yohn family planned a move to Indiana in May.

Professor emeritus of physics at Manchester College *Charles S. Morris* died at La Verne, Calif., April 12. He was 80. An observatory to be built at the college will be named for him.

WHAT'S HAPPENING ... *Pennsylvania Dutch Culture Week* for family groups July 8-13 is Elizabethtown College's way of sharing instruction in the Pennsylvania Dutch language, folklore, and cooking in lectures, demonstrations, and outings to local farm homes.

A copy of *Descendants of Jacob Hochstetler*, by Harvey Hostetler, printed by the Brethren Publishing House in 1912, is urgently needed by Mrs. Joseph Phillips, 932 Myrtle Ave., Ashtabula, Ohio 44004. Anyone having a copy to sell write directly to Mrs. Phillips stating the price of the book.

A History of the Calvary Church of the Brethren, compiled by Joseph Floyd Wine contains memorabilia of early Brethren settlers in Virginia, biographies, and notations on congregations. Write to the author, 924 Woodland Ave., Winchester, Va. 22601, for copies at $3.80 postpaid.

Church vs. corporation: "The power is symbolic"

Corporate responsibility is a relatively new issue emerging in the 70s. Over the past two years church and educational bodies have been seeking to influence corporate America to apply its resources more concertedly for peace, ecology, and justice.

Again this spring in a round of stockholders' meetings, church agencies waged proxy battles toward specific reforms. In several meetings the religious representatives — clerical and lay — were almost as numerous as all other stockholders combined. The religious challengers never win, however, when it comes to votes.

For example, stockholders of Honeywell, Inc., in Minneapolis refused to adopt resolutions introduced by Clergy and Laity Concerned aimed at reducing or stopping military contracts, particularly the production of anti-personnel weapons. Company officials claimed the weapons it has produced since January 1972 do not fall within the Clergy and Laity Concerned definition. The vote for the challenge was 224,795 shares for, nearly 16,000,000 against.

A resolution introduced by the American Baptist Board of Education and Publication received only one percent of the shares in its bid to press New York's First National City Bank to disclose details of its operation in South Africa.

Similarly, in Denver a United Presbyterian appeal to General Electric to disclose details on its South Africa operations was overwhelmingly defeated by stockholders. Elsewhere, challenges to IBM, Caterpillar Tractor, and Phillips Petroleum also were lost.

Earlier, however, seven companies — Ford, Xerox, Eastman Kodak, Minnesota Mining and Manufacturing, International Telephone and Telegraph, Burroughs and Texaco — agreed to disclosure requests, in part if not in full, about their South Africa holdings. The requests came from the Church Project on US Investments in Southern Africa — 1973, a coalition of Protestant agencies opposed to the apartheid (racial separation) policy of South Africa.

The Church Project coalition also focused on American companies operating in Namibia (South-West Africa), whose government was ruled illegal by the International Court of Justice.

While not winning masses of votes in the annual meetings, the challengers feel they have scored victories of sorts:

- At least 14 mutual funds now claim to use social criteria in selecting portfolios.
- AT&T, as a result of pressure from the National Organization for Women, now depicts women in advertisements in positions other than that of operator.
- Several corporations have established environmental committees.
- Blacks, women, clergymen have been added to boards of directors by several corporations.
- Some companies have met demands of church groups prior to stockholders' meetings to avoid airing issues in open sessions.
- *Institutional Investors* in its April issue reported more resolutions on matters of social implications have been included in management proxy statements this year than ever before. The plight of farm workers, extent of political contributions, interests of senior citizens and minority hiring practices are among concerns being voiced.

Researchers within the Corporate Information Center apprise member churches with what is happening on a variety of business fronts: consumerism, environment, defense contracts, minority concerns, and foreign investments.

In the press for corporate responsibility, the church's role, ultimately, may require more than asking questions, more than challenging policies, more than upholding social conscience.

For a beginning, however, the encouragement of moral initiative is not a bad side to be on.

In challenging management policies it is clearly understood that the church's power is not economic, explained Frank White, director of the Corporate Information Center of the National Council of Churches. The churches' combined holdings of close to $20 billion is not much in the total picture, Mr. White stated. But for the churches to speak to corporations on moral and ethical concerns is a significant step in consciousness raising, he declared.

David E. Coppock, BVSer: A strong sense of dedication

"Missing at sea." Thus came the disquieting message in March about volunteer worker David E. Coppock, 28. The agronomist was bound for his Troy, Ohio, home after five years of teaching at the American Farm School in Greece.

Shipping authorities have declared false all early reports hinting at the possibility of suicide. David's medical history included a tendency for seizures for which he needed medication. But David's ship, the freighter *Hellenka*, did not carry a doctor, and no one on board had medical skills beyond first aid training.

Other details of the incident were sketchy at best. David was reportedly washed overboard and rescued once during the storm that swept around the *Hellenka*. Rescuers returned him to his cabin and in later checking on him discovered that he was again not there, said Audrey Coppock, Tipp City, Ohio, David's mother. Ship's personnel presumed he had been washed overboard a second time. The American Farm School is an experimental program under auspices of the Greek government. Its objective — and David's major assignment in his service there — is to develop economic and sanitary methods of milk production.

The McPherson College graduate was highly respected for his work at the Farm School. "His strong sense of dedication was always expressed in his work and his relationships to others," noted Dale Ott, director of Brethren Service in Europe, in a letter to David's mother. According to Mr. Ott, David contributed part of his allowance to a special Brethren Service fund for Vietnam, preferring to work only for room and board.

In a memorial service Farm School director Bruce M. Lansdale cited David's devotion to working with people, his constancy in work, and his faith. The barn David helped build will be named for him.

Lafiya: Self-help, self-reliance

by Kenneth I. Morse

From the time it was first proposed, the Nigeria Medical Program — called Lafiya from the Hausa word meaning health and well-being — has been described as "innovative," "pioneering," and "unique," especially by mission workers and world health specialists who saw it as maintaining a proper balance between preventative and curative medical care. Already Brethren have responded by contributing more than $300,000 in special gifts — with additional commitments promised.

Proposals by experts, plans by consultants, budgets raised by contributors, drawings of facilities to be built — all these are vital to the success of the Lafiya program, but what happens when they are put into effect? What do they mean for the health and well-being of the thousands of people in the Lardin Gabas area of North Eastern Nigeria?

These are proper questions, and the answers are already coming in. As a long-range program, Lafiya is in its early stages, but reports from Nigeria indicate

GARKIDA
HOSPITA
PLAN

This "under five's" free inoculation at a Uba district clinic (left) tells part of the Lafiya story. Above, the hospital plan at Garkida includes housing, surgeries, self-care units, and remodeling of maternity facilities

Clockwise from left: Garkida hospital construction; Lassa well-digging; patient, Lassa/Chibuk clinic; weighing in, under fives clinic

that strides toward goals are being made on several fronts. For instance:

1. One of the most visible marks of progress in the Lafiya program can be observed in the enlistment and training of personnel. Nurses have already been recruited and are presently in training. A class of ten dispensers has been prepared and another class of ten is under instruction. Six local midwives have been trained within the last year by the Church of the Brethren medical staff. Fifteen new ward aides have been recruited and are receiving on-the-job training. Significantly, a Nigerian, M. Umaru Tarfa, formerly schools manager for the Church of the Brethren mission, has been hired to be the hospital superintendent at Garkida. A. M. Ngamarija, registered nurse at Lassa, is in a 10-month course in nursing administration in Australia. Among the doctors who have recently gone to Nigeria to participate in the program have been Dr. John Horning, Dr. Dale Nash, and Dr. Daniel Zinn.

2. The program calls for prenatal clinics to be set up in outlying villages. The monthly visit of the midwife can make available to the pregnant women of that village the examination and advice, and the vitamins/minerals which are usually available only at a maternity clinic. Presently one prenatal team is functioning with approximately 300 mothers sharing in its services.

3. In a community development program in the Uba district, monthly child welfare clinics were proposed for villages willing to make the necessary preparations for this service. A half dozen teams specializing in care for the "under-five" are making monthly visits reaching 8,000 children. In most clinics, children are weighed, given a general health evaluation, and teaching and advice is given to the parents. It is expected that the "under-five" program will increase tremendously in the next several months.

4. In the same district a card identification system was set up to assure that every child in each village and hamlet would have all recommended inoculations. Last year more than half of the 12,000 "under fives" in the Uba district received inoculations; the program is expected to be completed this year. Inoculations so far have been given free, with the medicine supplied free by the government.

5. Surveys have shown that many children in the Lardin Gabas area suffer from malnutrition. Death comes quickly to

Protective foods

Clockwise from left: Nurse examines patient; mobile health unit conducts a village clinic; student health workers train at Garkida

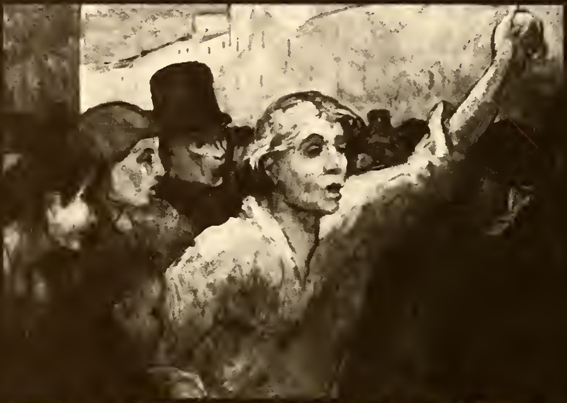
children who contact a disease when they are in a weakened physical condition due to inadequate diet or internal parasites. An important aspect of the public health program is to offer education for parents. Toward this end local teams of workers are being prepared to visit villages that request their services.

6. Construction is already under way in replacing or supplementing facilities presently available at Garkida Hospital, at Lassa Hospital, and at the Adamawa Provincial Leprosarium. Priorities for Garkida give importance to providing out-patient housing, offering an outpatient clinic, men's and women's surgical wards, self-care patient units, and the remodeling of maternity and surgery facilities. At Lassa, the need for a water system supercedes all construction plans, but included in the planning are construction priorities to provide an outpatient department and a new surgery complex, and to remodel facilities for pediatrics and maternity care. At the Adamawa Provincial Leprosarium, first consideration is to be given to providing drainage, building a rehabilitation unit, and re-cementing the ward floors.

The medical advances cannot be considered apart from other aspects of total community development. In Uba district, the intensified community development program is planned to encourage people to work for a better life for all the peoples in their district. This includes the full range of work considered in public health, from the digging of wells to the growing and eating of new nutritional produce.

The various phases of the five-year Lafiya program will cost an estimated $2,270,000; as its share the Church of the Brethren is committed to raising $1,500,000 ($800,000 from special gifts and budget) through December 1975. This goal above budget was virtually assured in a cable last month from the Christian Medical Commission, World Council of Churches, stating that the Lafiya Project has been accepted by the Central Agency for Development Aid in Bonn. Still others contributing toward the balance are the Basel Mission, ecumenical agencies, and the North East State government.

Besides charting new patterns for preventive and curative care, Lafiya is enabling the Lardin Gabas church to find its rightful place in health and welfare work. And more, it is encouraging the people of North East State toward self-help and self-reliance. ☐



POWER

The people who keep their power and their piety separate are the ones marked for self-destruction

Read Deuteronomy 8:7-20

Israel's entrance into the promised land was a move from a situation of weakness to one of power. Similarly, post-industrial America has moved since 1945 from a situation of relative impotence to a situation of unparalleled power — economic, military, and technological, to say nothing of the power of knowledge now at our disposal. And more and more people share in that potent clout.

In our theology we don't know much about how faith relates to power because we have mostly seen our faith in ways related to humility and helplessness. We still think the religious moment occurs when we abandon power or at least pretend to be without it.

Many persons in the church believe the model of helpless humility is the only form for ethics, piety, and faith; so their idea of Christian theology and education is to help people discover the authentic humility in their lives.

But power has been thrust upon us, and our sons and daughters must cope with it, use it and respect it, or be destroyed by it. We cannot afford to fear or ignore our strength or turn the clock back upon it.

In our text, Deuteronomy 8:7-20, people from a background of wandering and relatively little national power are staggered by their newfound dimensions of force and influence:

For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land in which you will eat bread without scarcity, in which you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper.

To be given water resources, fertile land and mineral deposits and all the goodness of the earth is to be given power and the new freedom that comes with it. Indeed, verse 18 affirms: "Yahweh your God, it is he who gives you power to get wealth." That is a remarkable statement. God not only wants us to be well-off. Wealth is a fact. No longer can poverty be construed as a virtue; it is known for the condition of suffering which it is.

Having rejected a mentality of humble helplessness, the text considers the opposite danger. Such a gift is a heady thing. Power seduces us into thinking we can do anything we want. If we can afford it, it is legitimate to take; if we can master it, it is right to destroy; if we can control it, it is OK to abuse it. We deceive ourselves into a clear conscience about the bomb, pollution, and discrimination.

What our text suggests is that the power entrusted to us should bind us to the giver. Though power itself tempts us to forget, we are called to remember God. Power tempts us to calloused indifference, but God prods us to sensitivity and awareness. Power invites us not to care, but God's intent for the use of power is that it be care-ful.

People with power tend to forget — who they really are, where they have come from, and what they are about. Our text, however, clearly links power to the force of Exodus:

. . . *then your heart be lifted up, and you forget the Lord your God, who brought you out of the land of Egypt, out of the house of bondage, who led you through the great and terrible wilderness . . . fed you with manna.*

The God of Exodus is the source of human power. What is the power of Exodus? It is wealth in service of liberation. The call of the text is not for empty piety which recites thanksgiving prayers or engages in privatistic worship. Rather it draws the neat conclusion that power is never neutral. Either it engages radically in Exodus liberations, or it opposes them.

The text affirms that our uses of power for wealth in the land of well-being should be to increase the scope of Exodus. We should have a whole history of Exodus — liberations of the young, the black, of females, of the old, the fearful, the poor.

The alternative is to resist Exodus, to try to limit our power and religion to little compartments, to selfishly enjoy power and prattle about our humility — but never let our cherished power and our pious humility come together or work together. The people who do keep their power and their piety separate are the ones marked for self-destruction.

In American culture we are on the brink of disaster. We have the resources and power to be wealthy, and we say such ability comes from the favor of God. But we need only to list the uses of our power to see that our force does not come from God — Attica, Southeast Asia, Kent State, India-Pakistan, etc., etc. We are forced to ask, "Is our nation willing self-destruction?"

I look at our sons. Because they are white, American, middle-class, they are heirs to more power than they know and their mothers and fathers dared dream of. The power entrusted to them is to liberate or enslave, to open doors of humanity or shut them in fear, to celebrate and enhance our earth or to rob and waste it.

I hope the church will speak to our children of their power, to help them affirm and celebrate it. The church should invite them to use their resources for dangerous Exoduses for all people. That is why it is given to them.

To become adults with power — that is God's intention for all of us. Adults with responsibility and concern are the goal of social and religious development. But power without caring leads to death. Long live the power of the Exodus! ☐

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by WALTER BRUEGGEMANN

The new Russell Bixler comes forward

by Fred W. Swartz

What can God do when life is confidently surrendered to him? An exciting answer is found in the person and ministry of R. Russell Bixler, Brethren minister and leader in the charismatic movement in the Pittsburgh area.

In the autobiography of his spiritual growth, *It Can Happen to Anybody!,* a book now in its fifth printing, "Russ" acknowledges that he was the product of "fear and frustration," a child left with the marks of the "deepest gloom of the Great Depression" and the inheritance of parental insecurity. He traces a depravity of soul, a shyness which was the result of inferiority feelings, and a life-purpose crisis through the first forty years of his life, including seven of which he occupied the pulpit as pastor of an active congregation.

Looking back on those years he comments, "Most of my growth has come by struggles. Many people said I needed counseling, therapy. What I needed was to find reality: who I was in Jesus Christ!"

Then six years ago "it" happened — his "baptism in the Holy Spirit." Today, Russell Bixler, who "could count on two hands those whom I had led to Christ before that date," is in great demand as a speaker, leads a service of 400-plus every Sunday evening, chairs an annual conference of 10,000 charismatics, and constantly responds to people far and near who seek his prayers and his counsel.

What makes Russ Bixler tick? Why this sudden surge that has focused the attention of the Brotherhood, and indeed much of Christendom, upon this once-struggling, shy, "most unlikely to succeed" preacher? Russ himself is quick to reply, "It is the work of Jesus Christ" — nothing that he himself has done, other than acknowledge the power of Christ within his life.

In fact, Russ will tell you how he resisted his own baptism in the Holy Spirit, skeptical that there was any such thing as supernatural power with authority over human rationalism and doubt. But in spite of his "armored" mind, buttressed by three academic degrees, the message of surrender got through, and Russ quit struggling to impose his own will on life and instead let God take control. "All God asks is that we humble ourselves and acknowledge that we don't have of ourselves the power to do the things that need to be done. God wants to give us a supernatural power to multiply our abilities to serve him."

"Power" is the key word for Russell in describing the baptism in the Holy Spirit. He stresses that the baptism is not to be equated with salvation. "Salvation is the experience of the new birth — a personal relationship with Jesus Christ. It must precede baptism in the Holy Spirit, as it did in my case nine and a half years earlier."

Russ speaks affectionately of the Spirit as a "practical gentleman." He disappoints anyone of a new audience who has come to see a flouting, ranting, raving demonstrator. "Many assume that when a person gets baptized in the Holy Spirit he'll be loud, wild, and swinging from the chandelier," Russ explains in his customary quiet tone. "The truth is, any *uninhibited* behavior does not come from the Holy Spirit."

To anyone who knew him "back when . . . ," as Russ cynically puts it, his physical qualities are much the same . . . mannerisms, voice, walk, the way he parts his hair (though noticeably receding). But inside that traditionally heartwarming Bixler smile old friends can readily detect a *different* Russ — a more confident, bolder, committed man. You are convinced of his genuineness, for the evidence reveals a man with a new sense of mission, motivation, and usefulness.

The "gifts" of usefulness for the Lord's work that have come to Russell Bixler through the power of the Holy Spirit are varied and strong. The most obvious one is the gift of healing. Testimonies are numerous among the charismatics in the Pittsburgh area about

prayer and praise in Pittsburgh

the healing power of God which on frequent occasion has flowed through the prayers and hands of "Rev. Bixler." He also has the gift of knowledge, the ability to receive revelations of God's healing activity and insight into the real source (e.g., a trauma or sin) of an apparent illness; and the gift of prophecy, the ability to receive foreknowledge of happenings to come.

A dramatic illustration of the latter was a prophecy that came to him two or three weeks before the Eastern States Flood that a disaster would strike the Pittsburgh area. As a result of this warning, Christians all over the city began praying when it was apparent that the deluge would reach flood proportions, and many attribute to the authority of these fore-alerted and combined prayers the fact that the flood crested 14 inches below the level predicted, and no lives were lost.

The baptisms in the Holy Spirit of Russell and Norma Bixler came as a result of their attendance at a Spirit-led Full Gospel Businessmen's banquet in 1967. It was during Russell's eighth year as pastor of the Pittburgh Church of the Brethren, a modest congregation that meets in a rather unobtrusive structure located in an older residential area heavily populated with Jewish families. What a frustration it was at first to have a new, exhilarating experience with God and yet be afraid to share it with a conservative, reserved congregation! And so, for months the Bixlers told very few. But Russ could not keep the "good news" out of his sermons and gradually the enthusiasm began to catch. There was a marked increase in interest and growth in the church. Another couple received baptism in the Spirit and a Sunday evening group was formed.

Today that small beginning has mushroomed into a Sunday evening Prayer and Praise Service that finds the Pittsburgh Church of the Brethren bulging its walls with three times its membership. More than four hundred persons jam the pews, corners, and overflow space to share in three hours of song, prayer, testimony, and healings.

The informal, unstructured service begins with forty-five minutes of folk gospel songs accompanied by five electrically amplified guitars, one of which is manned by the master of ceremonies, Russell Bixler. Without fanfare Russ announces the title of each song, and when felt led to do so, interjects a prayer of thanksgiving and petition. Suddenly one is aware of an expectant silence . . . the atmosphere itself is electric . . . and like an unexpected flash of lightning a gentle flow of beautiful syllables comes from someone in the congregation. It definitely is not English — someone has spoken in "tongues," a result of abandoned commitment to the power and expression of the Holy Spirit. Another silence — and then the quiet voice of Russell, interpreting, "My children, I come to you to tell you of my love. . . ."

As quickly as the previous transition the service again becomes celebration. Testimonies are offered from every part of the room, from persons of every age: a middle-aged woman describes the circumstances of a leg healing; a young woman tells how, in answer to her

prayers for a way out of financial troubles, she received an unexpected check to cover them; a man in his thirties relates a story of painful separation from his wife and family, how he then began praying and now he has his sons back and is hopeful for a full reconciliation with his wife. And sometimes testimonies that bring laughter, such as the husband who said his wife had stopped snoring after attending only one Prayer and Praise Service! The point is, "All things are possible with God and everything is a result of his action."

In spite of the informal, buoyant mood of the service, one *is* conscious of a consistent focus upon Jesus Christ, his name freely and constantly mentioned and arms of the Spirit-filled frequently raised in praise and honor of his power and presence. In addition, there is a consistent effort to note parallels in Scripture for the miracles, healings, joys, and events effected by the Lord in the lives of people today.

Healings take place in every meeting; some 10-20 persons each Sunday night go home testifying that their pains are gone or their heartbeats are more regular or they can see more clearly. Through the gift of knowledge Russell, his wife Norma, and several others who are regular participants in the Prayer and Praise Services receive "witnesses" of God's specific healings all during the meeting. Notes are taken, and near the end of the service the healings are "called out" ("Someone has been healed tonight of an affliction of the right kneecap," etc.) and the anticipated recipient urged to "claim it." Labored emphasis is placed on the public acknowledgement of the healing "in order to call attention to Jesus." Awareness that one has received healing may come through "feeling better," a change in one's physical condition, or a hot, burning sensation or intense pain in the area of the affliction. Some healings are acknowledged weeks later, as persons are not instantly aware of a change when the healing is called out. Not all healings are acknowledged, explained as "lack of faith," or "fear" on the part of the recipient. Persons are warned that their failure to claim healing can result in their losing it!

More healings take place following the dismissal of the service as two lines form for special prayer and laying on of hands and for instruction in salvation and the baptism in the Spirit. Russell has several acknowledged assistants, called "elders," to handle the 25-50 requests that come this way each Sunday evening. One of the elders, Charles Bowlin, a Pittsburgh plumbing and heating contractor and an active Episcopalian layman, affirms that a recent evaluation of the Prayer and Praise Service suggested that over 2,000 persons have received the baptism in the Holy Spirit in its six-year history.

Where are those 2,000 now? It is a curious fact that the Pittsburgh Church of the Brethren has but 171 members, only about one fourth of whom claim any identity with the charismatic element. Brethren are a conspicuously small minority in the Sunday evening services as persons are introduced by denominations. Russ explains, "While there is great opportunity for us to share Brethren doctrines, we encourage the people who come to the Sunday evening service to go back to their respective congregations and be leaven there. Most of the people come to the service because nothing is happing in their local churches where there is much fear of allowing God to run things."

It is notable that most of the "elders" used in the Sunday evening instruction and prayer periods are neighboring pastors and deacons, vestrymen, board and council members active in other churches throughout the Pittsburgh area. The rest of the elders are acknowledged leaders in the Pittsburgh Church of the Brethren.

Has the charismatic emphasis divided the Pittsburgh church? There is no evidence to suggest it; in fact, on the contrary, more is happening at Pittsburgh as a result of the challenge to the congregation's spiritual barometer presented by the jubilant charismatics. Giving to the church has noticeably increased, supplemented by a substantial offering each week ($225 average) from the Prayer and Praise Service. Extensive remodeling of the sanctuary area, primarily to make more room for the Sunday evening service, has recently been cooperatively accomplished by both members and nonmembers of the church. A day school for thirty three- and four-year-olds is now sponsored by the congregation. The church has opened its doors to community groups who need a meeting place with no fee charged, and a long-standing hospitality ministry to relatives of out-of-town Brethren (and others) who are hospitalized in Pittsburgh continues to be a much needed and appreciated service.

Within the congregation there are five small prayer groups and two Bible study groups that meet on a weekly basis. Prayer is also a spontaneous part of Sunday morning greetings between members and in the middle of the council or board meeting, as a result of the freedom of feeling and expression characteristic of Spirit-led life.

Last September Russell Bixler resigned as pastor of the Pittsburgh congregation to devote his entire time to leadership within the charismatic movement. Although he receives no salary, he now holds the title "associate pastor" for purposes of continuing identity with the church and the Sunday evening service. Support for his family and modest home come entirely from speaking honorariums and writing royalties. He is currently completing a book on the gifts of the Spirit in 1 Corinthians 12-14, and he spends at least three days each week filling requests that come from all over the East and Midwest for his message. He has made three trips to California to share his story.

"Russ and I have a good relationship," says E. LeRoy Dick, who became the congregation's pastor in October. Par-

From left, Baptist Leo Obenchain donates time and materials to rewire speaker system; Pittsburgh Church of the Brethren; pastor LeRoy Dick

ticularly heavy are Pastor Dick's counseling responsibilities, including to persons who through the Prayer and Praise Service turn to the church for personal help. Many also call for information on Brethren doctrines and beliefs they have heard about in the Sunday evening meetings. "In the first six months I had thirty-eight requests for baptism by trine immersion," he recalls. (Only two became actual members of the Pittsburgh church.) "And this is the only church I know of where you have to make reservations to come to the Love Feast." Last October church membership was 161, while attendance at Love Feast numbered 189. "One woman even called me to ask how she could get *tickets* to the Love Feast!" Amidst an extensive book and brochure table constantly maintained at the church, one of the pieces most in demand, according to Pastor Dick, is William Beahm's pamphlet on The Brethren Love Feast.

Responsibility for the Sunday morning worship service is entirely Pastor Dick's and, in contrast to the evening "happening," it is similar to the order and decorum, replete with mimeographed bulletin, found in the average Church of the Brethren on any given Sunday. Both Russell and Pastor Dick think the contrast is good, the respective moods of the two sevices complementing each other and providing a worship environment which should serve everyone's needs.

Pastor Dick has been a regular attendant at the Sunday evening service from the beginning of his ministry at Pittsburgh, although his own baptism in the Holy Spirit did not happen until March. "It is a growing experience," he says of the baptism in the Holy Spirit. "I'm very conservative by nature, and I don't change easily. I had to be convinced that the Holy Spirit really does bring power. The key was a re-examination of the scriptures which I thought I knew well. I began to see truths I had overlooked for years. Immediately after being baptized in the Holy Spirit, sermon preparation became more of a joy than ever before. It has been easier to counsel with people. Others have commented upon the new authority in my public prayers. There *is* a distinct difference in my ministry and it is clearly supernatural. It's all very humbling to feel the power of God flow through you."

Just as it happened to Russell and Norma Bixler, LeRoy and Evelyn Dick received the baptism in the Holy Spirit the same evening. Following a Praise and Prayer Service they both responded to an inner urge to join the group receiving instruction in the baptism from an elder, one of the deacons of the Pittsburgh church, who interpreted the scriptural references to the baptism in the Holy Spirit and then led in prayer. LeRoy tells what happened: "During the prayer I felt a very burning sensation, an excessive amount of heat. Then I heard *Evelyn* speaking in tongues, and the excessive heat subsided. Before we left I too spoke in tongues."

Norma Bixler embraces a sister at the prayer and praise service

If there *is* tension and conflict with the conviction that Russell Bixler represents, it is at the point where the baptism in the Holy Spirit, including tongues, is held to be the *norm* for receiving the full power of the Holy Spirit. The Church of the Brethren as a denomination has always claimed a unique relationship to the Spirit and many within the church feel threatened or affronted by the suggestion that an even deeper relationship is available. Others express a genuine contentment with the measure of peace and victory which they now possess without the charismatic dimension.

The Pittsburgh congregation has a number of such persons within its membership. John Gomola, a licensed minister, comments, "I think God does work miracles in the Sunday night service, but I believe people are filled with the Holy Spirit without tongues. To say they are not seems to put a distinction beween Christians which I don't like; in other words, there is a 'plain ole Christian' and a 'Spirit-filled Christian.' I shy away from putting people in brackets. That's why I like the Church of the Brethren: people are accepted regardless of their condition or situation. . . . But I don't knock the charismatic movement because it is helping people get closer to God."

More to the point is the reaction of Joel Bowman, who is a lifetime member of the Church of the Brethren and has held local church offices for twenty-five years: "To me, the power of the Holy Spirit has been a living and working force in the Church of the Brethren since the denomination's beginning. I haven't observed anything new in the charismatic movement, only the way the doctrine of the Spirit is taught. For me, my baptism by trine immersion included the baptism in the Holy Spirit. . . . Church life is living and serving, not so much getting up and telling what you have."

Yet, Joel Bowman is representative of the high degree of integrity and honesty of the people of the Pittsburgh congregation. Because of his dedication and responsibility in the church he is usually present for the Sunday evening service, and while it represents for him "nothing new" and he has difficulty appreciating the style of music, he sees the Prayer and Praise Service as a "missionary" venture of the church.

Significant is the fact that the chairman of the Pittsburgh church board, Roy Wolfe, *is* one of those very much a part of the charismatic movement. He describes his background as "conservative Brethren" and has been a member of the denomination all his life. He attended the Prayer and Praise services for a year, "then as I read the Bible and saw that it was scriptural and as I saw what was happening (healing, etc.) I started praying for people (as an elder) even before I was baptized in the Holy Spirit. And then tongues came one night, automatically, while I was praying for someone else. . . . Where it's made a difference in my life is in witnessing. I work in a research laboratory and have been able to start a lunchtime prayer group there which I would have thought impossible five years ago. Now we have the largest prayer group in industry in the Pittsburgh area."

"In addition," Roy Wolfe continues, "I haven't been off a sick day from work in four years as a result of the Lord's healing me of sugar diabetes and blood pressure trouble. Our church, too, has been blessed. God's made it a guiding light in a big city. I just praise the Lord for the blessings!"

That the ministry of Russell Bixler and the Pittsburgh church has brought joy and freedom to the lives of many people cannot be denied. Speak with many of the regular participants in the Sunday evening service and you sense that the experience of "the baptism in the Holy Spirit" for them is like an eagle suddenly released from its cage. Problems of finances, family, job, relationships, transportation, et al., are all turned over to God who literally shares the burden and supplies the power that ultimately leads to a solution. When a problem is conquered or tension eased the joy generates additional units of evangelistic energy within the charismatic, and he or she is eager to share his testimony with anyone, proclaiming with zealous conviction that "God can do everything." With such an enthusiasm and faith it is difficult to quarrel, for it parallels the kind of thing that happened to those in the New Testament in whose life Jesus Christ suddenly became a living experience!

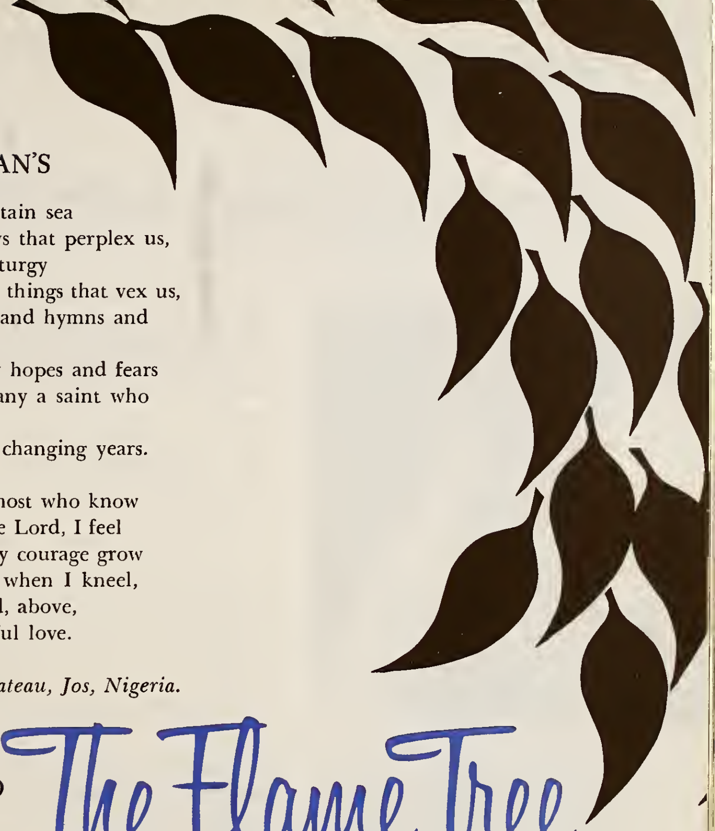
It is not altogether a mystery how the Pittsburgh church and its former pastor became involved in the charismatic movement. For years the city of Pittsburgh was fortunate to have Samuel Shoemaker as one of its foremost pastors. Dr. Shoemaker, with his emphasis upon the spiritual depths of Christianity, laid the foundation upon which the likes of Kathryn Kuhlman added the Spirit-baptism dimension. Today the Pittsburgh area has one of the strongest and most numerous fellowships of charismatics in the country. An annual Greater Pittsburgh Charismatic Conference, with upwards to 10,000 participants, is held each year, a venture spearheaded by Russell Bixler who served as program chairman of the 1973 event in May. Singer Pat Boone, a recent convert to the charismatic movement, was the keynote speaker.

Fellowship is a cardinal requirement for maintaining the enthusiasm and power of the Spirit-filled life, according to the charismatics. Russ charges his audience to associate themselves with other Christians and with other Spirit-filled people. "It is not a gift either to be kept or enjoyed in isolation," he counsels. "It is a gift to make one more useful for the Kingdom of God among people everywhere."

Russ himself finds plenty of support in his own household. In addition to his wife, the former Norma Bowman from Roanoke, Virginia, each of the couple's four children, Paul, 15, Harold, 12, John, 9, and Mrs. Kathryn Steiner, who just graduated from Oral Roberts University, has experienced the baptism in the Holy Spirit. To make the family complete, Kathryn's husband, George, the son of a Methodist minister, is also Spirit-filled. Family life for the Bixlers is about as normal as "the family next door," with the exception that prayer is constantly used to conquer both big and little frustrations. There is an absence of a daily newspaper "in deference to the Good News," but the boys still enjoy a good mystery on tv. There is one very beautiful thing obvious to the visitor in their home — Christianity is consciously and purposefully practiced.

That the charismatic movement in the Church of the Brethren is a powerful reality is evidenced by the popularity of the Prayer and Praise service led by Russell Bixler at the Cincinnati Annual Conference, scheduled for an encore at last month's Fresno gathering. Standing Committee in Cincinnati issued a statement urging local congregations and pastors to accept and evaluate the contribution of the charismatic revival upon the life and effectiveness of those in their churches for whom the experience is real, and likewise urging charismatics to be tolerant of those of different experience. Russell is candidly optimistic. He sees a real revival of the power of the Holy Spirit in the Church of the Brethren and sums up his motivation by saying, "The most exciting thing about the whole picture is 'tomorrow.' "

Whether "tomorrow" will be ushered in entirely on the wings of the current charismatic revival is difficult to judge, but one thing is certain — the charismatics, and Russell Bixler, celebrate as though they have one foot in the door! □



The Flame Tree

poems by Lucile Brandt

SAINT PIRAN'S

Island of quiet in the uncertain sea
Of joys that cheer, of sorrows that perplex us,
Where music, color, noble liturgy
Summon the soul away from things that vex us,
I share your ancient chants and hymns and prayers,
Finding my own desires, my hopes and fears
Expressed in words from many a saint who shares
His faith with us across the changing years.

As one of the innumerable host who know
And seek to follow Christ the Lord, I feel
My faltering hope revive, my courage grow
As I remember theirs. And when I kneel,
A cloud of witnesses, around, above,
Join me in adoration, grateful love.

Saint Piran's on the Plateau, Jos, Nigeria.

WHEN THE CLOUD TARRIED

"Or whether it were two days, or a month,
Or a year,"
When the cloud tarried the Israelites rested from journeying,
Though lands were drear.

Did not hearts grow impatient?
Eyes look through haze
Of tears as they watched the cloud, unhurried,
Resting for days?

Or a month. Or a year! And the land of their dreams
Still distant, not found.
Forbidding, the wilderness stretched to the northward, the southward,
Wasteland all around.

But what good in journeying if the Presence be not
A guide? It is late,
And around me the wilderness stretches to northward, to southward . . .
The cloud waits. I wait.

BETHEL

I came
Unto a place forbidding, filled with tears,
Unhappiness,
And thought, rebellious, that the years

Would never change;
In vain I sought relief.
At last,
Weary, I ceased to strive, accepted grief.

And now
In gratefulness I consecrate that spot,
Set up a stone, pour oil.
For God was in that place — I knew it not.

From The Flame Tree, *a new book of poems by Lucile Long Strayer Brandt, published in June by The Brethren Press*

Toward remedying the health care crisis

by Ann Warner

"Enjoyment of the highest attainable standard of health is one of the fundamental rights of every human being without distinction of race, religion, political belief or economic and social conditions" (World Health Organization).

One of the major concerns before the 93rd Congress will be a study of health care in the United States and the finding of a system which will deliver more comprehensive care to citizens at a lower cost.

Two things are becoming more and more apparent. The average person cannot afford a serious illness. The present system of health care is simply inadequate. The public is spending too much for too little care, which often isn't available to those who need it most. Present health insurance pays only about one third of the health bill for those enrolled.

Despite the fact that the US spends more per person on health care than any other nation, by some important indices, the quality of health care of Americans lags behind where it was 20 years ago, when compared with other modern nations. Improved living conditions and medical advances have extended life expectancy from 49 years in 1900 to 70 in 1970, but still among the developed countries, the US ranks 27th in life expectancy of males, 12th in life expectancy of females, and 15th in death of infants during the first year of life. Just 20 years ago, half the countries now ahead of the US had higher infant mortality rates.

The prospects for life and health are even grimmer for the poor. A child born into poverty has twice the chance of dying before age 35 as a child born into a middle-income family. During the first year of life, mortality among nonwhites is nearly twice that of whites. Nearly half the women delivered in hospitals, most of them poor, have no prenatal care.

In the inner city, doctor to patient ratios may go as high as one to 10,000 or more, while in the suburbs, the ratio is often as low as one to 200. There are more than 100 counties and 5,000 communities without a resident doctor.

Costs are skyrocketing. In 1972, a day in the hospital cost on the average, $105.30, an 11.6 percent increase over the previous year. Just two years ago, the average daily charge was $79.83 and only $37.58 in 1964. The average American works about one month each year to cover the costs of doctors, hospitals, and health insurance — for coverage which is minimal at best.

In very human and moral terms, we simply cannot afford our system of health care. Our goal must be that all persons receive adequate health care as a basic, human right, as a reflection of the dignity of personhood, and as a legal right. Responsibility for fulfilling this right must rest with both the individual and society: government as an instrument of society must assure it.

Bills now being considered

The *Health Security Act* has been introduced in the Senate (S3) by Edward Kennedy of Massachusetts and in the House of Representatives (HR 22) by Martha Griffiths of Michigan. This bill has the backing of labor, as well as representatives from business, medicine, education, religious groups, and concerned citizens. Nearly the entire range of personal health care services, including prevention and early detection of disease, care and treatment, as well as medical rehabilitation would be provided to all US residents.

The financing of this bill would be through tax revenue with no deductibles or co-insurance. Fifty percent would come from general tax revenue, 3.5 percent from the employer, 1 percent on the first $15,000 of individual income, and 2.5 percent on the first $15,000 of self-employed income. This plan would absorb Medicare and most of Medicaid and would encourage development of HMOs — Health Maintenance Organizations.

The *Health Insurance Partnership* plan was introduced in the Senate (S 1632) by Wallace Bennett of Utah and in the House by Gerald Ford of Michigan. This bill is similar to the Administration-backed bill in the last Congress and is assumed to be the one favored in this Congress, although, to date, no announcement to this effect has been made.

Most employers would be required to provide employees with minimal health insurance (possibly under the National Health Insurance Standards Act) or membership in an HMO; the employer would pay 65 percent of the coverage the first 2½ years, 75 percent thereafter, with the employee paying the balance. Federally subsidized insurance would be provided under the Family Health Insurance Plan (FHIP) for poor families. Not all low-income families would be included, however, since FHIP applies only to families with dependent children and NHISA does not cover seasonal or part-time workers. It is estimated that as many as 40 million people would not be covered by this plan. The benefits would provide in-patient, physician, and other services, with heavy deductibles and co-insurance.

Administration of this proposal would be through private health insurance, which would be retained and financially supported. Both Medicare and Medicaid would be retained with modification.

The *Health Care Insurance Act,* perhaps better known as the "Medicredit" bill, is strongly supported by the American Medical Association. Clifford Hansen of Wyoming and Vance Hartke of Indiana have introduced this bill in the Senate (S 444) and Joel Broyhill of Virginia and Richard Fulton of Tennessee in the House (HR 222). Income tax credits on a graduated scale would be granted to partially offset the cost of private health insurance.

For the poor, defined as those with no federal income-tax liability, premiums would be paid for by the federal government. For others, based upon income, the government would pay between 10-99 percent, with coverage for catastrophic insurance for everyone being provided at government expense.

Al Ullman of Oregon has introduced the *Health Care Services* bill in the House (HR 1). This bill, supported by the American Hospital Association, would provide comprehensive health service for all persons and would insure against the cost of catastrophic illness.

Financing would be both private and public. An employer would be required to provide benefits to his employees, paying at least 75 percent of the premium costs. The federal government would bear the cost of insurance for those defined as "poor" and would subsidize the "medically indigent." For those registered at community-based Health Care Corporations, there would be a 10 percent federal subsidy on health insurance premiums.

Concerned citizens must act

As concerned members of the church and concerned citizens of the state, we must let our representatives know how we feel about these and related bills. In a prosperous nation such as ours, the right to receive adequate health care, the choice between life and death must not depend upon the ability to pay medical bills. ☐

turning points

Pastoral placements

John Eash, from Union Chapel, Western Pennsylvania, to Arbutus and Locust Grove, Western Pennsylvania

Samuel A. Garber, from Salem, Western Plains, to Beech Grove, South/Central Indiana

Eldon L. Krider, to Pipe Creek, South/Central Indiana, part-time

James E. Tomlonson, from campus minister, McPherson College, Kansas, to National Interreligious Service Board, Washington, D.C.

Ivan B. Walker, from Yellow Creek and Bethel, Middle Pennsylvania, to Union Chapel, Western Pennsylvania

Licensing/Ordination

Guilliermo Encarnacion, ordained October 1972, Castañer, Florida/Puerto Rico

Larry Runkle, licensed April 8, 1973, Peru, South/Central Indiana

Martin Waite Jr., licensed March 11, 1973, Polo, Illinois-Wisconsin

Wedding anniversaries

Mr. and Mrs. Joseph M. Baugher, York, Pa., 50

Mr. and Mrs. Herbert Dilling, Ft. Wayne, Ind., 50

Mr. and Mrs. Ray Flory, Greenville, Ohio, 50

Mr. and Mrs. Lowell N. Layman, Cloverdale, Va., 50

Mr. and Mrs. Ray Meyers Sr., Dixon, Ill., 50

Mr. and Mrs. Archie Gorham, Battle Creek, Mich., 53

Mr. and Mrs. Aura Curtis, Nappanee, Ind., 56

Mr. and Mrs. Russell Stutzman, Winter Park, Fla., 56

Mr. and Mrs. Allan Hoover, Roanoke, Va., 60

Mr. and Mrs. Gust Miller, Lewistown, Pa., 60

Mr. and Mrs. Charles Ardinger, La Verne, Calif., 62

Mr. and Mrs. Joe Schwartz, Bluffton, Ind., 65

Mr. and Mrs. Emmanuel Miller, Decatur, Ind., 66

Deaths

Harvey Arnold, Elizabethtown, Pa., on Jan. 10, 1973, aged 74

Emma V. Baker, Lititz, Pa., on Feb. 22, 1973, aged 99

Stanley Baker, Elizabethtown, Pa., on Jan. 16, 1973, aged 58

Chalmer Barley, Sebring, Fla., on Jan. 9, 1973, aged 89

Emma Baugh, Timberville, Va., on Oct. 7, 1972

Nettie Beam, Ligonier, Pa., on Feb. 17, 1973, aged 91

A. Vernon Bradley, Wichita, Kans., on Mar. 12, 1973, aged 60

Milo Brown, Ashland, Ohio, on Feb. 13, 1973, aged 75

Warren E. Brubaker, La Verne, Calif., on Mar. 8, 1973, aged 81

Alta Coppess, Dayton, Ohio, on Apr. 14, 1973, aged 74

Clyde C. Cripe, La Mesa, Calif., on Feb. 25, 1973, aged 88

Pearl Rarick Croft, Dayton, Ohio, on Apr. 4, 1973, aged 90

Ed Crum, Middlebury, Ind., on Mar. 10, 1973, aged 63

James M. Dehart, Eden, N.C., on Mar. 10, 1973, aged 55

J. C. Flora, Roanoke, Va., on Mar. 27, 1973, aged 94

Fannie Frantz, Neffsville, Pa., on Jan. 15, 1973, aged 94

Jessie Gallup, La Verne, Calif., on Dec. 30, 1972, aged 80

Rhea Garrison, La Verne, Calif., on Mar. 22, 1973

Andrew Charles Hann, Peru, Ind., on Feb. 13, 1973, aged 2 months

Clair Charles Heeter, Hopewell, Pa., on Apr. 4, 1973, aged 70

Jerry D. Hicks, Boonsboro, Md., on Jan. 13, 1973, aged 87

Effie Hoff, La Verne, Calif., on Feb. 15, 1973

Edmund Houser, Elizabethtown, Pa., on Dec. 25, 1972, aged 86

Pansy Jackson, Peru, Ind., on Mar. 1, 1973, aged 87

Emma Keller, Peru, Ind., on Feb. 26, 1973, aged 87

Virgil Kendall, Peru, Ind., on Mar. 11, 1973, aged 77

Ollie Kline, Timberville, Va., on Oct. 30, 1972

Stella Markley, Neffsville, Pa., on Jan. 21, 1973, aged 84

Robert B. Miller, Shelocta, Pa., on Apr. 4, 1973, aged 88

Charles S. Morris, La Verne, Calif., on Apr. 12, 1973, aged 81

Mabel Myers, Oakland, Calif., on Mar. 18, 1973, aged 85

Fern Nead, Peru, Ind., on Feb. 2, 1973, aged 64

Ethel Pence, Bridgewater, Va., on Apr. 12, 1973, aged 72

Richard R. Pfautz, Lititz, Pa., on Mar. 8, 1973, aged 43

Loyd H. Price, Everett, Pa., on Mar. 25, 1973, aged 44

Roxie Price, Everett, Pa., on Mar. 30, 1973, aged 75

Charles I. Schrock, Pasadena, Calif., on Feb. 6, 1973, aged 88

Ella Kurtz Schrock, Pasadena, Calif., on Oct. 6, 1972, aged 91

Cletus Seitz, Mound City, Mo., on Dec. 8, 1972, aged 81

Clara Shaffer, Hooversville, Pa., on Jan. 19, 1973, aged 89

Herbert E. Shaffer, Hooversville, Pa., on Feb. 5, 1973, aged 88

Louise Showalter, Bridgewater, Va., on Feb. 21, 1973, aged 66

Dervin Shumaker, Bainbridge, Pa., on Feb. 5, 1973, aged 81

Guy M. Shriner, Lima, Ohio, on Feb. 6, 1973, aged 65

Robert L. Sink, La Verne, Calif., on Jan. 29, 1973

Joseph B. Six, White Hall, Md., on Feb. 12, 1973, aged 63

Clara Broadwater Speicher, Accident, Md., on Dec. 9, 1972, aged 94

Edith Obertholtzer Stayer, Pottstown, Pa., on Jan. 22, 1973, aged 69

Robert Tedford, Laurenceville, Ill., on Mar. 12, 1973, aged 62

Ruth Tobey, Hartford City, Ind., on Oct. 6, 1972, aged 59

H. Burton Walter, Claysburg, Pa., on Jan. 7, 1973, aged 73

Olive Ward, Independence, Kans., on Mar. 22, 1973, aged 71

Herman Whitmer, Harrisonburg, Va., on Feb. 22, 1973

Jesse Winkler, Cadott, Wis., on Nov. 9, 1972, aged 78

Middle District church: 'It only takes a spark'

"It only takes a spark to get a fire going." These words have a special meaning for the members of Middle District church in Southern Ohio. They have several things going in their congregation.

Something unusual must have happened when a church of around 100 members is heavily built around lay leadership and allots almost 45 percent of its budget to outreach.

What did the sparking? Many of the members would credit Mission 12. The congregation participated in all Mission 12s of their district, involving 23 individuals, almost a fourth of the active membership. Said Donna Thompson: "Mission 12 helped me to look at the church as a whole and relate my role as an individual in our congregation. I feel I have a more positive attitude and a better relationship with others because of this meaningful experience." Some parishioners have even suggested that the church could not have survived without Mission 12.

But others would point to circumstances the church faced in 1969 when their pastor of nine years was called to another district. The church then felt financially unable to call a full-time pastor. When an approach was made to Marion Petry, an ordained minister but also a county social worker, he said he would accept the call to part-time service if the lay members would agree to conduct the church services every fourth Sunday, to do most of the visiting, and to use the difference between his part-time salary and a full-time pastor's salary to increase the outreach giving.

At first some were reluctant to take on the added responsibilities envisioned in this agreement. Others were eager and excited about it. But the records show that individuals, church board commissions, families, choirs, and the youth fellowship have all taken part in the "fourth Sunday" services. Some have preached, some have sung, and some have reported on Mission 12 experiences. The youth presented part of "Jesus Christ Superstar." An organist planned her service around the contributions of the organ in worship. The youth also did a multimedia presentation on servanthood which lifted up camping, BVS, Flat Creek Mission, and local youth projects.

One highlight of the church was a retreat and worship planning session led by Kent Naylor of the Parish Ministries staff.

Ralph Reeder, a deacon and early Mission 12er, feels that "the part-time pastoral care we are experiencing at Middle District is different from what we had 30 years ago and of the free ministry before that. The congregation is responding in such a way to the task of planning the program of the church and presenting Sunday morning worship services, that we are led to believe the spiritual growth is deeper and richer than it has been for several years. Our pastor is remaining in the background, giving advice as needed, as the congregation carries out the work of the church in this community."

Perhaps the single most important thing in the life of the congregation has been the addition of "the time for sharing of joys and concerns" during the worship service. Persons have opened their hearts to each other.

Several prayer vigils have been held for those in need of comfort. At the suggestion of the pastor, the deacons divided the congregation into units for a prayer chain and for a visitation and caring plan.

The congregation is also involved beyond the local church. Two members are on the Southern Ohio District Board, one as board chairman. Another has served on the District Women's Cabinet and others have been district camp deans and counselors.

Yet another single important event has been the holding of day camps at Camp Sugar Grove, with the invitation being extended to the children of Miami County welfare recipients.

The Middle District congregation really believes "it only takes a spark to get a fire going." They have experienced God's love and they want to pass it on.
— Ronald L. McAdams

On the road: Education outside the parish

Travel as an approach to youth education is much in vogue in various sections of the Brotherhood.

Four cases in point — and many others likely are occurring — involve youth from churches in Florida, Virginia, Illinois, and California.

In Florida, members of the district youth cabinet set out to present at least one program in each of the 14 churches of the district this year. The major expedition involved a flying trip to the Castañer church in Puerto Rico for a Palm Sunday presentation.

In the Ivy Farms church, Newport News, Va., youth are planning a travel camp in mid-August taking them to the Smoky Mountains and to Flat Creek Mission and Lend-a-Hand Center in Kentucky.

A 281-mile bicycle tour of landmarks of the Church of the Brethren — beginning at Harper's Ferry, W. Va., extending through Antietam and New Windsor, Md., and Gettysburg, Elizabethtown, Conestoga, Ephrata, Coventry, and Germantown in Pennsylvania — will be taken by approximately 25 youth of the Highland Avenue church, Elgin, Ill. John Post, linotype foreman for The Brethren Press, is coordinating the plans; associate pastor Don Snider will accompany the group. Last year many of the same bikers rode the 430 miles from Elgin to Cincinnati for Annual Conference.

Youth of the La Verne congregation in California spent their spring vacation at the Hopi Indian Reservation in northeastern Arizona, engaging in a service project at the Oraibi Mennonite Church and studying the Hopi culture. Twenty-nine participated in the youth group's annual "people-to-people" project.

Prince of Peace, Kettering: Four licensed to ministry

A high point in congregational life for the Prince of Peace church, Kettering, Ohio, was the licensing of four of its young members to the ministry.

Bud Frantz, Fred Stephens, Dean Wolfe, and Mike Rose were licensed in March in a congregational service led by Pastor Alan L. Whitacre and Southern Ohio District representatives Chester I. Harley and Phyllis Replogle.

"In being licensed, these youth are committing themselves to explore more deeply the meaning of full-time Christian service, testing their abilities and temperament before they, along with the church, would come to a decision for ordination," explained Mr. Harley, the district executive secretary.

Commented Pastor Whitacre to the congregation, "The interest of these young men in church vocation is another indication that the people of this parish are indeed in mission for God. Sometimes a church can direct people away from God by its lack of mission and by its internal strife and lack of commitment. I sense in this situation that enthusiasm, depth of loving concern, support of one another, awareness of God — all are aspects which help direct young men and women toward God and some toward full time Christian service."

"Here in Prince of Peace church we are not only reaching out as a total congregation but individuals are coming alive to God."

The Prince of Peace church in suburban Dayton was begun in 1956. It has a membership of 280.

Live Oak: Construction for multiple needs

Planning that takes serious account of the needs of the community as well as the congregation is being done by the Live Oak Church of the Brethren in California.

Based on a thorough survey of the community, the congregation is building a new structure that will become a day care center during the week and a facility for study, worship, and fellowship on weekends. Ground for the new edifice was broken in May at a site in an almond orchard owned by the congregation.

Consultation on program directions as well as building design were provided by Comprehensive Building Services, an American Baptist organization whose counsel is available to Brethren congregations in cooperation with the Parish Ministries Commission.

Toward the new plant and program the Church of the Brethren General Board has authorized a $10,000 grant and an $80,900 loan, and the Pacific Southwest Conference a $10,000 grant.

In calling a new pastor, the congregation is working on a position description that reflects its multiple program approach. The proposal includes overseeing the day care operation as well as the pastoral work.

Parish Ministries executive Earle W. Fike Jr. has described the Live Oak approach as a pioneer in planning and building to meet needs seven days a week.

Mountain View, Boise: Sunday evening in prison

For the past six months the Mountain View Church of the Brethren, Boise, Idaho, has taken Sunday evening services to where the people are — forgotten people at that. Members of the congregation have led the Protestant services each week at the Idaho State Penitentiary.

Previously only a Mormon service was conducted by groups from the outside. Area churches generally have been hesitant to respond in ministry to the men behind the walls.

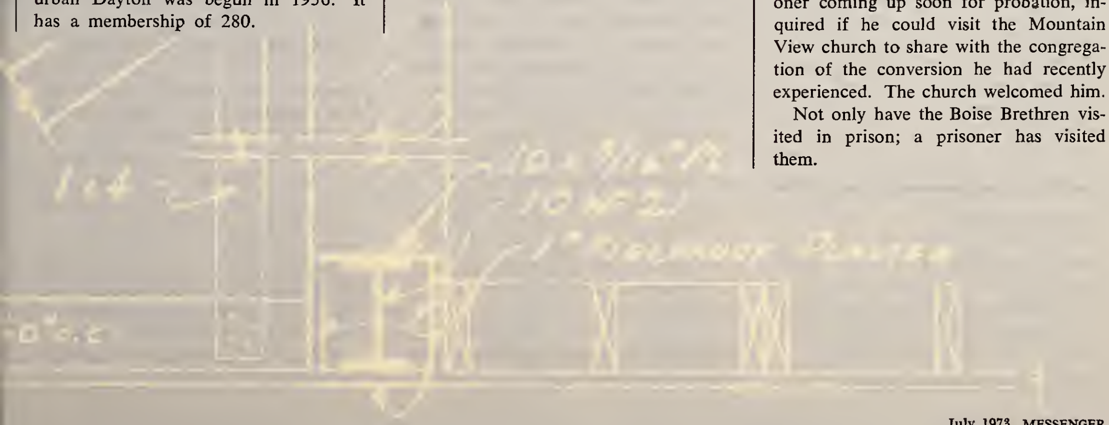
Among those working on the evening services are Mountain View church members Lester Metzger, who directs worship and music; Jim Chandler and Orion Collinsworth, two former Baptist ministers; Pastor Glenn Stanford; and Michael Culp, a recently licensed minister enrolled in a local Bible college. On occasion family members also have joined in.

The more than century-old Idaho State Penitentiary has been the scene of two riots in the past year. A new facility is under construction, and it is in the cafeteria of the new site that 40 or so prisoners gather for the Protestant service. Eventually a chapel is to be built.

Beyond the Sunday evening encounter, some of the Mountain View members upon request have called on the families of prisoners. One church family regularly goes to see a woman prisoner who works as a trusty in another institution.

In May one of the worshipers, a prisoner coming up soon for probation, inquired if he could visit the Mountain View church to share with the congregation of the conversion he had recently experienced. The church welcomed him.

Not only have the Boise Brethren visited in prison; a prisoner has visited them.



On the BRF Bible School proposal

by Patrick Chaffin

I recently received a copy of the Brethren Revival Fellowship's *A Proposed Bible School in the Church of the Brethren.* For me it is filled with numerous issues which need to be dialogued across our Brotherhood, mainly because a number of the statements in the tract appear to be contrary to our New Testament and Brethren heritage. For convenience's sake, perhaps, scripture seems to have been used one-sidedly. Therefore, from this tract if the BRF has the answers, what are the questions?

Who is the greatest in the kingdom?
Because of the "statement of purpose," the "statement of faith," and the "statement of conduct" contained in the tract, one gets a feeling that our Brotherhood is reliving the experience of the disciples arguing among themselves on the eve of Jesus' execution (Luke 22:24ff). Now if God condemns not the world (John 3:16-17), then all who respond to that mercy are winners. And condemning judgment of others is not possible from that perspective (Matt. 7:1-5, 1 Cor. 11:31). But inherent within the tract I get the feeling that the BRF has either elevated itself, or we have allowed it to be elevated, to the pinnacle of our Brotherhood; hence, my second question.

In the proposal, why the regression to Phariseeism?
Implied within the tract one can get the understanding that with right conduct and doctrine salvation is insured. Surely our Lord Christ never advocated the "works of righteousness" of the Pharisees (Mark 2:15 — 3:6)! The risen Master I follow issued a simple, though radical, directive: " . . . follow me . . . " (Mark 8:34ff). Within the tract I hear a group of Judaizers saying that without the "fire insurance" of certain conduct and/or appearance salvation is not possible. For me such an attitude parallels the issue of the circumcision debate at the Jerusalem Council, described in Acts 15.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" is dedicated. Reader response is invited.

Upon what does faith ultimately rest?
Within the "statement of faith" section of the tract as long as the teachers of the proposed school have to "sign *the entire statement each year* as a safeguard for preserving purity of doctrine," then I say we have a move back to creedalism and oath-taking. From the apostolic preaching of Acts 2:14-42 I understand that faith ultimately rests on our God who authors history and participates in history, rather than on any human point of view and/or bibliolatry (see also Rev. 21:1-5).

Can the Brethren any longer afford to practice "no force in religion"?
The proposed school seems to offer the possibility of manufactured students, much as we turn out automobiles. We can certainly mold persons to our own end. But what does this say to Jesus' call to "love God with . . . all of your mind . . . " (Matt. 22:37c)? For me the implied pride of anti-intellectualism in the tract's "statement of purpose" denies this possibility, and really leans toward the formation of a hierarchy with bishops, who will decide what the student product will look like and be like. Thereby the concept of a covenant community with a "priesthood of all believers" deciding mutually what faith means (and responses appropriate to it) and supporting one another in growing in greater love towards God with our minds is destroyed. Jesus said, " . . . and the truth will make you free . . . " (John 8:32b). Force in religion hardly allows such freedom. This brings me to yet another question.

Whatever happened to Matthew 18 among the Brethren?
The historic reconciling stances of the Brethren in the areas of the separation of church and state (compare Luke 20:19-26 with Acts 5:27ff) and a peace witness based on forgiveness (Luke 23:24) appear to be reversed. For example, from the tract how can Anabaptists be allowed to wear mustaches for "deep religious convictions," when they originally were worn as a sign of the military?

Now taking this question over against the "anti-intellectualism" issue of the preceding question, if the BRF is so offended by the "scholasticism and intellectualism and professionalism" of our colleges and seminary, little has come to my attention (and there is certainly no indication of such in the tract) that any of the overt reconciling actions called for by our Lord have been undertaken (see especially Matt. 18:18-35), *i.e.*, ultimately a hearing before Standing Committee as our *Manual of Brotherhood Organization and Polity* calls for under article B.1.c. of Section A, III. . . .

Is a division among us Brethren being created?
Without the reconciling efforts of Matthew 18 I must say, "Yes!" As Christ-followers we are not outside history. Out of reverence for Christ we must submit ourselves to all other brothers and

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On lotteries, loyalty,

by Christian Bashore

Fundraising is a perennial problem for most institutions. There seems never to be quite enough money to meet all needs. The administrators of every institution are caught in the bind between the givers and the receivers of money. It is a great temptation to raise the money by the least painful means.

Needless to say, the administrators of the institutional church are often painfully aware of the money problem. They, of all people, should be able to understand and sympathize with the administrators of the state.

sisters in our beloved risen Master (Rom. 12:17b; Eph. 5:21). Only then will we be able to imitate God (as his Spirit helps us) and to walk in love as Christ commands us to follow him (John 13:34-35, 15:12-17; Eph. 4:25 — 5:2). With the move by the BRF to set up its own Bible School outside our Brotherhood, according to their tract, I don't see these commandments of Jesus being carried out. Consequently we are a broken denomination: Why? Because from what is printed in the tract the BRF leadership seems to be responsible only to itself . . . and the rest of us seem to be quite smug in our satisfaction with such an arrangement.

Perhaps the questions raised are as difficult as the issues of the BRF tract on their proposed Bible School. I don't know. Only time and dialogue will tell. But how long will such devisive issues be allowed to fester in our midst? How long will it be until we all put our offering aside, put our arms around each other in celebration of being brothers and sisters in Christ, and *then* together put our offering on God's altar (see Matt. 5:21-26)? 1 John 4:1 says to "test the spirits." I urge us all to do so in this situation. ☐

Mr. Chaffin is pastor of First Church of the Brethren, Flint, Michigan.

God, mammon

Historically, the fundraising methods of the church have not always been above reproach. In the opinion of many Protestant historians, it was the sale of indulgences by the Holy See, laregly to finance the construction of the cathedral of St. Peter's at Rome, that precipitated the Reformation.

Some twenty years ago in the Church of the Brethren, one of the arguments for the unified budget was that fundraising gimmicks such as suppers, bake sales, and bazaars for the support of special projects were un-Christian.

Why does money hold such a high priority with us? Are we thoughtlessly assuming that the kingdom of God is something that can be bought? Is the power of money identical with the power of the Holy Spirit?

We read in Acts that soon after the Spirit was given to the early church, Peter and John were about to enter the temple one day when a crippled beggar outside the gate wheedled for alms. The two disciples were embarrassed, for they had no money with them. Then Peter inspired by the Spirit, said, "Look on us. . . . Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:4-6, KJV).

The story is told of Thomas, a gentle saint of the Middle Ages, who went to visit the Pope. The latter, who was counting some money, said, "See, Thomas, no longer can the church say, 'Silver and gold have I none.' " Thomas replied, "True, Holy Father, but neither can she now say, 'Arise and walk.' "

Would Jesus get uptight about lotteries? Probably not. Jesus was much less concerned about the manifestations of evil than with its roots. The Great Physician did not treat symptoms. He said, for example, "Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions" (Luke 12:15).

The ancient commandment does not say, "Thou shalt not covet something for nothing" — it says, "Thou shalt not covet." Period. The hardworking, prosperous farmer who was planning to tear down his barns and build larger ones no doubt believed that he had earned every kernel of grain in his fields. Yet Jesus called him a fool. Why? Because the man was putting his trust in created things rather than in the Creator.

We can pay for everything we get and still divide our loyalty between God and mammon. Jesus warns us that we cannot do this and get away with it. Is it not glaringly obvious that we think a man's life *does* consist in the abundance of his possessions?

We see nothing wrong in the desire to possess things because "everybody is doing it." Will God buy that on the day of judgment? Must the Creator take an opinion poll among his creatures to arrive at a true verdict.

Jesus says, "Spare no effort to enter in at the narrow gate; for the gate is wide and the way is easy that leads to ruin, and the majority are going that way. The gate is narrow and the way is hard that leads to life, and only the minority find it" (Matt. 7:13-14, paraphrased).

These reflections were prompted by voters' approval of an Ohio lottery. I cannot support lotteries and I opposed this one. Before I became a Christian I spent several years in the vicious grip of the gambling fever. Even yet I am not entirely immune to the lure of "Sweepstakes — No Purchase Necessary."

We churchmen are addicted to writing position papers against various evils. It is doubtful that God is much impressed. Our position is too precarious. ☐

Mr. Bashore is a layperson in the Oakland Church of the Brethren near Gettysburg, Ohio.

On idealizing the opponents

by Tim Joseph

I am writing in response to Dieter Krieg's article in the April MESSENGER, "A Beacon to the Oppressed.". . . I wish to aim this letter at people who, like myself, have a desire to come to an understanding of socialism and capitalism, both in theory and in practice.

With due respect for the very real suffering that Brother Krieg has undergone, I found that every sentence in his article raised many questions. It seems that people undergoing oppression under some system tend to idealize the opponents of that system — witness the glamorization of Chinese or Cuban society by many Americans.

To turn a few of Brother Krieg's questions around — if the US is such a beacon of freedom, why all the discontentment in this country? Why all the bogus conspiracy trials and police harassments? Why is the National Guard called out so often to put down rebellions in this paradise? Why the

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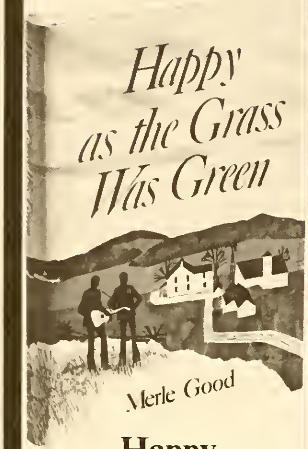

Happy As The Grass Was Green

by I. Merle Good

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enormous military establishment? Why the string of US-owned fascist dictators around the world? Why Vietnam?

Why is the American public systematically shielded from non-bourgeois viewpoints?

Why are West German youth so socialistic if they are obviously living next door to such a Marxist hellhole?

Why have so many rational and intelligent people who have been in East Germany come out with a viewpoint opposite that of Brother Krieg's?

To support " . . . all actions of our government which will bring about destruction of communist elements wherever they may be found" (including, presumably, the massacres in Indonesia and Vietnam) is the old, old story: "It's not a question of right or wrong, it's which side you're on."

The truth, of course, is that no society on earth even approaches utopia and that freedom everywhere means freedom to toe the line. Ask Dieter Krieg's father. Ask Angela Davis.

If Brother Kreig would study the history of his adopted country he would find that the liberties Americans *do* enjoy have come under attack time and again, not from outside, but from the very capitalists he glorifies. Socialists have been in the forefront of the struggle for civil liberties. The Red Scare has been used against American working people since the 1840s. Small wonder we have a "ho hum attitude" about the whole thing.

As for the issue of Marxism vs. religion, does Dieter Krieg think God has to be defended with guns, bombs, and laws? I must say that mind-set of many churchgoers has been more influential than Marx's writings in persuading me that religion is, indeed, an "opiate of the people." I am willing to be convinced otherwise.

I am sorry that this letter is so reactionary. I hope the dialogue will continue in a more positive way so that we can all come to a better understanding of socialist thought and history. Christians do need the teachings of Marx and Lenin. ☐

Mr. Joseph, construction worker, is a layperson in the Onekama, Michigan, Church of the Brethren.

Oppression wears various faces

by Dale Ott

Certainly I agree with Brother Dieter Krieg's introductory observation ("A Beacon to the Oppressed," Here I Stand, April) that so many Americans are unaware of the blessings and freedoms they enjoy. As for some of his other thoughts I had mixed feelings. On the one hand I was moved and saddened by his description of the suffering which he and his family endured under a communist regime. From this experience one can well appreciate his strong feelings. On the other hand I was disturbed by the tone and substance of certain other remarks.

In the first place, to cast all Marxists, Leninists (let's not forget the Stalinists — the hardest of hard-liners) and all communist regimes in the same bad basket is to foster the same old monolithic anti-communist ideology which has bogged America down in one "holy crusade" after the other since World War II, and even now threatens to pull us into a third Indochina war, if that has not already started. That Stalinist methodology has had its turn in practically all communist countries, no one doubts. But to imply that this sort of oppression is a constant factor in all communist countries is a gross oversimplification. If that were true, all the Yugoslavs would be leaving as fast as possible. They are free to. Try to tell Mr. Tito that all communist regimes are alike.

Or, one might have asked Ho Chi Minh why he did not invite Chinese volunteer fighters to help North Vietnam as they had helped North Korea. Certainly the Chinese had made offers enough, especially early in the war. Speaking of Ho Chi Minh, we might well ask ourselves why America supported him during World War II. He was a devout communist then too. Expediency, I suppose.

Once an elderly German asked me, "Since the US is so opposed to communism, why didn't the Americans help the Nazis in their fight against Communists during the last war? Doesn't it seem now that you were on the wrong side?" This only reminds us that there have been, and still are, plenty of oppressive regimes outside the communist camp as well.

Speaking of oppression, South Vietnam is still holding thousands of prisoners (many of them politically opposed to communism). Now that the North has released ours, are we not disturbed by those held by the South? I hope so. Again, as an American, how do you answer the question which is very often asked: "How can a democratic country like America go on and on supporting dictatorships such as Greece and Spain?"

But back again to Dieter Krieg's article. As for those who risked their lives to escape to the West, one can only commend their courage, of course. But there is another side. One of my best friends in East Germany is a pastor who preaches a different kind of heroism. Once he told me, "Those Christians with real courage are the ones who stay. Where will the witness of the church be if the Christians all flee just because the going is sometimes very difficult? If we really believe in the Holy Spirit we will not fear and we will believe that Christ can make a great witness through his church here." Certainly this kind of conviction is not meant as a judgment against the courageous stance taken by Dieter's family and the host of others who left when they saw no other way out. I am only stating another side of the picture which I have heard expressed on numerous occasions by certain Christian friends in East Germany.

As for freedom, it's always relative. Another East German pastor told me, "No one anywhere really has any more freedom than he has courage to exercise." I told him I knew what he meant, thinking particularly of one year I spent in BVS as a teacher in a black school in Mississippi, remembering the tremendous courage expressed by some of my friends there in trying to realize their "guaranteed rights" under our constitution. I was also thinking of many of our people who have not flagged in their opposition to America's destructive involvement in Indochina.

One night in East Berlin I had been talking for several hours with a friend. Then he said, "Let's stop talking so much and go out for a walk." After going a few blocks he asked, "Is it really true that Americans are afraid to go out walking at night? How can you live like that?" I tried to pass it off with a joke. "Don't you know," I said, "it's just the walking itself that frightens Americans, day or night?" ☐

Mr. Ott, director of Brethren Service in Europe, is located in Geneva, Switzerland.

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What shall we study next?

by Hazel M. Kennedy

That depends! What does your local educational plan call for? Do you know what the children and youth in your family have been using this semester? Think about that and also consider passing along an appreciative word to the persons who teach or otherwise serve in the educational ministry in your congregation. When did you last express gratitude and encouragement to your child's teacher? To your own teacher?

To get back to materials: There will be something new this fall for teachers of twos and threes (nursery age children). A revised edition of *The Church and Twos and Threes* will appear with fifty-two session plans, each plan on two facing pages. The earlier edition is also available for those teachers wishing to have a freer plan.

Beginning in September many churches will be using Perspective II of the Encounter Series, a graded church school series for all ages through adult. Perspective I being used this year is *Knowing the Living God.* More specifically the resources for this current semester deal with ways in which persons respond to God and discover value and meaning in life lived in relationship with God. What is man's nature and significance? This question, persistent across the life cycle, is considered at every age level. We are creatures of God, human and broken with potential for wholeness in accord with God's purposes. We are the recipients of God's self-disclosure, the beneficiaries of his activity. Rejoice!

Responding to God's Call to Live in Christ is the overall theme for Perspective II. Life is a gift from God; he calls us to responsible, ethical decision making. What is the meaning of ethics in daily life? For adults there is a new course which explores the virtues and vices of some economic systems and their effects upon a Christian's use of money.

Youth, adults, teachers, and parents will find *The Theological Basis of Personal Ethics,* a statement adopted by Annual Conference, to be a desirable additional resource. In fact, a careful reading by any youth or adult, whatever he may be studying in church school, would be an excellent refresher on timely issues.

A resource for Bible study in the family, produced by a pastor for his congregation, is now available for families across the church. *The Parables of Jesus* is a family home evening curriculum written by Jay Johnson of Quinter, Kansas, and can be ordered from The Brethren Press. There are sixteen lessons in the series with "suggestions that can be adapted to families of all ages, from those with small children, to those with youth, to those where husband and wife are alone." This piece should enjoy a wide circulation among the Brethren.

Recommended for home use as well as in class use by adults is the cassette supplement to *A Guide for Biblical Studies.* Many churches have a standing order for these quarterly cassettes. Several pastors have their personal subscriptions as do others. Places and times for using the cassettes other than in classes of adults (or youth) using the uniform lessons are limited only by the listener's imagination.

Let us keep our congregations and homes centers for learning and living the Bible, discovering the riches of the faith, and sharing the fellowship of those who seek to know the mind of Christ. ☐

appeal to sponsor the dislocated families of Asian ancestry from Uganda. The vigor and concern with which various leaders in your church prepared themselves expeditiously to welcome the expellees, despite short notification, and their subsequent efforts to make the Asian families self-sufficient within the shortest possible time are laudable. Perhaps more praiseworthy is the fact that all this was done with no strings attached.

My family and I have been sponsored by Woodbridge Church of the Brethren whose pastor, Rev. Ted Whitacre, worked almost round the clock from the moment of our arrival in order to ensure for us maximum comfort and speedy resettlement. Although my wife and I are indebted to the entire congregation for their lively assistance of moral and material nature, we owe tremendously more to the Whitacres, Mr. and Mrs. John Ebersole, Mr. and Mrs. Manley Garber, and Mr. and Mrs. Eddie Folks, whose constant concern for our welfare as well as guiding hand has placed us on our feet within this short time. It has been a privilege for me to have known the above mentioned members of your church and I am confident that for you and other members of the Church of the Brethren elsewhere in the country, it will be a matter of pride to learn of the good work these men and women are doing to set a fine image of the church. To these and all others who have helped us start afresh we say thank you while praying for their good health and long life.

To conclude, the least I can say is that it has been a privilege for us to be sponsored by the good people from the Church of the Brethren. I am confident that those of my former countrymen who have been equally fortunate in getting a Brethren sponsorship also share my views. On behalf of myself and their behalf, I would like to take this opportunity to express thanks to the Church of the Brethren General Board for the wonderful work the church is doing.

KHALID SHEIKH

Woodbridge, Va.

A STATEMENT ON AMNESTY

The Ecumenical Peace Fellowship of the Roanoke Valley has issued a statement on amnesty. We, the Church of the Brethren members of this peace fellowship, would like to pass this statement on to the readers of MESSENGER:

We . . . ask for an act of reconciliation for those who are in prison or underground or who left this country rather than fight for it in a war more of us now see as unjust and and wrong.

This may be bad timing, when other families rejoice at restoration of prisoners returned, but these our sons and brothers are also in prison, made by our policies.

"Amnesty" implies forgiveness for a wrong. Some who think "deserters" betrayed them are now willing to forgive them as we are now making peace with our "enemies." Others, like us, feel we as a nation did the wrong. If so, we all need reconciliation with the young men who told us so, and suffered for it.

Some of these men were unjustly denied valid positions by unsympathetic draft boards, and others were hurt by inadequate appeals provisions. They made an act of conscience against a presidential war they saw as illegal, a congressional funding they found immoral, and a national position they considered contrary to God's will. They, we think, are and were right in this, when our leaders encouraged other young men to kill and to be killed.

(Some criminals may have escaped under this moral cloak; some young men may have turned to crime abroad. Such cases need to be dealt with separately.)

Let us accept our protesters home. When other men, long counted dead, come home to gladdened hearts, let them, long counted wrong, be accepted as right, to the glory of God.

DAVID TATE, WILLIAM FAW,
MR. AND MRS. P. L. TATE

Roanoke, Va.

FUNDAMENTALS

Is it not true that most members of the very early church lived communally, and that some of them spoke "in an unknown tongue" at one time or another?

If living communally and speaking in an unknown tongue are important in God's plan, then we fail to use our best two sources of help.

1. The communist parties of the world. They excel in one of these areas.

2. The Voodoo religion of Africa and, more recently, of Haiti. Its followers talk in unknown tongues more readily and loudly in their worship than the noisiest Christians. If this is final proof of Holy Ghost presence, then we better should get back to "the real thing." Especially since the African practice probably antedates that at Jerusalem.

Of course, if salvation is the issue, and if there are more solid Bible evidences of the Holy Ghost than the two activities listed — then that is something else again. It just could be that communalism and unknown tongues are incidentals, rather than basic issues.

ROY WHITE

Citronella, Ala.

COOPERATION WITH MENNONITES

Hats off to the Mennonites! (And to the Brethren who are cooperating with them!) We have much respect for them and their programs in areas of which our family is acquainted, those being Mennonite Disaster Service in Rapid City, vacation church school curriculum, foreign service in which friends of ours are participating, and Vietnam Christmas, a relief project in operation for the second year. It is sponsored by the Mennonite Central Committee and will provide medical supplies for adults and children who have become casualties of our bombing in North Vietnam.

We recently learned, by our pastor inquiring from Elgin, that we Brethren have a similar fund for Vietnam, for which we are pleased. We feel also that our efforts and dollars are put to the best use possible through the well-organized Mennonite programs and would encourage the Brotherhood to explore other areas of possible cooperation with them.

MR. AND MRS. IRWIN PORTER

Quinter, Kan.

SYMBOLISM OF THE BREAD

Of the churches which make unleavened bread for the Communion service, I would like to ask about the significance of the number of piercings in each piece.

Some say it should be three, namely for Father, Son, and Holy Ghost, while others use five, signifying the five wounds of Christ on the cross.

What does tradition say about this? We would be interested in knowing.

DAVID R. WILLAUER

Spring City, Pa.

A COLLECTIVE FOR CHANGE

I'm working on an idea to build a collective — a community to live, learn, and work together. Some ideas that I've had experience with and would like to join with people to work on are: day care centers, food co-ops, health and other referral services, workshops, and newsletters. (Right now, I'm in great need of help with the Brethren Resistance Newsletter.)

I envision a collective teaching and challenging each other, and from that working together to share our understanding with the surrounding community and doing what we can to bring about the badly needed changes in our society. Anyone else looking for this kind of challenge, and anyone with other ideas, please write to me at: 833 S. 48th St., Philadelphia, Pa. 19143.

PAM BATESON

Philadelphia, Pa.

A MONTH IN THE PEOPLE'S REPUBLIC

China, an overview

Last fall I had the opportunity to visit mainland China, with a group of teachers, doctors, and journalists. The purpose of our trip was to promote friendship and understanding between the American and Chinese people and to have an overview of what's happening in China today.

We met a lot of people and made a lot of friends, but getting an all-around look at such a big country in a month's time is pretty difficult. Every moment was busy. In that short time, we went to six cities and visited several factories, residential areas, clinics, hospitals, communes, schools, nurseries, universities, historical and cultural sites.

To recount all the places or people we met is impossible. Instead I would rather share the impressions that stood out about how the Chinese are living and relating to each other and the world.

One of the very first impressions is that of great progress. Today no one starves, suffers from lack of medical services, or lacks a place to live or work. This must stand in sharp contrast to conditions only a little more than twenty years ago. And the faces tell you so. The older people recount tales of the days of the "man-eating society" (pre-liberation, 1949). More than once they would break down in tears recalling the brutality of landlords, or the death of a relative because of starvation, or the mass of mosquitoes and flies and filth. At the same time there are the young smiling faces who have been born into a different China and tell it in their dance and song.

Living conditions are still poor in relation to those in the West. Families live in what we probably would consider poor housing — limited floor space and very little plumbing and heating. Buses are crowded. There is a need for teachers. Most farm work is still manual, since there is little machinery.

Yet the people are very proud of what they have accomplished in the last twenty years. The enthusiasm to work hard and create a higher standard of living is amazing. People work eight hour days, six days a week, and sometimes volunteer even beyond that.

The Chinese feel that the present system is acting in their interest, and even consider themselves part of the state. This seems strange to most of us who have been accustomed to keeping distance between our personal lives and the dictates of the state. The key question, I guess, is whose interests is the state really serving. Anyway, the Chinese want to be involved in making decisions about production and leadership, decisions that have political consequences, on a day-to-day basis instead of waiting two or four years for an election.

People are organized everywhere into residential or work groups which meet often to discuss ideas and make plans. One newspaper man told me that at the place where he works they are lucky if they do half a week's work because of the discussions. Here apparently lies the strength of their present system — groups and their decentralized planning.

Criticism, self-criticism, is a very strong social practice. No one is immune from it, and everyone's free to engage in it. The idea is that if the criticism is good, it should be taken.

I was criticized for getting sick after a basketball game. "Young man, just because you are young doesn't mean you don't get sick. You need to take better care of yourself." This was new to me; all my life I had been used to people keeping feelings pretty much to themselves, especially hard criticism. Everywhere we went we criticized the Chinese for smoking too many cigarettes.

This same social practice also puts strong pressure on deviancies. For thieves there is a group confession. For an improperly parked bicycle there is not a fine, but a self-criticism. There is pressure on those who are lazy and don't want to "serve the people." Likewise we never saw or heard of begging, drugs, prostitution, or sexual deviancies.

It surprised me to see such strong families. Couples usually wait until middle or late twenties to get married. Divorce is apparently not difficult to get but is not the usual case. Couples seem happy with one, two, or three children.

Families seem united and live in proximity, but not necessarily in the same rooms as the old extended families. Perhaps in the same apartment complex or on the same block. When folks retire at 60 they live on in the same place. Many times we found older folk who were volunteering "to help the revolution" in some way. One old man, I remember, was sitting in the middle of a concrete courtyard where he said he was watching for fires.

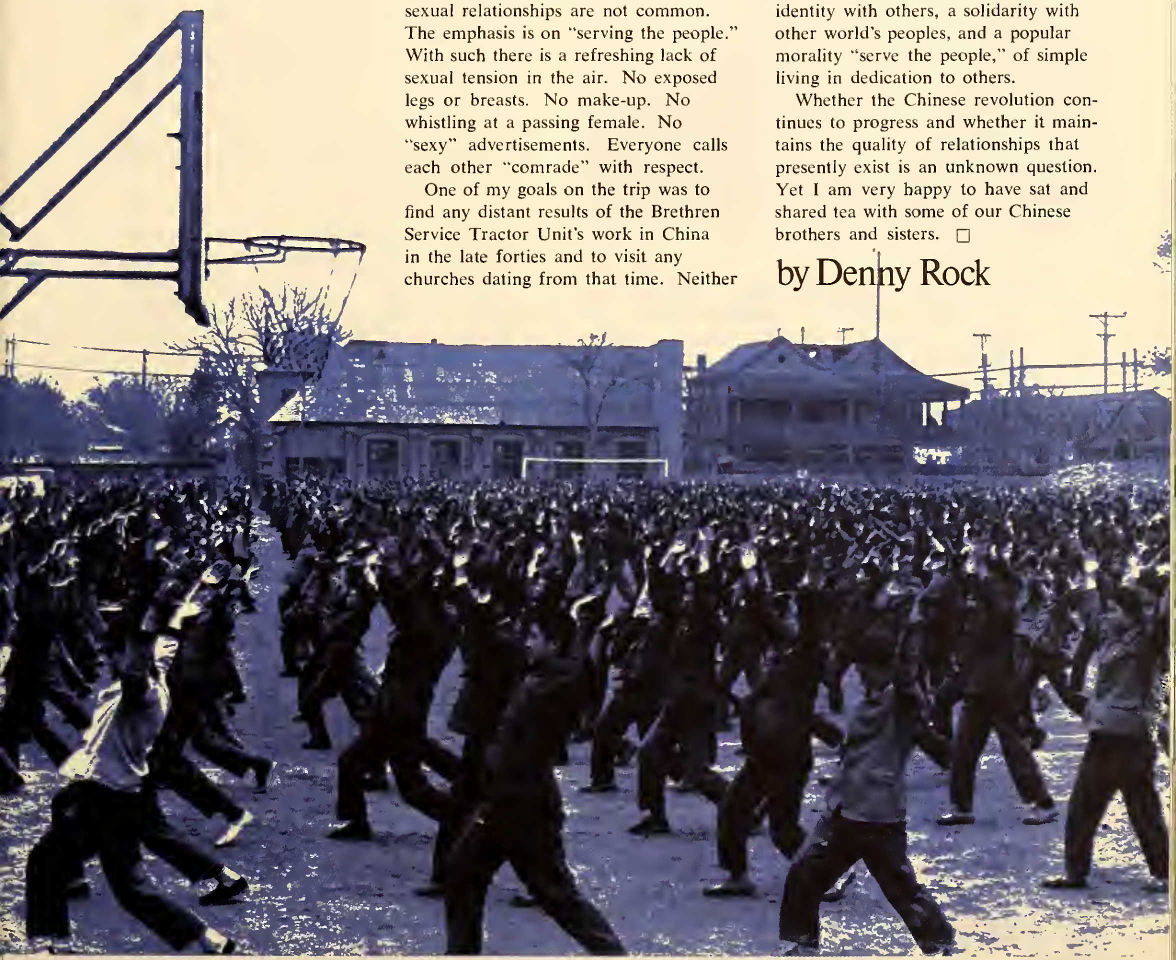
At the same time there is no youth culture per se. Birth control is apparently easy to obtain but premarital sexual relationships are not common. The emphasis is on "serving the people." With such there is a refreshing lack of sexual tension in the air. No exposed legs or breasts. No make-up. No whistling at a passing female. No "sexy" advertisements. Everyone calls each other "comrade" with respect.

One of my goals on the trip was to find any distant results of the Brethren Service Tractor Unit's work in China in the late forties and to visit any churches dating from that time. Neither were accomplished. I felt the freedom but not the time to look for churches. Yet there are churches in China. Some Americans who had been living there for some time told us that there is a seminary in Nanking. And there is a big church in Peking that foreign guests frequently use.

However, otherwise, churches do not seem to be a major part of Chinese society at all. What I found instead was that many of the values or functions of the church have been assumed by the state — a sense of purpose in living, identity with others, a solidarity with other world's peoples, and a popular morality "serve the people," of simple living in dedication to others.

Whether the Chinese revolution continues to progress and whether it maintains the quality of relationships that presently exist is an unknown question. Yet I am very happy to have sat and shared tea with some of our Chinese brothers and sisters. ☐

by Denny Rock



editorial

Save the First Amendment

For the first time this year the United States has been listed by the International Press Institute as a nation where press freedom is in danger.

The development could undercut the goals of US government in foreign affairs, but the peril strikes closer than that. For in jeopardy also are the fundamentals upon which American democracy rests, such guarantees as the freedom of religion, of speech, of the press, and the right of peaceable assembly, all provided in the First Amendment.

The jailing of reporters for refusal to disclose sources of information, the intimidation of broadcasters by those who directly or indirectly issue licenses, cover-ups not only of scandals but of basic strategies and commitments in administration policy: These are points that aggravate the age-old tension between government and the press. However, as restraints on press freedom mount, it is not the media alone which are the losers; what ultimately is threatened is the public's right to information.

Watergate and the findings it has spawned point eloquently to the need for a vigorous, enterprising press. Yet the bent toward secrecy is not a sudden new stance by government; it has been built up through several administrations.

Consider the Pentagon Papers as a case in point. More than anything else, states A. M. Rosenthal of *The New York Times,* the Papers reveal how secrecy has become a pattern of living in our government. One administration after another has carried itself and the country deeper into war, into a series of wars, answering repeated failure with repeated escalation but never leveling with the country on the facts. "Whatever truth the public came to know about Vietnam came largely from the press," Mr. Rosenthal said.

Recent measures such as that requiring reporters to divulge to grand juries sources of confidential material, the unprecedented placing of prior restraint on the publication of specific documents, and the widest application of executive privilege ever known all tend to cripple the flow of information. As a result, the citizen is deceived from knowing what is going on and officials from exercising accountability.

To inquire beyond official handouts, to pursue the unexamined question, to disclose the other side of the coin . . . if the press did not do these for the public, who would? As NBC's Julian Goodman said of one administration spokesman, "Perhaps what the director of Telecommunications Policy hopes to achieve is not the prevention of bias — but the creation of it on behalf of the government he represents."

In the shaping of the young republic, two overarching problems were how to govern and how to control those who govern, journalism professor Fred W. Friendly has said. The press as a free and open means of expression was seen as an essential element in that control. "When you trifle with that delicate balance," Mr. Friendly observes, "you risk the whole ball game. You give up the view of reality on which men and women can act in a democracy."

That view of reality is grossly distorted when those in office are permitted to cloak their actions in secrecy, to be immune to challenge, to manipulate public information, to maximize their power. Beyond corrupting themselves and the system, eventually they will bring the demise not only of freedom of the press but of other companion guarantees, including freedom of religion, which issue from the same Constitutional source.

On encroachments to essential liberties, on defense of the First Amendment, the church indeed has much at stake. — H.E.R.

Why do people give life insurance policies?

Stewart B. Kauffman

Q: *Is it really true that many people give life insurance policies to worthy charities, and if so, why?*

A: Yes, it's true, and there are several reasons. For one thing, organizations want them, they are delighted to get them. For another, it is often painless for donors; that is, it requires less sacrifice for most people than giving cash. And it's available. Almost everyone has life insurance policies, and many people have policies that are obsolete.

Q: *What do you mean by obsolete?*

A: The policies have outlived their original purposes. They were bought initially to protect children now grown or a business now secure or a relative no longer living. So they are serving no real purpose.

Q: *Isn't it awfully complicated to turn them into gifts to a worthy organization?*

A: No, it's very simple. You just change the beneficiary. It's quite routine. And even people whose policies aren't obsolete can consider giving them eventually, and conditionally, by making a worthy organization a co-beneficiary, or a secondary, remainder, or residual beneficiary.

Q: *What are the differences?*

A: A co-beneficiary simply shares in the policy proceeds with one or more other co-beneficiaries. All are primary beneficiaries. The secondary beneficiary receives the proceeds if the first beneficiary precedes him in death. The remainder beneficiary receives the proceeds if the primary and secondary beneficiaries precede him in death. And the residual beneficiary gets the proceeds of a supplementary contract that's been set up as a settlement of policies at retirement.

Q: *Does that cover all methods of giving life insurance?*

A: No, not at all. Many people take out a policy initially for the benefit of a charitable organization. For example, Mr. Smith is 50 and qualifies for new life insurance. He buys $10,000 of ordinary life insurance for about $450 per year, deducting each annual premium on his federal income tax return as a charitable gift.

Q: *Are there other ways of giving related to life insurance?*

A: Yes, some people assign their annual dividends to a charity. The dividends can be deducted as gifts on the income tax return. In fact, there are many ways to give life insurance, but there is room here to only touch on them.

Q: *You mentioned tax deductions. Are those available on most gifts of life insurance?*

A: Yes. If you're interested in giving a life insurance policy, and have other questions write to:

The Church of the Brethren
General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

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1451 Dundee Avenue, Elgin, Illinois 60120

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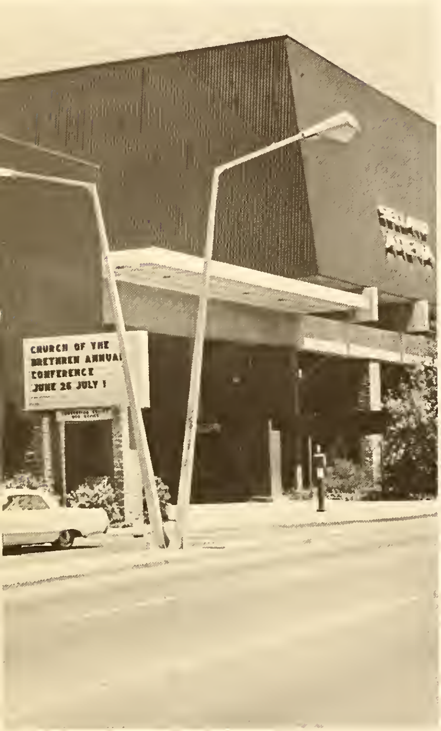
messenger

CHURCH OF THE BRETHREN AUGUST 1973

liberating the WORD at fresno The last word, and the last word, and the last word—the scripture is never complete while the lines of communication between God and persons, and one person with another, remain open. Doris Cline Egge on Annual Conference '73, in a special section beginning on 9

Selland Arena at Fresno's convention complex where Brethren convened June 26 — July 2


SELLAND ARENA
CHURCH OF THE BRETHREN ANNUAL CONFERENCE JUNE 26 JULY 1

In business session, Tom Grahan, FAUS consultant for race education

At opening convocation, Conferencegoers were summoned to worship and reflection by drummer Bill Watkins

Emmanuel Urhobo, general session speaker: God's priorities are with the poor and oppressed

liberating the WORD at fresno

As to the business before this summer's Annual Conference in Fresno, there is some reason for Conferencegoers to have thought they had been there before.

Not that there wasn't a great deal about the Fresno gathering that was fresh and different. But a number of the concerns were matters at least touched upon by previous California conferences of this century.

Take the first Annual Meeting in California, convened in Los Angeles in 1907. Women's liberation had scarcely become a meetinghouse term, but the sisters from Iowa's Grundy County church and from North Dakota's Surrey church raised a question. The Grundy County query put it this way: " . . . We sisters, seeing that we have made the same covenant with God in Christ Jesus that the brethren have made, petition Annual Meeting through district meeting, to grant us the same privilege in breaking the bread and passing the cup the brethren enjoy in fulfilling the Word of the Lord."

The two queries took a four-member male committee three Annual Conferences to get resolved, but when enacted the answer was as terse as it was unequivocal: "We grant the sisters the same privilege of breaking the bread and passing the cup that the brethren enjoy."

In 1928 at La Verne the Conference report from the relatively new mission field of Nigeria called attention, in boldface print, to the fact that in the year previous "the first four (Nigerians) were received into the fellowship of the Church of the Brethren by the holy rite of Christian baptism." In Fresno to mark 50 years of Brethren mission work in Nigeria and the emergence of the independent Lardin Gabas church were four Nigerians, participating in Annual Conference firsthand.

In 1941 also at La Verne the Conference met in the context of a nation moving decisively into militarization. A special session of Standing Committee had been held in Chicago the previous December to address questions posed by the Brethren Advisory Committee for Conscientious Objectors. Counseling its own youth, interpreting its stance to government, relating to other peace bodies, and finally launching its own unprecedented effort of training and service for conscientious objectors were challenges faced by the denomination. In Fresno 32 years later delegates also were confronted by a cluster of war and peace concerns — support for noncooperators, payment of war taxes, amnesty for Vietnam War resisters key among them.

In 1951 at San Jose a reply was given by the General Brotherhood Board to a query received two years earlier from the Covina church, Southern California-Arizona District, asking the Board to set forth what "the over-all purpose and direction of the Church of the Brethren should be." Intentionally not an all-inclusive statement, the board's response to the query cited the primacy of the evangelism task; underscored its commitment to missions at home and abroad; accented peace efforts through a Brethren Service program that is "integrated with all other aspects of the program of the church"; alluded to the enrichment that comes from participation in the ecumenical movement; commended a consecrated, trained pastoral ministry to the churches; and insisted upon a lay-clergy mix for the best possible leadership. Similarly at Fresno this summer the General Board articulated goals, specifically for its program in 1974 and 1975, drawing on wide input from the membership.

Another item in 1951 with parallels to 1973 was a reply to a query from the Wenatchee Valley, Wash., church, urging Conference "to place Bethany Seminary's budget of needs upon a guaranteed basis." The delegates' reply: "We do not favor any one portion of the program being a first lien against the current contribution." A supplemental report on financing was among the presentations by Bethany Seminary this year.

In 1961 at Long Beach, Bethany Seminary funding was also a focal point on the Conference agenda, this time on how best to finance the school's relocation from Chicago's near west side to suburban Oak Brook. Talk then as now pointed to explorations for cooperative work with other institutions as a means of keeping costs in line. It was decided at that time to discontinue the Brethren Bible Training School and to opt for an annual school of church vocations.

California has changed drastically since its Annual Meetings of 1907, 1928, 1941, 1951, and 1961; so perhaps have Annual Conference and the Church of the Brethren changed. But only a bit of recollection makes apparent that many of the courses we trod today have been pursued by others before. Nothing quite like an Annual Conference, a Brethren family reunion, reminds us of the continuity of the present with the past and with the future. — THE EDITORS

Courses others have trod: Officers of the San Jose Conference, 1951. From the left, R. V. Bollinger, D. W. Bittinger, William M. Beahm, R. W. Schlosser

Will Harpest: If I keep growing

Wilbur Dean Harpest has a kind of delighted expectancy about him, like a child who can't believe the circus finally came to town.

It's a style that has kept the 24-year-old BVSer open to possibilities of growth and becoming — in Ohio dairy farm beginnings, in college years at Manchester, in a stint at National Institutes of Health, in a year and a half of alternative service with the Boulder Hill church, Aurora, Ill.

And for the next twelve months, that style will be apparent in Will's new BVS assignment, coordinating the Aug. 20-25, 1974, National Youth Conference.

Putting together a weeklong convocation for a couple thousand young people is a demanding task. Not the least of the challenges, smiles Will, is learning to relate with teen-agers without seeming parental and authoritative.

But, "If I keep growing, I can do a better job," he says simply.

Almost in the same breath Will emphasizes the centrality of support groups to the growth process. And given his current participation in a Koinonia group at Boulder Hill and in a family cluster living arrangement, it's not surprising that even his feelings about the church itself focus on community: "The church is meaningful when it is a place where people discover *together* that life is exciting." And, Will would add, where theological language, explained in human terms, becomes real.

Such sober reflections seem typical of one whose generation was characterized by heavy student involvement in issues and who associates his college years with events like the escalation of the war and the Kent State shootings. But they will stand him in good stead during the planning process for the New Mexico conference and its theological purposes.

Similarly, experiences in educational settings with children — he majored in elementary education and taught a nursery school class at Boulder Hill — give Will a feel for education as a liberating event.

A serious and methodical worker, Will anticipates the tasks of contacting districts, developing promotional materials, and finding resource persons for NYC. And like a child with a ticket to the circus, Will Harpest expects he'll make new discoveries — about himself, about the community of faith — in the process.

intouch

T. Q. and Helen Evans:

In September a husband-wife team from Manchester College in Indiana will begin nine months of traveling that will bring them in contact with Church of the Brethren congregations all over the United States. Their efforts center on the strengthening of Brethren family relationships.

T. Quentin Evans, professor of sociology, proposed the visits as a yearlong sabbatical leave, working in concert with the Parish Ministries Commission of the Church of the Brethren General Board and with district offices. His wife, Helen, will assist in the project.

"Every marriage must be nurtured and every family can be strengthened," the Evanses maintain. Toward this end, their approach will encourage growing relationships in marriage and alert families to opportunities for growth. The Evanses do not see their work as therapy per se.

"It's a new venture for us," says T.Q., who has been increasingly active in recent years in the fields of family relations and family education. "In some ways it's the first time we've ever tried to be a team in a significant venture like this. We feel a close relationship with the Church of the Brethren, and with concerns about family problems as high as they are in this country, this seems a timely moment to build up family relationships."

Helen Evans will be especially involved in marriage communication retreats the couple will lead and this

Nurturing the family

area, she feels, is vitally important in a family. "It's important," says Helen, "because it's preventative, instead of dealing with the problems after they arrive."

The Evanses will cover 10,000 or more miles, they estimate, and work in nearly all the Church of the Brethren's 22 districts. They plan to visit eastern parts of the country before Christmas, then travel westward in the spring. Much of the route will be covered in a trailer.

Dr. Evans expects the experience to yield rich dividends in his classroom teaching and to contribute to a closer relationship of college, brotherhood, and constituents. The Evanses are undertaking the project without pay, except for a half-salary he gets from Manchester while on sabbatical, and transportation expenses covered by the Church of the Brethren General Board.

Another prospect both Evanses view with delight is the chance to enrich their own family life meeting new people, sharing concerns and friendships. "We can always find people we know, or that know someone we know," laughs Helen. "We're enthusiastic about the trip. We're sort of venturing forth like Abraham, with faith." — JEFF SMITHBURN

Homer L. Royer: Congress on Evangelism

"People who retire and sit down die mentally and physically. I want to stay healthy."

In these terms Homer L. Royer acknowledges that selfish as well as altruistic factors underly his current voluntary stint. From now through next spring he is in a Brethren Volunteer Service assignment as coordinator of arrangements for the Church of the Brethren Congress on Evangelism, to convene April 17-20 in his home town of Dayton, Ohio.

Administration is what Homer has spent his life in, vocationally and avocationally. As assistant superintendent of the Dayton Public Schools he was in charge of personnel for a system that reached more than 60,000 pupils and 3,000 staff. In 1967-68 he was president of the American Association of School Personnel Administrators, comprised of representatives of 700 of the larger school systems throughout the country.

In the church his talents similarly have been applied in administrative roles. He was chairperson for half the 13 years he served on the Bethany Theological Seminary Board of Directors. He was the first lay moderator of his local congregation, Trotwood, and later moderator of the Southern Ohio District.

Upon retirement in 1969 he became director of rehabilitation services for Goodwill Industries in Dayton, assisting the handicapped in vocational evaluation and training and in employment placement. He put into operation a program centered on rehabilitative employment for public offenders on parole.

Homer and his wife Betty, who is director of medical social work at Dayton's Miami Valley Hospital, recently returned from visiting a daughter Beth in Lubeck, Germany. A second daughter, Ann, lives in Pensacola, Fla., and son David is a campus minister in Seattle, Wash.

As a BVSer Homer is working on the Evangelism Congress with Parish Ministries staff members Matthew Meyer and Tom Wilson, who are in charge of planning, and with Alan L. Whitacre, pastor of Prince of Peace church and Southern Ohio evangelism counselor.

On the theme of the Congress, Homer recalls the stigma that he and others in his boyhood congregation, Painter Creek in Southern Ohio, felt was given to evangelism largely by "hellfire and damnation" preachers. As he sees it, evangelism should be neither splashy nor intimidating.

"My concept of evangelism is that if you have something you cannot help but share it. If you are too timid to share, you do not have it."

contents

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outlook

BVS for over-thirties: A new direction

In its 25th year, Brethren Volunteer Service makes a turn to soliciting volunteers from over-thirty groups in the Christian community.

"We've not been aggressive in the past about looking for post-thirty placement opportunities," noted Charles Boyer, director of volunteer services for the denomination.

But this month, 12 persons entered a weeklong training period at the General Offices, Elgin, Ill., in preparation for placement in such volunteer posts as houseparenting, camp maintenance, New Windsor duties, and mailing and secretarial help at church headquarters. One will coordinate the 1974 Evangelism Congress (see In Touch, this issue).

This won't be the last of such units, according to Mr. Boyer. Though adults have seemed "on the fringes" of BVS in the past, the numbers willing to volunteer a year are increasing. Mr. Boyer anticipates at least one unit a year for post-thirties, in addition to five for youth.

Training week planners — Maggie Bell Byrne and Jan Martin of the BVS office, and Mr. Boyer — have packed the experience with Bible study, Brethren history with an emphasis on service motivations, cross-cultural events, and studies in peacemaking and nonviolence. Trainees will be housed with Elgin families.

Are over-thirty volunteers different from their younger counterparts?

"Post-thirties want to know where they're going on project," smiles Mr. Boyer. "Younger people may be more willing to be uncertain." But he said, "We need to challenge more adults and be rid of the stereotype that BVS is only for the young."

Brethren in outreach: International briefs

Eighty students are scheduled to depart for Europe in August under the Brethren Colleges Abroad program. Study centers are at Marburg, Germany; Strasbourg, France; and Barcelona, Spain. The 1973-74 class includes students from more than 20 colleges and universities — "far beyond the six Brethren colleges which launched the program," observed A. G. Breidenstine, Lancaster, Pa., the administrative coordinator.

Polish Agricultural Exchangees, the 17th consecutive unit sponsored by the Church of the Brethren since 1957, arrived in New Windsor, Md., in April. Eleven men and one woman comprised the initial unit; four others were expected to arrive by midsummer. Members of the group are engaged in a year of research and study at four universities and five agricultural enterprises.

A joint response has been submitted by Brethren, Friends, and Mennonites to a World Council of Churches study on "Violence, Nonviolence, and the Struggle for Social Justice." The peace churches' report affirms those parts of the WCC draft statement with which they are in agreement and points to aspects of faith and moral concerns which they feel have been underemphasized. Consideration of the overall study is on the agenda of the World Council Central Committee in August.

At Castañer Hospital in Puerto Rico a visiting nurse program is reaching out to persons often neglected in public health — the elderly. In operation for a year, the federally funded effort is supervised by Elsa Groff, superintendent of nursing, in cooperation with St. Luke's Hospital in Ponce.

Aide aux Enfants, a child feeding program and clinic in Port au Prince, Haiti, involving Church of the Brethren support, reaches 4,500 children a month, up 600 over a year ago. In visiting the center, Kenneth McDowell of the World Ministries staff worked on funds for a building project now in process and participated in a ceremony which conferred a Doctor of Divinity degree on the program director, Pastor Luc Neree, a degree granted by American Bible College in Pineland, Fla.

Shipments this spring from the New Windsor, Md., Brethren Service Center included 7200 pounds of soup for Nicaragua, 300 blankets to families in the flooded areas along the Mississippi River, 300 blankets to Pine Bluff, S.D., for evacuees of Wounded Knee, and 150,000 pounds of insecticides to Haiti and the Dominican Republic.

Luke Fiddle, Geraldine Page at Christmas service in Happy as the Grass Was Green

Mennonites' Merle Good: "Witness is in story"

"Happy as the Grass Was Green," a novel by Mennonite Merle Good, is being released as a feature film production by the Screen Actors Guild. The filming was completed earlier this year in rural parts of Lancaster County, Pa.

"This is a story not about who are the Mennonites," Mr. Good stated, "but about people who happen to be Mennonites. People caught in the struggles of real life, and their faith and culture comes to bear on their decisions."

Headlining the cast, which includes many local Mennonites, are professional stars Geraldine Page and Pat Hingle, Miss Page playing Anna Witmer, a Mennonite mother, and Mr. Hingle playing a Mennonite minister. A third professional is Graham Beckel who plays Eric, a university student who comes with Mennonite buddies from New York to visit a conservative church community. "He rubbed off on them, and they rubbed off on him," Good explained.

Scenes from a barn raising, a skating party, and a hayride are included in the 100-minute, G-rated production.

"The Homecoming," tv's pilot film of "The Waltons," influenced Good in thinking his story could reach the national market. "I think 'Happy as the Grass Was Green' has some frontierness. It has a strong feeling of peopleness. It's pensive. Not heavy. Just something that rolls over you," Good commented in an interview in the May Bookstore Journal.

The Journal asked Good if he thought the film would be a witness. "I believe the heart of witness is in story. To me witnessing is telling a story in such a way that is true and honest. And the end result is people saying, 'Isn't it a miracle that God would love such a people?' That's witnessing!"

A teacher at Lancaster Mennonite School, Merle Good was introduced to MESSENGER readers in an article by Vernard Eller ("Churches on Stage," Jan. 15, 1972). He holds degrees from Eastern Mennonite College and New York's Union Theological Seminary.

The film tentatively was slated for release in July, along with a paperback edition of the book co-published by Herald Press and Pyramid.

Volunteer quits CORA, charges paternalism

A Brethren Volunteer Service worker in charge of communications for the Commission on Religion in Appalachia resigned this spring to protest what he described as CORA's colonial and paternalistic approaches.

After nearly eight months with the Appalachian ministry, Michael J. Clark said he felt he could no longer work for an agency which brings in "high-powered people from the outside when there are plenty of people in the mountains who know how to solve the region's problems."

A reporter on leave from the Baltimore *Sun* and member of the Oakland Mills Uniting Church in Columbia, Md., Mr. Clark explained his disenchantment in an interview in a Whitesburg, Ky., publication, *The Mountain Eagle*. "I was of the impression that CORA was actively working with mountain people to help them gain control over their own lives, but found it was a highly bureaucratic agency unrepresentative of mountain people," he was quoted in the interview.

The volunteer specifically observed that of CORA's six-person staff, none is from the mountains.

Informed sources indicated CORA officials were surprised by the Clark resignation, having been interested in extending his period of service with the organization. Among Clark's assignments were the editing of the quarterly, *Vantage Point,* and liaison with CBS in production of a tv documentary.

One observer explained the complexity faced by CORA is that it must carry on a bridge role — working with mountain people and their movements and at the same time working with various institutional bodies. Currently 17 denominations and the Council of the Southern Mountains are part of CORA, which is headquartered at Knoxville, Tenn.

Ronald K. Wine, executive secretary, Southeastern District, and an indigenous member of CORA's board of directors, said, "I fail to see the level of paternalism in the CORA process. Paternalism is very relative to time, circumstance, and condition. The CORA board and staff are constantly struggling to involve in a meaningful way as many indigenous people as possible so that CORA will be sensitive and responsive to the real needs and issues of Appalachia." Mr. Wine noted that CORA works in task groups "comprised of both indigenous and regional people."

Originally placed with CORA by Washington Office executive Ralph E. Smeltzer, Mr. Clark, his wife Lois, and two children have since been reassigned to Appalachia, Va., for completion of the BVS year. There Mike Clark is working with two periodicals, *Mountain Life and Work,* issued by the Council of the Southern Mountains, and *Mountain Community,* an indigenous publication.

On behalf of the Brethren Appalachian Caucus Mr. Clark testified in Washington in April before the Subcommittees on Environment and Mines and Mining at hearings on strip-mining. "The Brethren have been known as a peace church," he said. "Nonviolence is very much a part of our religious heritage. And I, for one, believe strip-mining in Appalachia is violence against a land and a people."

A profile of the Clarks and their growing commitment to work in Appalachia appeared as an In Touch feature in the March 1973 MESSENGER.

Asia, now Africa: Famine imperils food reserves

In May, MESSENGER called attention to the famine conditions facing Gujarat State in India. At that time, the Church of the Brethren General Board had dispatched $1,000 through the Church of North India for the deepening of 20 wells in Gujarat villages.

Since then the calamity has widened, with thousands fleeing from the villages into the cities in search of food. Some parts of Maharashtra State have not had a drop of rain for 15 months. Even in Bombay water distribution is limited to two one-hour periods a day. Two thirds of India is affected. The Church of the Brethren has increased its Emergency Disaster funding for India to $10,000, channeling aid through ecumenical programs.

Ominous as the scene is in India and at other points in southeast Asia, the disasters of 1973 range still wider. A quarter way round the world the Sahara seemingly has been rolling southward for five years, catching up six West African nations, Mauritania, Mali, Niger, Chad, Upper Volta, and northern Nigeria, in the grip of drought. Trees are dead and dying for lack of moisture; livestock is on the verge of starvation; millions of persons are threatened by famine.

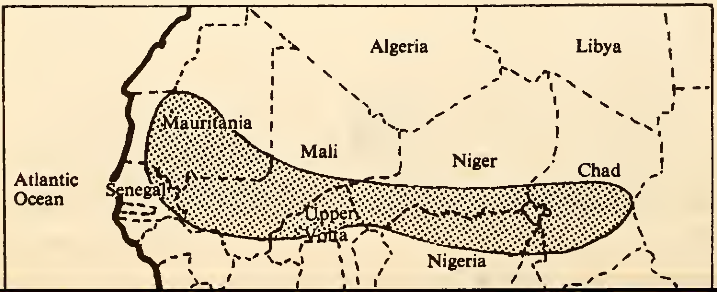
Relief efforts across the sub-Sahara belt were late in getting started apparently because the dimensions of the disaster were not even guessed at by government authorities until the starving began coming into the cities. Relief measures are being mounted on several fronts: by the United Nations, the Food and Agriculture Organization, the Common Market, the churches.

In the Lardin Gabas area of Northeast Nigeria, the drought was felt as early as last December at Chibuk when women began walking miles in search of water. More recently, some entire villages have moved for lack of water and food, only to go to villages also faced with shortages. A critical time is from now until October when a new harvest is due.

On a world scale, crop failures so massive in scope have prompted new concern as to what food supplies constitute an adequate buffer against recurring famine. Eric Ojala of the Food and Agriculture Organization in Rome views the situation as dangerous in that the reserves of wheat and other grains are the lowest in years. Moreover, he warns that there is no international concept regarding a "minimum safe level of basic food stocks."

Toward correcting the imbalance, the FAO at its annual meeting later this year will consider a proposal aimed at involving all consuming countries in a process of designing an acceptable concept of minimum world food security.

As drought and famine spread, the need for such a concept may become increasingly and agonizingly apparent.


▨ *Areas in West Africa affected by drought*

Stewardship enlistment: A game plan for churches

A congregational tool for use in helping members become more effective stewards of the Gospel is to be introduced by 16 denominations this fall.

Unlike some earlier strategies for congregational stewardship campaigns, the new guide relies on no single mode for enlisting human and financial resources. Rather, recognizing the uniqueness of congregations as well as that of individuals and families, the guide stresses local creativity.

Still, the Commitment Plan Handbook, as it is known, outlines a basic design for assisting churches in establishing and attaining self-determined goals. Following the example of the apostle Paul, the Handbook uses a game metaphor, central to which is a coaching staff.

Essential strategies in the Master Game Plan begin with an analysis of the present situation, for which a cassette tape offers directed study and a graph enables the charting of a three-year giving profile. Similarly, detailed counsel is offered for arriving at a prebudget goal, for enlisting and training leaders, for making presentations to the parish, and for receiving and dedicating the commitments. Special audio visuals and other aids are suggested for the 15-week program.

The Handbook was developed by a task team of denominational representatives, including Donald L. Stern of the Church of the Brethren. Mr. Stern indicates the plan takes into account the findings from the North American Interchurch Study, a major research effort conducted in 1971.

At the core of the Commitment Plan are growth and change — concepts regarded as sound principles for planning and funding — and consistent qualities of the Christian faith.

To introduce the Commitment Plan Handbook, to lay plans for assisting congregations, and to consider related stewardship developments in the Church of the Brethren, 42 district leaders met in May near Chicago for a weekend seminar directed by the General Board's Stewardship Enlistment Team. District level workshops will begin in September.

underlines

CHURCH AND THE ARTS ... Lititz, Pa., Brethren will host a *creative arts festival* Sept. 22. Exhibits, demonstrations by artists, and a special evening program will fill the day. Atlantic-Northeast District artists will be participating in such categories as drama, graphic arts, banner making, ceramics, weaving, natural flower arranging, and quilting.

CONGREGATIONAL COLLAGE ... The newsletter of the Council of Churches of Greater Washington named the Oakton, Va., Church of the Brethren "*church of the month*" in May. "All through the active program of the Church of the Brethren at Oakton there is evidenced a feeling that 'God would have us remember that growth is not so much our doing as the work of the Holy Spirit in the lives of individuals.'" Wendell C. Eller is pastor.

In Colorado, the *Rocky Ford church* is celebrating its 75th anniversary during 1973. A diamond jubilee service in June and homecoming in October mark the occasion.

Pictorial books and ceramic plates will commemorate the *125th anniversary* of Spring Creek Church of the Brethren at Hershey, Pa.

Other congregations celebrating anniversaries include *Oklahoma City*, 55th, and *Central*, Roanoke, Va., 48th.

A newer congregation--the *St. Petersburg, Fla., church* --at 15 burned its mortgage in special services.

Dedicating a *Brethren chapel* in the Cedar Rapids, Iowa, First Baptist Church were members of Cedar Rapids' Church of the Brethren. Furnished with pews, communion table, and other things of sentimental value to the group, the chapel serves as a visible reminder of the presence and strength of the Cedar Rapids Brethren. The two congregations engage in united programs and ministries.

PEOPLE YOU KNOW ... *James S. Flora*, pastor of First Church of the Brethren at Long Beach, Calif., who in June earned a Ph.D. from the California Graduate School of Theology, Glendale, Calif., reports that his sermon "When Two Become One" appears in a current issue of *New Pulpit Digest*.

Thelma Lehman, Roanoke, La., was named an outstanding elementary teacher in America. She will appear in a book that cites selected teachers from all parts of the nation.

Memorial services March 31 commemorated the life of *Joel C. Flora* who died at 94 of a stroke. The service, held at the Trotwood, Ohio, church, cited his pastorates at Hagerstown, Md., Johnstown, Pa., West Charleston and Pleasant Hill, Ohio. An historian and genealogist, he also farmed and was known as a loved teacher.

A ONE-PARTY LINE? ... From the District Newsletter, Middle Pennsylvania: *Seven of the nine candidates* for the Northern Bedford County School Board positions in the May primary were members of the Church of the Brethren. Of those seven, two were Democrats, three were Republicans, two were running for both parties.

Bethany's 68th class: to parishes, further study

Bethany Theological Seminary's 68th graduating class was comprised of 12 members, eleven of whom received the Master of Divinity degree and one the Master of Arts in Theology degree. Commencement exercises were held June 4 at the Oak Brook, Ill., campus.

Recipients of the Master of Divinity degree were:

Robert L. Earhart. Member of Mechanicsburg church, Southern Pennsylvania District. Age 26. Son of J. Stanley and Laurie Earhart, Grantham, Pa. Married to Catherine Anne Wolfe of Los Angeles, Calif. Bridgewater College. Interned one year at Ladera church, Los Angeles, Calif. Assumed pastorate of the Pasadena, Calif., Church of the Brethren, Pacific Southwest Conference, on June 17.

Fred Barry Gantz. Member of West Green Tree church, Atlantic Northeast District. Age 25. Son of Arthur B. and Kathryn Gantz of Mount Joy, Pa. Married to Marjorie Sloan of Mount Joy. Elizabethtown College. Was youth minister, First United Methodist Church, Westmont, Ill., two years. Assumed pastorate Pomona, Calif., Church of the Brethren, Pacific Southwest Conference, on July 1.

Donald H. Hoover Jr. Member of Carson Valley church, Middle Pennsylvania District. Age 26. Son of Donald F. and G. Louise Hoover of Duncansville, Pa. Juniata College. Teacher in Brethren Volunteer Service, two years in Waka Schools, Nigeria. Assignment pending.

Kevin Keller. Member of Oakland church, Southern Ohio. Age 27. Son of Raymond and Fanny Keller of Greenville, Ohio. Married to Jo Ellen Young of Fort Wayne, Ind. Manchester College. Was in Brethren Volunteer Service in Castañer, Puerto Rico, 1966-67. To assume pastorate of First Central Church of the Brethren, Kansas City, Western Plains District, Aug. 1.

James S. Mitchell Jr. Member of Woodland church, Illinois-Wisconsin District. Age 26. Son of James and Donna Mitchell of Fort Wayne, Ind. Married to Marilyn Lutz of Kalamazoo, Mich.; one daughter. Manchester College. Interned as instructor at black junior college, Prentiss, Miss., while in Brethren Volunteer Service. Assumed pastorate of Woodland Church, Astoria, Ill., in September 1972.

Vernon Davis Mitchell. Member of Lincolnshire church, Northern Indiana District. Age 27. Son of Olden and Myrtle Mitchell of Fort Wayne, Ind. Married to Linda Lea Ronning of Reynoldsville, Pa. Manchester College. Was in Brethren Volunteer Service at West Side Christian Parish, Chicago, and Brook Lane Psychiatric Center, Hagerstown, Md. To assume pastorate of Mountville, Pa., Church of the Brethren, Atlantic Northeast District, on July 29.

John Douglas Mummert. Member of Milledgeville church, Illinois-Wisconsin District. Age 25. Son of Harold and Orphea Mummert of Fort Collins, Colo. Married to Barbara Cheek of Topeka, Kans.; one son. Colorado State University. Assumed pastorate of Big Creek Church of the Brethren, Southern Plains District, in July.

Gerald Rhoades. Member of Greenville church, Southern Ohio District. Age 25. Son of Chalmer and Marlene Rhoades of Rossburg, Ohio. Manchester College. Assumed pastorate of Rice Lake, Wis., Church of the Brethren, Illinois-Wisconsin District, in July.

Paul W. Stauffer. Member of Polo church, Illinois-Wisconsin District. Age 25. Son of Elvina M. Stauffer and the late Wilbur D. Stauffer of Polo, Ill. Married to Betty Mae Skaggs of Cerro Gordo, Ill.; one son. Manchester College. Assumed pastorate of the Maple Grove-Stanley, Wis., yoked parish, Illinois-Wisconsin District, on June 1.

Barry J. Weber. Member of York Center church, Illinois-Wisconsin District. Age 26. Son of Joseph R. and Linda Weber of Villa Park, Ill. Married to Kathleen Sue Netwig of Lombard, Ill.; one daughter. Hamilton College. To assume pastorate of Springfield, Ill., Church of the Brethren, Illinois-Wisconsin District, Aug. 1.

Ronald E. Wyrick. Member of Waynesboro church, Shenandoah District. Age 24. Son of Clarence and Ellen Wyrick of Waynesboro, Va. Married to Karen Fay Adams of Mt. Crawford, Va. Bridgewater College. To engage in Old Testament studies, Claremont Graduate School, Claremont, Calif.

Recipient of the Master of Arts in Theology in Peace Studies was:

Albrecht Oethinger. Age 25. Son of Willi and Gertrud Oethinger, Tailfingen, West Germany. Beruffschule Ebingen. Former business manager in Brethren Volunteer Service at Prentiss Institute in Mississippi. Returning to Germany in July for one year assignment with Aktion Sühnezeishen-Friedensdienste; plans to resume work in Mississippi in fall of 1974.

For the third year, the Bethany graduates included the "naming of the gifts" as part of the commencement exercises. The class also had faculty members deliver the baccalaureate and commencement addresses.

Departing from convention, the 1973 seminarians opted not for individual graduation photographs but for a total class picture, family members included.

War and Peace library adds Brethren volume

A classic study of the Brethren peace witness, *The Church of the Brethren and War, 1708-1941*, has been added to the Garland Library of War and Peace, a reprint series of 360 titles.

Written by the late Rufus D. Bowman, the book has been republished with an introduction added by Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary.

In the introduction Dr. Durnbaugh points out the contribution which Rufus Bowman made to the cause of peace by his representations of the Brethren peace position to high government officials, his work with peace organizations, his concern for peace education and action among the Brethren, and not least by his authorship of this standard account of the Brethren and war.

Dr. Bowman at the time of his death in 1952 was president of Bethany Seminary, a post he had held for 15 years. In 1947 he was elected the first chairperson of the newly organized General Brotherhood Board.

The Church of the Brethren and War in the new Garland Edition is priced at $17.

liberating the WORD at fresno

Liberation was at the core of the 187th Annual Conference, opening the way for both familiar and fresh perceptions of the Gospel to break forth. The tone for the event was set by Moderator Dean Miller and LeRoy Kennel in an opening night dialogue: "Unity with other brothers and sisters in Christ is not something to be argued for, it is to be experienced. It is not something we create, it is gifted upon us by a loving God. It is not something which eliminates differences, it transcends them with new capacities to love one another. When the resurrected life of Jesus Christ begins to touch and transform members of a congregation there will be a new body consciousness. . . . We will no longer think *my church,* or *our church,* but *Christ's church!*" . . . Such a body consciousness, such an awareness of what and whose we are and how we relate to one another, became the Fresno experience. That which was gifted transcended. The resurrected life touched and transformed. The calling to Brethren at Annual Conference and at home, denominationally and congregationally, institutionally and individually, came loud and clear: To be Christ's church, liberated in and liberating the WORD. ☐

liberating the WORD at fresno

Reflections from general sessions: Armageddon was far away

Armageddon seemed far away. Threats of impending cataclysmic destruction that have marked the moods of recent Annual Conferences were in slight evidence in the major addresses of this Conference. The crises of race, war, ecology, and women's liberation seemed remote. We moved back from the precipice. Southeast Asia, the possibility of our cities burning, Watergate drew almost no mention.

Our attention no longer riveted to forces that threaten life itself, we seemed to focus on what is more basic, the resources of the faith itself. And the role of the voices shifted from prophet to evangelist. As if summarizing, Roanoke, Va., pastor Harold Moyer at the closing service noted, "Many Christians know how to prosecute far better than they know how to witness." Clearly, we opted for the latter in 1973 — at least in our Conference proclamation.

Opening the Conference on Tuesday evening, Moderator Dean Miller, with a nod to alliteration, suggested four characteristics of a liberated congregation. These four form the topics that follow.

Enthusiasm for evangelism. The moderator became his own illustration and presided over a meeting that gave opportunity for many to testify to their experience. He was an enthusiast for a witness that would mean "rubbing against the rough edges of the world we seek to serve . . . , going out into the world of future shock," and proclaiming possibilities of a coming age not determined by today's realities.

Methodist Bishop James Armstrong of the Dakotas, on Saturday night, and Moyer on Sunday morning, carried the evangelist theme.

Armstrong contrasted *The Pearl,* written by John Steinbeck, in which man's greed brings only death, with the pearl of great price which Jesus talked about. The latter is the good news of deliverance.

Moyer, answering the question of how we shall witness, proposed: (1) We need to experience the Good News; (2) we must incarnate the Good News (quoting Halford Luccock: "The best way to send an idea is to wrap it up in a person"); and (3) the Good News becomes the Best News only when it is shared. It was a plea, a charge: "Go tell it — the Best News!"

Wholeness in worship. The call in worship is to mystical experience, said Miller, "which inspired the prophets and propelled the New Testament church." And to "new power in prayer, study, and spiritual healing."

While declaring that "wholeness in worship may lead us to some new frontiers," Miller broke from the usual singularity of the pulpit, engaging in dialogue with LeRoy Kennel of Bethany Theological Seminary in the opening service.

Innovative too was the use of the drum in the worship sessions, going solo for offertories, for instance. And "wholeness" would be a good description of what many felt in the spirited singing led by Nigerian Jabani Mambula on Thursday evening.

Encounter through education. "We say that we are open to the leading of God, but then become preoccupied with our own interpretations, obsessed with defending our understandings of the Bible rather than listening for the still small voice," observed the keynoters in dialogue. They acknowledged that there will always be tensions in the presence of the prophetic and corporate understandings.

The Conference arena had an overhanging centerpiece — a scoreboard for a roller derby where lingered the names of two teams: T-Birds and Outlaws. That suggested a setting for more explosive encounter that came, either in worship or in business. The moderator, when he touched controversy, did so with a deftness and a subtlety that may have left his listeners largely unaware that he was deep in polemic. Near the conclusion of the dialogue, he spoke of those who "stand as guards over every word and action, every policy and decision, feeling that Christ is threatened by new forms of Brethren service (little "s") or new styles of Christian living or new ecumenical expressions of worship and witness . . . as if the Holy Spirit put a kind of straightjacket around some words or denominational programs three decades ago." Apparently, he was countering the call by some for a more visible and independent form of Brethren Service. He used what has become the most popular shibboleth against that view: that Brethren Service in the form we knew it belongs only to the past.

As for visibility or identity, the moderator was certain that we needed "to apply that formula of the New Testament to our insatiable craving for identity: Whoever tries to gain identity will lose it . . . whoever loses identity for my sake will gain it." Privately, Miller stated his belief that around the matter of identity revolves the chief debate that is current in the Brotherhood.

Perhaps the most encountering, certainly the most revolutionary note in preaching for the week came from Emmanuel Urhobo, a Nigerian who spoke on "Salvation or Liberation." In tone, he was reminiscent of what we heard frequently in the latter 60s. He contrasted our understanding of "salvation" as a matter of personal relationship with God, with what he understood to be the early Christian position, "a daily relationship with God and their fellowmen in which God was the central link." Contending that we give our economic and social systems divine sanction, Urhobo said we reverse the order of God's priorities which are with the poor and the oppressed.

Urhobo's was a call to liberation in the social structures of the world. He underlined the urgency by quoting George Celestine's statement saying Christians are determined for quick change in unjust structures "and this will mean that the churches may have to preach violence." Brethren would choke if saying "amen" to that! Surely his was the most social interpretation of salvation that we encountered during the week.

Fullness of fellowship. The fullness of fellowship is a reality, said Moderator Miller, that "includes both a concern for community and a capacity for cooperation. It might be said that the speakers themselves illustrated something of the unity in Christ — both male and female, both Brethren and non-Brethren, both national and international.

Glee Yoder, speaking Wednesday evening on "We Have This Treasure," reflected upon the fellowship of suffering. It was an affirmation of God's power and grace in broken situations. The Kansas writer's wealth of illustrations, drawn from literature and life, the famous and the obscure, unfolded in a manner seldom matched this side of Harry Emerson Fosdick.

Liberate the Word. An obviously challenging theme. Generally, the possibilities for that were seen in a strengthened personal faith in Jesus Christ, and in giving witness to that experience. That just might prove more revolutionary than much of the revolutionary-radical rhetoric of the recent past. — Leland Wilson, La Verne, Calif.

Inquiry on the Word: A seeming contradiction, a profound truth

Inquiring into biblical teachings to develop the 1973 Conference theme, "Liberate the Word," four Bible study leaders came upon a paradox rooted in the very heart of the Christian faith.

This theme was uncovered by the first speaker, Robert Neff, Bethany Seminary professor, in his study, "The Imprisoned Christ." The apparent contradiction, yet profound truth, of faith is that the living dynamic Word of God becomes liberated at the very point it is imprisoned or limited to human form: "The Word became flesh and dwelt among us." All the speakers, as they developed their topics, were forced back to this inescapable fact.

Patricia Kennedy Helman, author and homemaker, focused on Paul's writing in 2 Corinthians: "If anyone is in Christ, he is a new creation." To be a new creation, said the speaker, is to be an active agent of the Word — an agent of reconciliation, bringing people together not only on a worldwide scale, but on a day-to-day, personal level. Just as our nation beams a Voice of America broadcast to other countries, so the Christian sends forth a living broadcast; he or she becomes the "Voice of Christ."

The dean of Mennonite-Brethren Biblical Seminary of Fresno, A. J. Klassen, used one of Jesus' parables to expound on his topic, "Communicating the Word." He noted that the story of the sower and the seed was typical of Jesus' method of taking the here-and-now to be a living illustration of the divine Word.

To be "Doers of the Word" (the title of the final Bible study by Long Beach church pastor James Flora) is to be translators of the written word into a living testimony of faith. Flora pointed out that our contemporary language is much like that of the ancient Greeks, with an emphasis on nouns. But Hebrew thought, as illustrated in biblical writings, throws major weight on verbs — words of action. Jesus was a man of action; in like manner his followers today must not be content to hear and speak their faith, they must be people who *live* it.

As Robert Neff aptly put it: We today are at no loss for "words," but there is great longing for a "Word" — a truth to shine through the darkness of moral confusion and shattered meanings in our existence. Just as God took on the limitations of human flesh to become the Word-with-us in Christ, so he can liberate the Word to be communicated by Christians who put aside self to serve God and their neighbors. — Kenneth L. Gibble, Harrisburg, Pa.

Moderator Dean M. Miller

The week's highlight in review: 'The Saint Judas Passion'

Annual Conferencegoers witnessed an unprecedented event June 29 when a contemporary opera by a young Brethren composer was performed in Selland Arena. Steve Engle is becoming increasingly known among us, and in the professional music world as well for his song publications and recordings, the most recent of which is *The Saint Judas Passion*. He is in the recording business with James Stewart, the husband of Susan Shafer Stewart who sang the role of Claudia.

The Friday evening presentation was exciting, even though the production was severely handicapped by inadequate amplification. The apostles particularly seemed to be shaken by the difficulty of projection, resulting in a rather rough ensemble. Choreography was virtually nonexistent, which rendered the use of the word "opera" in its fullest dramatic sense as questionable.

The soloists all performed well. Michael Gnagy communicated the kindness of the traditional Jesus with his resonant, pleasing voice. Judas Iscariot, sung by T. Thurman Suttle, had an exciting rhythmic part to which his full voice did justice. Special recognition goes to John Gingrich as Caiaphas and Kevin Krause as Annas; their diction was near perfect and sense of humor convincingly delightful.

Other notable aspects of the production were a well-trained choir under the direction of Gerry Pence of the La Verne church, a professional orchestra with especially outstanding performances by the French horns and piano, and the work of organist Bernice Pence, who as a substitute received her part only three days before the performance. It was heartwarming to see an intrigued audience of over 4,000 whose silence, concentration, and standing ovation were the highest compliments.

Although the text of *The Passion* was scripturally sound, the strength of *St. Judas* is in the music itself. Hauntingly gorgeous melodies sung by Jesus include "Blessed Are They," "Jerusalem, Jerusalem," and "Weep, Mary, Weep." Mary's song, although very melodic, is strangely akin to "I Don't Know How to Love Him," from *Jesus Christ Superstar*. Of all Judas' rhythmic solos, the one that rose to the chilling climax was "The Meeting" in which Caiaphas and Annas cast Judas as the "pigeon." As the Last Supper was finished, the table was transformed into a cross to be lifted high, and a drum roll seemed to pulsate endlessly the human heartbeat until the strings squealed eerily above a sustaining organ pedal, slowly moving into the mob's intense cry, "Save yourself." After an abortive attempt by Judas to affirm Jesus and life itself, and the restatement of the haunting "Jerusalem" melody, the work comes to an end quietly with an unresolved chord. Steve seems to be telling us that the human conflict in Judas is both an end and a beginning.

What, then, is the theological significance of *The Saint Judas Passion?* Steve himself admits that in his opera he is dealing with human conflict; he is not preaching. The conflict in Judas has him alternately affirming and rejecting Jesus, in the midst of which he helps set in motion those processes which lead to Jesus' death. He tries without success to change the fateful decision. Judas' life is over, but the cup, used at the Last Supper, remains by the cross — the symbol of ongoing hope.

All in all, *The Saint Judas Passion* was the highlight of Conference, demonstrating the talents of a gifted young composer who included many persons from the La Verne church and college community as soloists, chorus members, and sponsors of the program.

We hope Steve will continue to use his talent as a musical ministry for the church. — NANCY FAUS, Wichita, Kans.

"Weep, Mary, Weep"

Priority goals for 1974, 1975: Promising signs for mission

Take a 12-member Goals and Budget Committee. A 25-member General Board. A 43-member Standing Committee. An 836-member delegate body. Feed in input from individuals, congregations, staff, 15 listening conferences, 1,901 questionnaires. Set out to reorder priorities in the denominational program for the two years immediately ahead.

This was the task to be culminated in Fresno. Not to detail program specifics but to lift up guidelines for making creative revisions in outreach possible.

In this the expectancy was high. Fresno was described early on as the Conference where something might unfold to grip the hearts and minds of the Brotherhood and unite the body in a forward thrust.

Did it happen?

A conclusive answer may be premature, but the signs appear promising. Person after person — in the General Board, in Standing Committee, on the Conference floor — expressed commendation for the approach of the Goals and Budget Committee. And even persons who questioned segments of the committee's report applauded the overall direction.

In brief, the new guidelines, still general until commissions of the General Board work through specific programs and budgets, center on the following priorities:

- Extension of volunteer service to enable a wider range of persons to participate in efforts to meet human need, work for peace, and further social justice. Such efforts may occur through local parishes and communities as well as through Brethren Volunteer Service.
- Strengthening of the church's emergency response capability. A Brethren disaster network is to be launched, for action in the US or abroad, utilizing either Brethren or interdenominational approaches.
- Creation of materials and experiences which affirm the heritage of Brethren as a New Testament church. Such resources will speak to the hunger for dealing with "our identity, our mission, our values as Brethren," one interpreter stated. To help accomplish this, an additional half-time staff position was authorized.
- Resources to involve congregations more deeply in evangelism, and parish education centered on life-cycle ministries involving youth, families, and the aging.
- Expanded partnership with the nation's minorities. Programs related to blacks, Hispanic-Americans, American Indians, and Appalachians are to be coordinated in a new cluster called SHARE. Included will be the Fund for the Americas and its dual thrusts in development and education.
- A flexible mission program, open to serving and being served, seriously exploring possible new ministries in Latin America, Africa, Indochina, and the Middle East. Also programs to express Brethren commitment to justice, peace and reconciliation.
- A communications effort to inform, interpret, and solicit support for the ministries shared by the church. By November key board officials are to devise a plan for enlisting in 1974 an additional $100,000 above what was initially proposed for the Brotherhood program, a step likely to require additional staff time in stewardship enlistment.
- Exploration of life-styles, values, and goals which take into account environmental and stewardship concerns.

In the floor discussion delegates probed the heavy accent on heritage, asked who determines what Brethrenism is, expressed concerns on FAUS, curriculum, management style and accountability within the board, and gave a vigorous vote and handclap to the priority guidelines.

A. G. Breidenstine, who chaired the Goals and Budget Committee, explained the priority guidelines do not reflect total program, but are intended to indicate where first claims on the church's resources rest. He and others said reductions in existing program — particularly in overseas personnel and in community development — are anticipated.

"Not only are the goals responsive to the counsel of the Brotherhood, but to the opportunities and needs that are before our church today," observed S. Loren Bowman, general secretary. "They represent a call to a commitment on the part of all of us that anticipates new light on who we are, new places where we may share life from others, new forms for being in ministry, and new resources of the Spirit as the Brotherhood moves into the future to mutually seek, find, and implement the Brethren understanding of the mind of Christ." — H.E.R.

liberating the WORD at fresno

A Brethren stance on amnesty: Remembering and forgetting

Near the end of Steve Engle's opera, *The Saint Judas Passion*, on Friday evening at Conference, a repentant Judas plaintively sang, "Lord, remember me." It was an appropriate song not only for the musical production but also for Conference delegates who had just been discussing amnesty (defined as a "forgetting"). They would need yet another session on Saturday morning before reaching a decision on a paper characterized as placing a strong emphasis on forgiveness and reconciliation.

When they voted, a strong majority endorsed a statement favoring "unconditional amnesty for all who due to an act of conscience are alienated because of war."

Brought to the Conference by the General Board, the paper was accepted as an answer to queries received this year from the Illinois-Wisconsin district and from the district of Missouri.

Although it called for appropriate action by the President and Congress, the statement was also directed to members of the church, noting, "Whatever the government does, we must begin working more to bring reconciliation between those who have become separated because of their views on war."

Specifically, members and congregations were asked to provide a "supportive community" for persons alienated from their families or local communities. The General Board was urged to provide programs and resources to help congregations in this task.

In offering the statement, board representatives emphasized that it made no distinction between those who participated in and those who opposed the Vietnam War, but rather urged the forgetting of past differences and the need for reconciliation.

The statement defined amnesty in terms of reconciliation and as an act of "forgetting." Biblical authority was cited to indicate that Christians are called to "a ministry of reconciliation." But the statement also asserted that "through amnesty, a government can forget the legal penalties connected with the actions of a group of persons, and thereby declare that the unity of its people is more important than continued hostility or division."

Proponents of unconditional amnesty emphasized that the statement called for steps to be taken legally and did not propose to do away with law.

The chief item of debate on the issue centered on an attempt to strike out the word "unconditional" and to propose the condition that persons desiring amnesty be required to serve two years in some kind of alternative or voluntary service. Supporters of this view argued that this was the view of the congregations they represented and that it was consistent with provisions already in effect for alternative service. Only one speaker expressed total opposition to any kind of amnesty.

A delegate from Illinois asked the deliberative body, "Where is your patriotism? This is the USA." In response a speaker from Maryland observed, "Yes, we are the greatest bombing nation in the world. Let's be careful we spell it USA. It is not spelled GOD." — K.I.M.

Noncooperation: Delegates okay open, above ground stance

Even though passed by a substantial majority of the delegates of the 1970 Conference at Lincoln, the action which supported and commended the position of nonviolent cooperation with the US draft system was received by many Brethren with various degrees of dissatisfaction.

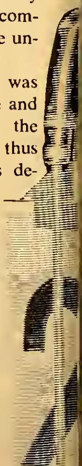
The 1971 Conference heard the articulately expressed convictions of those deeply concerned. It appointed a committee to visit with and listen to the Brethren, to interpret the meaning of the statement, and to bring recommendations to the Annual Conference of 1972.

The 1972 Conference in Cincinnati, following considerable discussion especially by younger delegates, returned the report to the committee for further work and added three more persons, two of whom were youth, to the study committee.

It was this report with which the Fresno delegates dealt. Committee members often reflect the thinking and feelings of their constituency, and this committee was no exception. Consequently, the committee failed to reach consensus on some issues and two of the 1972 appointees presented a minority report.

How to handle this report was a major concern. The Conference officers had ruled that the minority report, by nature of its content, without delegate vote could not be regarded an integral part of the committee report. A number of delegates sought to add the minority statement, or sections of it, to the committee report, but their attempts were unsuccessful.

The final vote (almost unanimous) was to adopt the report of the committee and to include the minority report in the minutes for informational purposes, thus reflecting the wider range of views debated within the committee.

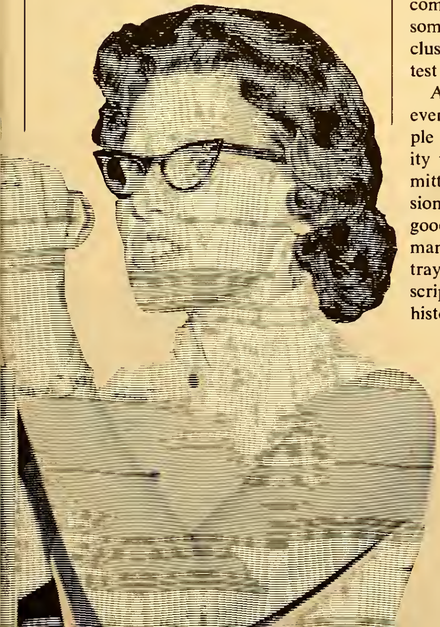


Joanne Deeter on tax refusal

The report adopted essentially is an interpretative statement, emphasizing that the original paper must be viewed in light of several other recent Annual Conference statements. In this context the report insists that there is the biblical obligation for Christians to obey civil government except when obedience to God takes precedence. The statement declares that noncooperation, from the biblical and Anabaptist tradition, must be nonviolent. It contends that to *offer sanctuary* does not mean hiding one who has broken the law from officers of the law.

The minority stance is that to *offer sanctuary* sometimes means hiding those who break the law should they choose to evade arrest. It further points to specific biblical precedents for the evasion of unjust persecution.

While many who spoke on the Conference floor expressed respect for the minority position, when it came to voting few were willing to see the church's official position on noncooperation so defined. — HAROLD Z. BOMBERGER, Harrisburg, Pa.



Christians and taxes for war: To pay or not to pay

My wife and I have had a continuing discussion over the question of nonpayment of the telephone excise tax. I argued that such refusal would be a symbolic protest to the government against the Indochina conflict, while she argued that the government would eventually get the money anyway, and I would do better to put my efforts elsewhere.

So it was with considerable interest that I anticipated the report of the Conference committee on "The Christian's Response to Taxation for War." This item of business turned out to be the most prolonged of the entire Conference, which indicates something of the struggle of conscience that many Brethren have been going through in paying heavy taxes for past, present, and future wars.

The committee report, with all its supplementary materials, showed its members had studied carefully the biblical teachings on taxation and had examined carefully the practices of the Brethren on payment of taxes. Their conclusion was that there is no biblical counsel that taxes be withheld, but there is "some calling for the payment of taxes even to a sinful, militaristic government." The committee recognized, however, that some Brethren arrive at a different conclusion, feeling led of God to make protest by means of tax refusal.

At the preliminary hearing on Tuesday evening, with more than a hundred people present, it was evident that the majority there were dissatisfied with the committee's report. The spirit of the discussion was honest, open, considerate, and good-natured, but beneath the surface many "tax refusers" felt somewhat betrayed. They, too, had searched the scriptures and had examined Brethren history, and now — when they were subject to harassment and possible indictment by a vindictive government — the committee was raising questions about the biblical basis of their position.

When the committee report was made to the Conference business session, the committee capably defended its paper. A valiant effort to recommit the paper for further study by an expanded committee which would include two tax refusers was narrowly defeated.

In the lengthy and at times impassioned debate, the issues were sharpened. Did the Brethren always support voluntary payment of all taxes to a war-making government? Was the committee too literalistic and legalistic in its interpretation of the biblical teaching? Did it take into account the total context of New Testament teaching against war? Is it morally right to refuse to be conscripted to drop bombs but allow one's money to be conscripted to pay for the bombs?

Immediate past moderator Dale Brown thought that the committee's report was a "slap in the face of the tax refusers, but perhaps we needed it."

James Beard of Indiana contended that "the scriptures teach that we should pay our taxes and we should obey them."

Harley Utz of Ohio argued that an act against the law and our government is an act against God.

Ben Simmons of Indiana believed that that issue is not "pro or con tax refusal, but our desire for Caesar's property."

Art Gish of Pennsylvania maintained that the church should give moral support to those who conscientiously refuse to pay a portion of their taxes.

When the debate was all over, and the report adopted by the Conference, I was left with many lingering questions: What *is* the teaching of the Bible on this issue? What should I do? Should the church discourage people from refusing to pay taxes? Perhaps Vernard Eller, Dale Brown, and others will write some books or at least articles that will be of real help to us in the years to come. The issue has not been laid to rest! — WILLIAM G. WILLOUGHBY, La Verne, Calif.

liberating the WORD at fresno

Visitors Balami, Waba, Mambula: "We need each other"

"Your problems in Johnstown are our problems in Garkida."

M. Nvwa Balami's musical intonations give the English language a special lilt. Rhythmically the village evangelist who was part of a team of visitors to the US from Lardin Gabas (Church of Christ in the Sudan) in Nigeria spelled out a plea for "sharing opinions, ideas; sitting together as brothers and sisters. We need each other."

In the 50th year of Brethren/Nigeria association such exchanges occurred in about 200 congregations, camps, and homes visited by M. Balami, John Guli, John Waba, Jabani Mambula, and Mamadu Mshelbila. "People were ready to receive us," noted M. Mambula gratefully.

In their report to the World Ministries Commission of the General Board, three of the men recalled how wholeheartedly congregations entered into spirited singing of Nigerian hymns, how race relations seemed "more positive," how American Brethren confided they want to hear more about mission work, and why they regard such issues as the charismatic movement and church union divisive.

At home in northeastern Nigeria, involvement of laity is the exciting dimension of the Lardin Gabas church. A significant difference between the two communions, M. Mambula noted sadly, is, in America, membership rolls are larger than attendance figures.

How can two unique churches, with fifty years of history in common, cooperate with each other? "The US church can teach us the need for stewardship," agreed the three visitors. Brethren in America need to be enlightened about mission work. Nigerian persons need college training in the US. And though the Nigerian government has taken over the administration of all schools in North East State, "we mustn't forget about those schools," M. Mambula asserted.

With all impressions filed, the three men judged that relationships between the Nigerian and US churches should continue — directed toward the common effort of "enlightening people about Christ." — L.B.

Interchurch relations: Reports okayed with little question

Frequently at Brethren conferences the ecumenical question has been a predominant one. There have been discussions of mergers, of participation in councils, and lengthy reports of conversations with other Christian groups. In a few instances the church girded itself for major debate, as in the case of the Federal Council of Churches in 1945 and the Consultation on Church Union in 1966.

But the Fresno Conference gave little more than passing attention to ecumenical proposals. There were the usual reports regarding the church's participation in the World Council of Churches and the National Council of Churches — with the usual skepticism on the part of the critics of these movements, and the usual assertions of the benefits that membership offers.

Last year's Conference, however, issued a "call for cooperation in working at the mission of the church." Toward that end the Committee on Interchurch Relations reviewed the "associated relationship" approved in 1972 and this spring confirmed by the American Baptists, designed to encourage cooperation between Baptists and Brethren wherever possible. Robert Torbet, speaking for the Baptists, hailed this step as one which "allows us to find each other more fully so that our witness and mission to the world in the name of Christ may be strengthened."

The Committee's report also noted that observers continue to represent the Church at the annual meetings of the Consultation on Church Union and the National Association of Evangelicals and that informal conversations continue to take place with other Brethren bodies, as at the Brethren Assembly held at Tunker House, Broadway, Va., June 13-14. — K.I.M.

New items: Non-Brethren delegates, status of seconded ministers

Two items unlisted in the Conference booklet were channeled by Standing Committee to the delegate body.

The first recommendation was that a non-Brethren minister in the pastorate of a Brethren congregation may serve as as delegate to Annual Conference if properly elected by the congregation. The motion carried and the statement will appear henceforth in the Conference rules.

The second item dealt with the status of membership for shared or seconded leaders, that is, persons who serve in a ministry beyond their own denomination.

In a revision of guidelines recommended by the General Board and approved by the delegate body, district boards may accept and hold the ordination of persons serving seconded ministries. However, unlike before, membership need not be held in a local Church of the Brethren; rather, it may be in a congregation in the geographical area where the person serves.

The new guideline covers especially missionary personnel under indigenous churches or denominations which require that membership be retained in a church in the geographical area being served, and ordained ministers serving the broader ecumenical community in an area where local Brethren parishes do not exist. — H.E.R.

From left, Nvwa Balami, Roger Ingold, Jabani Mambula

People: Elections, appointments, a lone study committee

Donald E. Rowe, executive secretary for the Mid-Atlantic District, will moderate the 1975 Annual Conference at Dayton, Ohio. The Ellicott City, Md., minister and onetime General Board staffer ran against Curtis W. Dubble, pastor, York, Pa., and Leona Zigler Row, teacher, Washington, D.C.

Other offices filled:

Central Committee, B. Wayne Crist, McPherson, Kans., three-year term.

Committee on Interchurch Relations, Stanley R. Wampler, Harrisonburg, Va., three-year term.

Bethany Seminary electors, William G. Willoughby, La Verne, Calif., John R. Gibble, Lititz, Pa., and John J. Cassel, Curryville, Pa. Appointed by the Annual Conference, Earl Brubaker, Rocky Ford, Colo., three-year term.

General Board representatives, Geraldine Zigler Glick, Broadway, Va., Clyde R. Schallenberger, Baltimore, Md., Jesse H. Ziegler, Dayton, Ohio, Nevin H. Zuck, Goshen, Ind. At-large representatives, Leon C. Neher, Quinter, Kans., Mary Sue Helstern Rosenberger, Louisville, Ohio, Gene E. Wenger, Kansas City, Mo., Mary Anna Petersime White, Springfield, Ohio, Donald E. Willoughby, Copemish, Mich., three-year terms.

Appointments made by the Conference:

To the Pastors' Association, William B. Gahm, Sabetha, Kans., three-year term.

To the National Council of Churches, Diana Bucher, Winona Lake, Ind.

To the Committee on Interchurch Relations, Naomi West, San Diego, Calif., three-year term.

Study committee selected to interpret the meaning of life stewardship as it relates to funeral practices, organ and tissue donation, Christian estate planning, death with dignity: Iva Brunner, Northern Indiana, Dennis Gump, Southern Ohio, Wilbur McFadden, South/Central Indiana, Wilbur D. Miller, Western Pennsylvania, Clyde R. Shallenberger, Mid-Atlantic.

Continuing committees:

To further clarify the meaning and function of ordination, Oswald H. Goering, Oregon, Ill., J. Earl Hostetter, Everett, Pa., Arlene May, Timberville, Va., Carroll M. Petry, North Manchester, Ind., Charles E. Zunkel, Akron, Ind.

General Board Committee on the Church and Agriculture, Joy Dull, Brookville, Ohio, David Hernandez, Dayton, Ohio, John W. Hunter, Modesto, Calif., Donald King, Maitland, Fla., Ira W. Moomaw, Sebring, Fla., Robert W. Neff, Oak Brook, Ill., J. Benton Rhoades, New York, N.Y.

In General Board reorganization Ira B. Peters, Roanoke, Va., continues as chairperson, with Leon C. Neher, Quinter, Kans., vice-chairperson. Heading commissions are, General Services, Ina Ruth Addington, Kingsport, Tenn.; Parish Ministries, Jesse H. Ziegler, Dayton, Ohio; and World Ministries, Charles M. Bieber, Brodbecks, Pa. Members at large on the Executive Committee are Phyllis Carter, Goshen, Ind., and C. Wayne Zunkel, Elizabethtown, Pa.

To the Pension Board: Ina Ruth Addington, chairperson, Robert M. Keim, vice-chairperson; to the Investment Committee, Ira Peters (1974), Robert Keim (1975), Ina Ruth Addington (1976). — L.B.

Frequency (again): "Most of us are inveterate conferencegoers"

It may seem to have been only last year, but the latest decision on the frequency of Annual Conference was in 1968. In citing the merits of both annual and biennial meetings, the decision reached at that time stated:

"The committee is recommending that for the present we continue to hold Conference each year in order to deal aggressively with the issues confronting the church and the world."

This action was reaffirmed at Fresno, as a response to a query from the Fruitland church and the Idaho and Western Montana District. The query urged that the matter be reexamined particularly in light of escalating costs, limited resources, and recent reductions in Brotherhood staffing, publications, and programs.

Alton Kurtz of Northern Ohio, who spoke against the Standing Committee recommendation for a yearly meeting, contended that "most of us here are inveterate conferencegoers, including myself. We talk about Conference being a family affair, but it is limited to only a few families. Special interest conferences on weekends might reach more of our families."

Similarly Robert Houff of the Virlina District urged that Brethren weigh the stewardship implications of meeting annually. But most of the other sentiment, from voices young and old, was strongly for continuing the pattern of 187 conferences to date.

The prevailing view was expressed by Max Bailey of Illinois-Wisconsin, one of several first-time attenders who commented. While acknowledging the validity of less frequent meetings so far as economics and efficiency go, he declared, "I'll probably vote on the basis of emotion. I've thoroughly enjoyed this Conference and being part of the delegate body. I'll probably vote to continue with an annual conference."

Annual Conference it remains. — H.E.R.

Ordination and ministerial conduct: Implications of a 'set-apart' calling

Ministers are human beings, far from perfect. They face personal and professional crises. Sometimes they see their families fall apart. Though ordained to a "set-apart" ministry, they often leave the pastorate for other jobs. Must the church therefore take a new look at the meaning of ordination? Is it time to review procedures for counseling pastors?

Last year's Conference raised these and related questions and then appointed a committee of five to research the entire problem and to report to the Fresno Conference. Not surprisingly, the committee found its task so overwhelming that this year it offered only a preliminary report and requested time to continue its study. But Earl Hostetter, chairperson of the committee, indicated also that their progress report would have some value, even if not ready for adoption, and that Conference itself would help with instructions, suggestions, and additional questions.

In general, two issues seemed to be paramount. One, the question of how best to counsel ministers who may be "indiscreet" (a rather polite term for what was also described, perhaps more accurately, as "deviations" from norms of conduct usually expected of pastors) was raised most often in the preliminary hearing on the report.

Several persons, ministers and laity, questioned whether a double standard of behavior should be expected since pastors are indeed human, subject to temptations just as are the members of congregations they serve. They argued that a pastor should call all persons to a special lifestyle characteristic of Christians.

Others maintained that a minister's conduct should be exemplary, that he or she has a special kind of accountability, and that therefore there is need for counseling and even disciplinary measures to serve as guidelines for ministerial commissions and pastoral committees. Still others called for greater understanding and forgiveness on the part of congregations. The committee report had said, "Brokenness acknowledged can open the way for God's grace to transform a life and with it other lives."

The second issue was closely intertwined with the first, as the discussion on the floor of Conference revealed. Is there not good reason to regard every Christian as having been called to a ministry? Yes, but the church — and even secular society — still expects some visible sign of a minister's being set apart for certain priestly functions. The committee had proposed that the "setting apart" of a minister, usually associated with ordination, be recognized through certification, which could be reviewed at regular intervals. Its report said, "The church might consider ordaining a person for a term of five years, after which the certification of the ordination will need to be reviewed." Some delegates questioned the term and asked for further study of the meaning of ordination.

The committee, having made a significant contribution on a thorny problem, now has a list of suggestions to consider and several new questions to ponder before bringing a final report to the Roanoke Conference. — K.I.M.

Bethany Seminary: Financial puzzles and new directions unfold

In sharp contrast to its 1972 report to Annual Conference, Bethany Theological Seminary's 1973 message threatened no one.

Last year, the question of Bethany's proposed sharing of facilities with nearby Northern Baptist Seminary drew grim predictions that the denomination's only graduate school was on its way to loss of identity and Brethren uniqueness.

But the closer ties with the Baptists — who, it turns out, had qualms about their own identity — have fallen through. And other explorations of clustering with Chicago-area seminaries remain quite tentative.

The big puzzle this year is future financing, even though the Seminary reports a balanced budget at the end of June. Specific solutions approved by the Annual Conference include continuing the present Partners in Mission pattern of giving by congregations; maintaining the General Board's annual grant to Bethany; engaging in an intensive financial campaign; and emphasizing total needs rather than only one aspect, debt retirement.

Staffing for setting the new plan in motion turns to a new direction, too. The cooperation between Bethany and General Board fundraisers, informal for years, is certain to become more structured, with total integration projected no later than the year of Bethany's debt retirement.

Along with financial directions, concerns about swelling student fees earned major discussion in a June 26 hearing. "No one will be able to afford to go to Bethany" was the lament of some. This, along with a slack demand for pastors in the Church of the Brethren and waning student enrollment, occasioned more than a little handwringing.

None of that for delegate Pam Warner, Virlina District, though. "I plan to go to Bethany and I sometimes wonder if it's going to be there when I'm ready to go. But our Lord says we don't have to worry about things if we give him first place. So I have no fears about Bethany because I think it is going down the road toward his will. Praise the Lord!" — L.B.

Church and pastoral years reviewed; Pension Plan benefit amended

Two years ago Annual Conference voted to change the fiscal year for Brotherhood agencies to correspond with the calendar year. Allowing for adjustments and some inconvenience, the changeover has come about rather smoothly, with about two thirds of the congregations having also adopted the calendar year as their fiscal year.

Last year's Conference considered a further step of designating the calendar year also as the church year. But delegates then were not quite ready for that move and requested the General Board to consult with local churches prior to bringing a recommendation to the Fresno conference. That consultation was carried through in a survey which revealed that most churches favored a church year beginning on Jan. 1. Though far from unanimous, this is the view that prevailed with delegates at this year's conference.

Their action did modify the board's recommendation in one respect. They agreed that it was no longer necessary to designate a pastoral year and that pastors should be allowed to move at any time. However they emphasized the fact that the time from March until September will continue to be the "peak period" for pastoral changes.

No matter when or how often pastors move, most of them keep a watchful eye on actions pertaining to the Pension Plan, to which they contribute and the benefits of which will help to support them in retirement. By action of the Fresno Conference, pastors and other church workers in the plan are now permitted, any time after reaching the age of sixty, to apply for an age annuity. Delegates approved a recommendation to this effect brought by the Church of the Brethren Pension Board. — K.I.M.

Death with dignity, related issues: Wider dimensions of stewardship

Death with dignity, funeral practices, Christian estate planning, organ donation — these will be the purview of an Annual Conference committee named to report next year on a query on life stewardship.

Not only do "funeral practices tend to be dictated more by custom and convention than by Christian conviction," declared the query, but "family estates may be dissipated by legal fees and neglected tax savings . . . a denial of Christian stewardship." The query came from the Panther Creek church and the Iowa-Minnesota District conference.

Though some questioned a seven-member committee's ability to process such a wide range of issues, and at least one person challenged the assumption of the query that funerals may be too costly ("Extravagance must be the choice of the family!"), the general feeling was supportive of further study.

Five persons, representative of the healing arts, law practice, hospital chaplaincy, and funeral homes, were elected by the Conference to constitute a study committee. The denomination's General Board will assign two others to bring committee membership to seven. — L.B.

The church and agriculture: Counsel sought on issues before farmers

On occasion the queries before Annual Conference and the concerns of the General Board dovetail. This happened twice at Fresno, on calls for a statement on amnesty and for a study of issues related to the farming community.

On the latter, the General Board in February appointed a committee to prepare a paper on "The Church and Agriculture," addressing such concerns as the family farm, agribusiness, and ecology. The committee met in March and will convene again in September.

Upon Standing Committee recommendation, this same committee was to receive the Annual Conference query, originated by the Marion, Ohio, congregation and approved by the Northern Ohio District, also calling for a study of the many-faceted farm problem. Delegates were responsive to the proposed handling, although some felt the number of "practicing farmers" on the committee, three out of the eight members, should be increased.

Coming early in the week's proceedings, the item brought a motion from Marion pastor James Kinsey to defer action until Saturday, enabling a delegation in the meantime to visit the Coachella Valley near Los Angeles and bring a report on the struggle of farm laborers there to unionize. Recalling the violence he had learned of in a visit two days before, committee member J. Benton Rhoades described Coachella as a "war area."

Upon voting, the majority of the delegates apparently saw the study as broader than, though not necessarily excluding, the dilemma of California farm workers, and approved referring the query to the General Board committee for a report in 1974. — H.E.R.

Health and welfare: Special committee association, nursing council report

Annual Conference's Health and Welfare Committee, a rather distinct creation, issued its first report in Fresno. In the 25 years since the General Board was established, the Conference had not previously appointed a separate continuing committee to relate to special concerns.

In its first year the new committee worked primarily on relationships with Brethren health and welfare institutions. It also came to find some of its assignments overlapping with functions or concerns of the General Board, as in the recent pronouncements on health care and welfare reform.

In a related Conference event, the 104 persons at the Brethren Health and Welfare Association dinner were informed by Nigerian Emmanuel Urhobo that the assumption is false, even for developed countries, that everyone has the opportunity to compete and to take care of oneself in today's technological society. He deplored the low priority given to health care both in developed and in developing countries, and to the high priority given to curative medicine over such preventative measures as shelter, sanitation, and adequate water resources.

Named as officers of the Brethren Health and Welfare Association were: Olin J. Mason, president; Daryl M. Parker, M.D., vice-president; Milford Lady, secretary-treasurer; Maurice Smeltzer and Gail Petre, R.N., members at large of the executive committee; and Harvey S. Kline Jr., ex officio as president of the Brethren Homes and Hospital Association. John C. Eller continues as executive secretary of the association.

A contribution to the association was announced and action taken to continue financial support of its program activities.

The association is eager to dispell its "knife and fork" image as an organization that meets only for lunch at Conference, and to launch a major recruitment drive for members.

Activities in the Nursing Education Scholarship and Loan Program were reported to Annual Conference by the Bethany Brethren Hospital Nursing Education Council. The Council's resources as of Sept. 30 totaled $528,209. A review of Bethany's nursing education program is available in a booklet by Ida Studebaker Howell.

In an Insight session on "Your Health and Welfare — Who Cares?" Joseph Schechter, M.D. declared. "A person can be a whole person even if not a healthy person," and went on to describe the place of a congregational fellowship in assisting the healing process, physically and spiritually. Harvey S. Kline, a retirement home administrator, explained that "we live in a day of new interest in the process of aging." Stanley L. Davis Jr., a youth ministry director, described adolescence not as a biological stage but as a creation of technological society; the best thing parents can give their children, he said, is a value system against which they can test their own uniqueness. Gerald Roller, M.D., panel chairperson, challenged those who have not reached "retirement" age to change their reading and thinking habits if the patterns they are now following are not what they want later. — HAZEL PETERS, Elgin, Ill.

The Spirit released: Liberation for women and humanity

The liberation acted out for humanity in the life of Jesus Christ was at work in the Women's Caucus in Fresno. Consciousness of female oppression has increased significantly between 1970, when three women courageously called Annual Conference to examine the position of women in the church and society, and 1973 when several hundred women and men, intently serious about salvation and liberation of their own and others' souls, struggled together for ways to be new beings.

In a day long meeting June 26, Caucus participants discussed with sisterly animation the need for new understandings of Christian marriage, for educational materials that liberate children from restrictive sex-role expectations to full personhood, for leadership training opportunities for women so that all of a woman's gifts might be developed and used, for programs that aid pastors and church school workers in understanding how social customs and cultural theology are in radical conflict with Jesus' example and affirmation of human wholeness, and perhaps most importantly, for individual courage and mutual support for living out liberation.

The increased sensitivity of women as well as men at Conference to the needs and longings of one another made the women more insistent that the Christian message of liberation — the very heart of the Gospel — be spoken and acted out. Though the majority of Conferencegoers appeared yet untroubled by the predominantly male language of hymns, scripture, and business proceedings, there were occasional recommendations from the Conference floor that the language used in some papers be changed to be inclusive of both sexes.

For many, the most liberating experience of the week was in the confrontation of women with the scriptures and theology. The Conference theme itself provided the unavoidable encounter between a theology of the culture and a theology rooted in the experience of Christ. In one of four insight sessions dealing with the concerns of women, the Hebrew name for God, *Elohim,* containing both male and female elements, was analyzed, other indications of matriarchal influence on Old Testament societies were lifted up, and the biblical accounts of creation were considered with special attention to Genesis 1, in which the creation of woman and man is described as a simultaneous act giving to both dominion over the earth and mutual relationship in God.

When one studies the relationships of Jesus with the oppressed, which included women in his culture as well as in ours, and how those relationships brought liberation and human reunion, one can more empathetically comprehend the light in the hearts and the smile in eyes of women and men in the Christian community who are seeing for the first time what Paul described:

"There is neither Jew nor Greek,
there is neither bond nor free,
there is neither male nor female:
for ye are all one in Christ Jesus."

— Ruth Ann Johansen, North Manchester, Ind.

Marriage Enrichment Workshop: Healthfulness is contagious

A standing-room-only audience of pastors participated in the preconference Marriage Enrichment Workshop at Fresno. Howard J. Clinebell Jr., the leader, was uniquely qualified to speak, drawing on experiences as pastor, author, and for the past 15 years professor of pastoral counseling at the School of Theology in Claremont, Calif.

His remarks about counseling and marriage were placed within the context of a concept verbalized by Dr. Jonas Salk — pioneer in the development of polio vaccine. Dr. Salk theorized that just as illness is contagious, health is likewise contagious, and one of the best ways of preventing illness is to create as many healthy people as possible.

Dr. Clinebell then pointed out that the church must be a caring community which views itself as a center for growth. He is committed to the idea that the church must be that intentional fellowship which helps people mobilize their own inner resources for realizing their God-given potential, so that individuals can find life in all its fullness. He also suggested that there are in every church natural growth facilitators — sensitive laity who can be trained to help others discover those inner resources implanted within every human being, resources to assist one in becoming the person God means one to be.

Dr. Clinebell directed his remarks to the area of premarriage and early marriage training. He recognized some of the inherent problems in premarriage counseling, and suggested the value of "5,000 and 10,000 mile check-ups" where couples come for counseling after going through the initial period of adjustment which marriage requires.

He also proposed the possibility of marriage enrichment seminars, where groups of six couples come together to learn how to make good marriages better.

His concept of Christian education is that of the "family cluster," where intentional groups are formed to share experiences and insights which will help them discover who they really are.

Dr. Clinebell also underlined the urgency of group encounters for people in the latter half of life — those whose children have left the nest and who often realize that when they have more time to communicate with each other, they have little or nothing to say.

Dr. Clinebell's final comments were addressed to the particular stresses and strains faced by pastors and their spouses. He urged pastoral families to work creatively at the matter of giving attention to the hungers of the heart, setting aside times and places for "refueling," and not being reticent about those pleasurable experiences which set sexuality within the context of the abundant life, rather than the dehumanizing experience which much current literature makes of sexuality.

The workshop participants felt their own lives had been enriched by Dr. Clinebell's insights. One suspects that churches across the Brotherhood will also see a new emphasis on marriage enrichment groups which seek to utilize the inherent resources of the Christian faith to enable people to find the more abundant life God intends for individuals and families. — Dean L. Frantz, North Manchester, Ind.

liberating the WORD at fresno

Annual Conference as comedy: The "Bretheren" in Raisin Country

The word for travel to Fresno this year was "charter." One unofficial report listed 18 charter flights with a passenger list of about 1,800 persons. Some came on tours, arranged by individuals; others on district-sponsored flights. And all of them saved money in comparison with regular rates. Not to mention the generally good time of busing or flying with friends.

Twin brothers, 70, from an Illinois congregation almost missed their plane, then atoned for the delay by photographing the flight crew and six smiling stewardesses. Then there was the over-90 soloist from Indiana who entertained his charter companions. And the sister who had never been far from home before, who was amazed at the flashy clothing she saw on Brethren men. Conference-bound passengers enjoyed good menus, had no need for stewardess service in providing alcoholic beverages, but kept the aisles busy with their visiting.

"Imagine," observed one charter passenger, "all that crossing of the USA and spectacular views of Yosemite and no forced landings, hijackings, or side trips to Cuba."

More amazing still, reportedly no security check of passengers' carry-on luggage was made on one return flight.

- At the Convention Center, as in newsletters, cornerstones, and the media, the correct spelling of the denomination's name proved something of a challenge. The sign on the Arena welcomed first the Bretheren and then the Brethern, and finally the Brethren.

An identity crisis . . . us?

- Women may have been outnumbered by men 2 to 1 as delegates to Annual Conference, but in some ways their presence was as keenly felt as any faithful majority.

Annual Conference news coordinator Linda Beher's experience was instructive.

When the representative of Channel 24 phoned for interviews with church executives, he commented he was expecting to deal with a news*man*. "But I'm delighted to be working with a news*girl* for a change."

"No more delighted than I am to be working with a news*boy*," replied the fully grown-up news coordinator.

There was stunned silence. The tv reporter cleared his throat and amended, "Newswoman, of course." Pause. "I used to be a newsboy."

"And I used to be a newsgirl."

The word apparently spread among Fresno media folk. No one flinched when the news coordinator wanted to be identified as a spokesperson rather than a spokesman.

Annual Conference . . . consciousness raising?

- Lighter moments on the floor. At the close of a business session Clyde Weaver ended a sales message for Brethren Press by referring to a book jacket designed by a relative. "That's to let you know," he said, "there's something to the Weaver family besides bologna." Turning for announcements from Conference manager Hubert Newcomer, the moderator commented, "Clyde Weaver's a hard act to follow." "Which explains," Hubert responded, "why so few choose to follow him." . . . One statesman from the floor, appealing to speakers to identify their names, promptly sat down without giving his own. . . . In response to the report by Vernard Eller for the committee studying taxation for war, Bill Faw claimed he was "next to Vernard Eller in the kingdom of God, but not on this paper.". . . Observed one delegate to another, after the two collided on the sidewalk while one waved to some women from home driving by: "That motion has precedence over all others!"

- At a point where proceedings moved slowly, one cluster of Conferencegoers began swapping ideas for a new curriculum resource. Triggered by the General Board's priority guideline on Brethren heritage materials for 1974 and 1975, and such floor discussion as who determines what Brethrenism is, the group proposed "A Dunker Do-It-Yourself Heritage Kit." Among the salient features:

— Medallions to honor Brethren heroes: Art Gish as John Naas; Dale Brown as Alexander Mack; M. R. Zigler as M. R. Zigler; and Vernard Eller as Sören Kierkegaard (baptized as one untimely born into the Brethren fellowship by V.E.).

— Treasured hymns of the church: "Move in Our Mist," "Blowin' in the Brethren Wind," "They Will Know We Are Christians by Our Brethren Heritage."

— Expletives acceptable for Brethren use: "BAM!" (effective and nonviolent), "BRF!" (an orthodox growl), and "BPF!" (a pacifist way of needling less-pacifist Brethren).

— Bottled water for trine immersion: From the Eder River at Schwarzenau, the Wissahickon Creek at Germantown, the Fox River at Elgin.

Orders, anyone?

- Stewart Kauffman, Stewardship Enlistment Team member who seems to have inherited some of the department's notoriety for humor, pointed to the irony of the General Board's convening in the Sauterne Room for a report dealing with alcohol. In fact, the names of wines — Burgundy, Chablis, Cabernet, Chianti among them — turned out to be the designations of rooms housing committee hearings and Insights sessions all week long. The saving factor, explained Stew, was the youthfulness and vigor of Standing Committee: "Though we were in raisin country, it was not a dried-up outfit."

Liberate — the last word in Fresno: A delegate sums up the week

Any conference is a teeming, flowing mass of humanity, scurrying through hotel lobbies, standing in line at restaurants, pouring out of convention centers. In that respect, conferences — sacred or sectarian — are all alike. However, the "Big Meeting" of the Church of the Brethren (though few call it that anymore) has a quality all its own.

Since the church nurtures us from birth to death (it's the only organization I think which does), the Conference attracts a lot of repeaters. A relatively smaller percentage of people are first-time participants. Some families come every year.

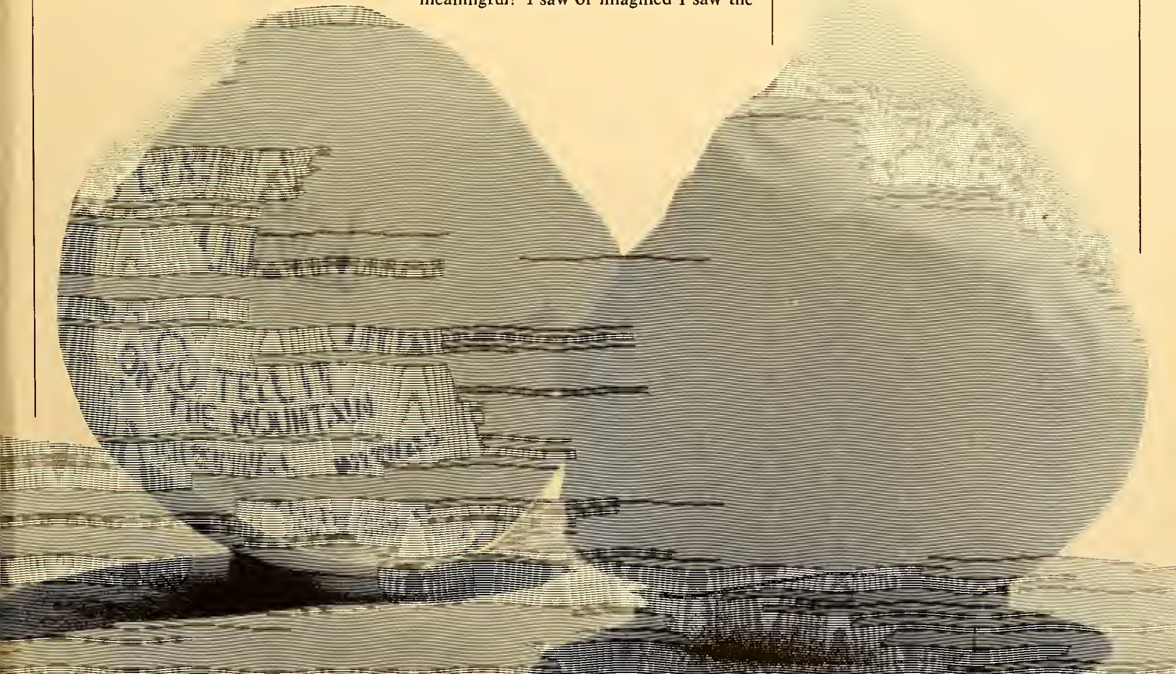
A Church of the Brethren Annual Conference then is traveling in caravan or on a chartered flight with dear friends; it's meeting relatives who live clear across the country; it's reunion that no other occasion could afford; it's feeling a kindred spirit with a stranger in an elevator. It's smiling more than you will again in any week of the next 51; it's talking until you're drained and loving every minute of it. It's shrieking, "It's Jane — isn't it?" to someone you haven't seen since you were a gawky pig-tailed kid in summer camp, or finding your long-lost college roommate.

Up close, Conference is beautiful, lined faces of grandparents; young people who juggled a half dozen part-time jobs to earn their own expense money; crying babies who are too fretful at various points during the week to enter into the spirit of things. It is joy, worship, learning; it's being biblical while safeguarding against a too restrictive application of the *Word*.

Church of the Brethren Conference always has a theme. Its full implication never settles on me in the beginning. Like Beethoven's *Fifth Symphony,* for me it usually has to be banged out in melody and counter melody until its beauty and meaning reecho again and again in worship center, in Bible hour, major addresses, and yes, even in the spirit of the business sessions.

"Liberate the Word!" The worship center was a fresh inspiration for me every day. None has ever been more meaningful! I saw or imagined I saw the Temple veil rent from top to bottom, and in the majesty of that moment felt my firm underpinnings tremble — all my nice "pat" positions on issues — suddenly subject to new light. Robert Neff, the opening Bible Study presenter, emphasized the difficulty of communication and our predilection to protect our preconceived notions. The Word binds me and frees me. I am subject to it but awesomely responsible in my day to let God write the last word in my mind and heart. The last word, and the last word, and the last word — the scripture is never complete while the lines of communication between God and persons, and one person with another, remain open.

Another day, another hour! I saw in the worship center a bold sepulchral white structure. On the left was a slab suggestive of a stone balanced perilously on a corner, as if it were being rolled away. From within was a light (the blue light of faith) reflecting upward on the



risen Lord, arms outstretched, making Brethren of us all. "He lives," we sang. "Go and proclaim," we were admonished. Evangelism was a ringing theme in Fresno.

I was reminded of the mythological story of Pandora who was charged to keep all the troubles of the world, its sickness and distress, locked safely in a box. It was a pagan idea that all life's center was misery and if its evil were released (as Pandora out of curiosity eventually did) such evil would overcome the world.

How blessed is our faith that at its source life is good, that the overwhelming power is love, not evil. As we are enlightened then, we must have the courage to slip the latch, to get off the lid of the box, to turn loose in the world the power of God which can never be so contained again.

Once, the Christ I formerly saw became a cross rising high above broken pieces of a fragmented world. The cross, twisted by its struggle to break through, represented for me committed lives, reminding us that those who dare to bend into the winds of this world's condition will not be broken by it; rather the cross I saw had a special beauty of balance and symmetry.

This came to me in a very special way as we considered the General Board report from the Committee of Goals and Budget. Uniquely in the Church of the Brethren, because we are small and because in our *tradition* we tirelessly try to wait for the spirit of the body (in this respect and many others Moderator Dean Miller was faithful to our heritage) everyone in the Brotherhood had opportunity for input.

The most resounding word for this comprehensive report is inspired. "The world tosses and turns and is troubled by its dream," someone said. The Word must come to the Brethren and go forth from us. Who are we? Why are we here? What is our response?

Can we blend harmoniously our historic pietism with evangelistic zeal? One hard question Brother Dean asked, "Does enthusiasm for evangelism include flood recovery program, maintaining a Washington office, supporting a noncooperator in his peace witness to a judge or jury, or making a financial commitment to FAUS? Can evangelism include witness and service?"

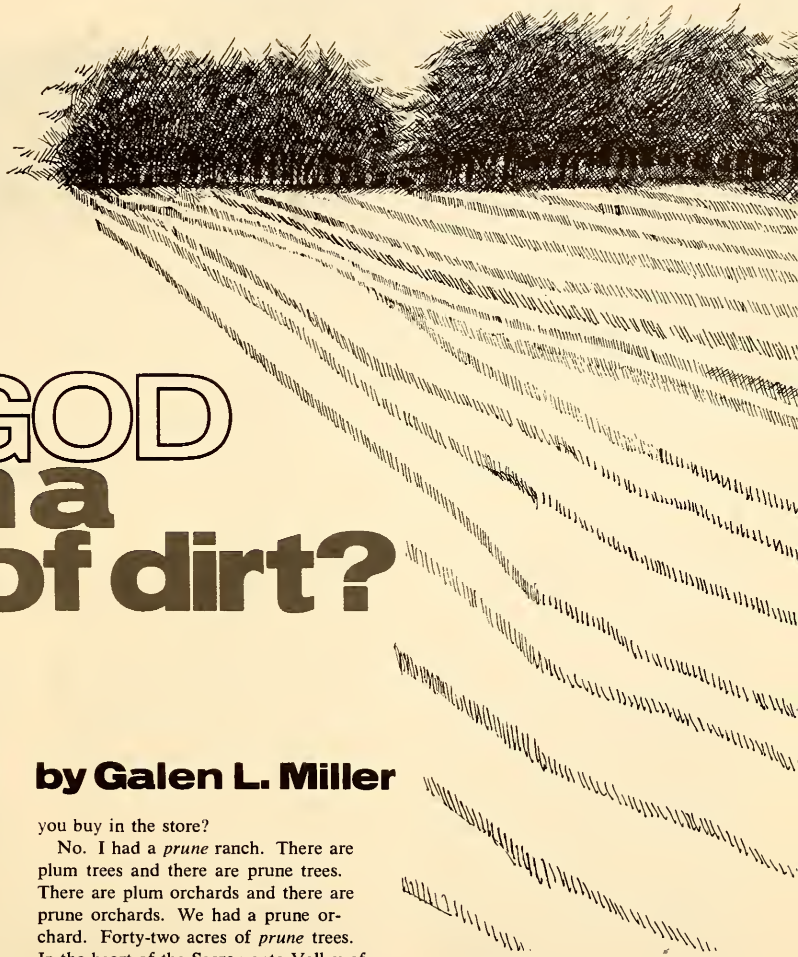
Another hard question for the future: Is amnesty enough? Is "amnesia" as Earle Fike of the Parish Ministries staff put it, too weak a Brethren stance? The agonizing road through forgetting to reconciliation has not been traveled yet. In our eagerness to quickly associate ourselves on the side of goodness, we must not overlook preparing a plan of love — methods perhaps — that will receive those now in exile who are psychologically, socially, spiritually broken. It is uniquely Brethren to translate philosophy into pragmatic techniques, to "it shall be done." Perhaps our young people prophetically will step forth with a plan as viable as Brethren Volunteer Service for the war issue. The presence of youth was appreciably felt at Conference.

Martin Luther King said, "We have made of this world a neighborhood; now we are challenged to make of it a brotherhood." The Brethren made some claims at Fresno that this is what they are about, but are our tones dissonant because the sounds we make on the floor of Conference seem totally incompatible? What is our witness? Is it to withhold the telephone tax, all taxes? I heard people sincerely upholding what they considered the biblical position on several sides of that issue. I found developing a disturbing position for myself that perhaps a more faithful position might be the one James Myer, member of the committee, reiterated from the paper. That position would be that discipleship should lead me to renounce that income that rises above the taxable floor, so in effect wage earners keep income so low they are not required to pay taxes. For how can I faithfully tell my government, "You can do this and this with my money, and I'll withhold funds from any expenditure I don't like," without encouraging people to do the same thing with the local church budget? Dale Brown made a good point that a negative position against taxes for war purposes must not allow us to lose perspective in a positive emphasis — a vital peace witness. Perhaps there is another position that would say, "If I can contrive to arrange my income so that I pay no taxes at all, I have relinquished my rights to influence government spending because I have no stake in it." I must admit that, for me, God has not yet written the last word.

The Word speaks different positions to differing Brethren, and those who wrestle with it hear the last Word communicated by God to their minds and hearts. Ideally the Brethren should not find in Annual Conference proceedings boredom, conflict, or attempts to put people down, but a conscientious struggle for us led by the Spirit to find direction for the church. Conference debate is not choosing sides or feeling threatened by those with whom one disagrees. I see a rationale for suspension of clapping during business sessions; applause implies winning and losing. While we were settling emotion-charged matters of business the light on the worship center was sometimes pink.

We began Tuesday evening by dedicating ourselves to mutual love and respect. We attended experiential sessions practicing awareness of human dignity in Insight sessions. We concluded Sunday morning with a provocative reminder of the mission of Christians: to show compassion for all persons who have "painful hooks" in them. Back home the wounded are there waiting for us.

Pass on the best news there is! Listen for the last word! Get off the lid of the box and loose God's power in the world! *Liberate the Word*! — Doris Cline Egge, Hollins, Va.



GOD in a clod of dirt?

by Galen L. Miller

Sometimes
on a clear night
you can see forever.
But what is forever?
Is it eternity?
(And what *in the world* is that?)
Is it duration of time that concerns us?
Honestly?
Deeply?
Or is it Reality?
Is it quality?
A quality of LIFE????
YEA, MAN!!!!
Sometimes
sometimes
on a clear night
you can see life
you can sense LIFE!!!!
LIFE!!!
LIFE!!
LIFE!
The essence LIFE
the greatness LIF
the beauty LI
the joy L
the possibilities
THE MEANING
OF LIFE!

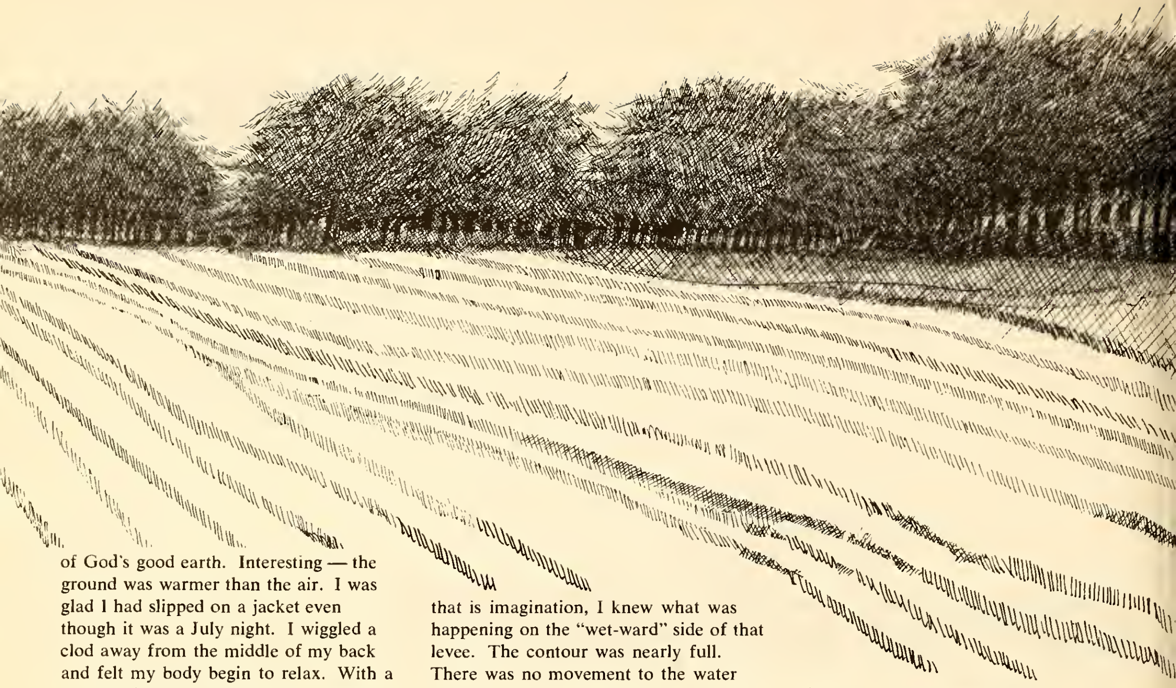
Action I

What do you mean you had a prune ranch? Aren't prunes those dried plums you buy in the store?

No. I had a *prune* ranch. There are plum trees and there are prune trees. There are plum orchards and there are prune orchards. We had a prune orchard. Forty-two acres of *prune* trees. In the heart of the Sacramento Valley of California. God's Country (if you will pardon the expression, Mr. Marlboro), for many people. Forty-two acres, plus six for buildings and pasture, laid out in a long north-south rectangle nearly half a mile from the road to the back of it, by 800′ wide across the front. And my moment of experiencing occurred about half way back in the orchard and near the west side. While I was irrigating. About two o'clock in the morning.

But to feel the event with me you need to know about our way of irrigating. We flood-irrigated by dividing the orchard into nine sections south to north, and in contours east to west. A section at a time, we moved the water from east to west, dropping it from contour to contour. The trick, of course, was to know when to shut the water off so there would be just enough to fill the final contour, but no more, or it would break through the last levee and the life-giving flood would be lost, and half the night's work would have to be done over again.

My estimate of the shut-off time had been early by half an hour. Better early than late, I consoled myself. But, man, I was tired. This working night and day at irrigation time was getting tougher each summer. Bone-weary and welcoming the chance to rest, I dropped down with my back against the levee and my bottomside in the borrow-pit. A contour chair



of God's good earth. Interesting — the ground was warmer than the air. I was glad I had slipped on a jacket even though it was a July night. I wiggled a clod away from the middle of my back and felt my body begin to relax. With a grunt and a yawn our collie ("Lassie" — what else?) lay down beside me and put her head in my lap. A beautiful dog. A real companion. Stayed right with me at night while I worked, although during the day she loved to chase rabbits.

Then the silence settled in. A silence so profound I could hear my own blood pulsing in my ears. So still I could hear the whine of the pump motor a quarter of a mile away drawing water up from the bowels of the earth at the rate of 1,200 gallons per minute. Or, nearer, the sound of the water gushing up from the underground pipe on the other side of the orchard. And I knew it was a fountain of crystal gold with a thousand droplets spraying out like shooting stars, each catching and holding for its brief lifetime the light from a nearly full moon.

And then it happened! My moment of experiencing. Right below my head on the other side of the levee, I could hear the *sound* of the water soaking up the dirt and the clods. I had never been aware of it before. A sensory discovery! There is a whisper to be heard as water permeates a clod and fills it with the potential for life-bearing.

I held my breath — wanting to savor that moment. With the clarity of vision that is imagination, I knew what was happening on the "wet-ward" side of that levee. The contour was nearly full. There was no movement to the water save the slow, upward climb of the water level. And as it raised, I could "see" the water soaking into the particles of soil and the larger clods of dirt. Soaking, permeating, saturating, softening. Now I could smell it. The wet/clean smell of damp earth. It was a moment to remember.

And there is a text for it — "Be *still*, and *know* that I am God."

Action II

What's that story in the Old Testament about some guy who heard the roar of the wind, the earthquake and the fire, but the voice of the Eternal came to him in the "still, small voice?"

I have walked under the El tracks on Wabash Avenue in Chicago; I have stood just beyond the end of a runway at Beale Air Force Base near Marysville, California, and had a B-52 thunder by a scant hundred yards over my head; I have worked an air hammer through a concrete pavement while its vibrations shook my body from head to foot and its explosions deafened my ears. But it was the soft sound of water slowly filling a clod with life that brought tears to my eyes on a clear, July night.

And as I lay in the silence with my back resting against the levee, I wondered what other sounds of life I had been missing. I wondered what sounds the stars might be making as they hurtled along in their orbits, and I noticed that the tail of the Dipper had made a quarter turn since my first trip into the orchard several hours earlier that night. The stars were particularly clear. It would not be so in another couple months when the burning of rice stubble would fill the valley with smoke and haze.

But it seemed to be an unusually good time to be at one with one's being/existence. At one with the stars and the earth/soil. At one with the Ground-of-all-being.

So in my musings I left my confining and delimiting body, relaxed in its earth-formed contour couch, and walked among the trees of the orchard. I felt a strange sense of kinship with these living beings which were my prune trees. In the hot, July days of the valley, the irrigation water was carrying new life to them. And I rejoiced with them in this re-fresh-ment. It seemed I could sense their joy in accomplishment as, limbs laden with fruit swelled almost to the bursting with sweetness and energy, they awaited the harvest. This was their fulfillment. It was for this they had been created.

In the freedom of my spirit-body, I walked with other ranchers of the valley who were also at work in their orchards that night, completing this last irrigation before harvest. I felt a sense of kinship with these men who were also in tune with the infinite — the natural order of things.

With a sudden movement, Lassie lifted her head and looked into my face. What had happened? Had some 6th sense told her it was time for us to shut off the water? Or had the electricity, the vibrations, of my moment of "Aha" communicated itself to her, and in some way she had sensed that she, too, was a part of my communion with Life? That, like the trees, in that moment, she was not "just a dog," an object, but a subject, a part of the totality of Being?

Action III

In reflecting now upon that moment of experiencing, what do I say? How do I interpret it? With what God/Person language can I express its meaning?

Do I talk about Martin Buber's "I-Thou" relationship and reflect how, for a moment at least, I had seen the trees as subjects, as a part of Being, a part of LIFE? Not as objects simply to be pruned, fertilized, irrigated, prayed, harvested?

Do I recall my fleeting sense of kinship with the other ranchers of the valley and rejoice that, however brief it was, I felt them as brothers-in-life, and for a time could forget that in a few days we would be competing with each other for harvest hands; or that in a few weeks our collective harvests would perhaps oversupply the market, thus forcing prices down?

Do I talk about it in psychological terms and say that a new and unexpected "figure" had leaped out of a previous "ground" and, in the process of experiencing, a fresh and wondrous "Gestalt" had been formed?

Do I offer a prayer of gratitude for one of those rich moments in life when there was a sense of my being taking its place within Being? As I had heard the life-revealing whisper of a clod being transformed into life-bearing soil, and, as I had felt drawn out of myself by the cold/warm stars, had I been at one with an ancient Psalmist who had also asked:

> When I look at thy heavens, the
> work of thy fingers,
> The moon and the stars which
> thou hast established;
> What is man that thou art mind-
> ful of him . . . ?

Had I in that moment experienced what it means to be truly human? Had a new awareness of selfhood come to see in that brief instant of awe and wonder and mystery? Is that the meaning of the religious? Is that what it means to experience the "Ground-of-our-being?"

Had I encountered God?

YEA, MAN!! YEA!!!
Sometimes —
sometimes
on a clear night
you can see forever.
You can see Life
You can sense LIFE!!!!
LIFE!!!
LIFE!!
LIFE!
The essence LIFE
the greatness LIF
the beauty LI
the joy L
the possibilities
THE MEANING
OF LIFE!
GOD'S LIFE!!!
OUR LIFE!!!
Amen!!! AMEN. □

letters

RETHINKING MISSION IN APPALACHIA

The January MESSENGER carried two articles which should have been connected. The first dealt with the Church of the Brethren's ownership of stock in companies which operate strip mines or are major users of strip mine coal, and the request by the Brethren Appalachian Caucus that most of such stock be divested. The other article describes the corporate way in which the mountains have been raped over the years. Yet the MESSENGER does not attempt to connect these two facts. We have heard that the General Board is considering divesting a small portion of such stock, but know of no definite action which has been taken. Recognition should be given to the fact that the Brethren and other churches as institutions and its members as individuals have been an integral part of benefiting from the suffering caused by corporate colonialism.

Funds have been asked for to expand Brethren ministries in Appalachia. Logically and morally, the church should first divest all such aforementioned stock, before considering the contradictory position of offering aid while taking away simultaneously. Like shooting off a man's leg and then offering him water. Further, unless the Brethren will consider placing all such funds completely in the hands of locally controlled groups, the idea should be dropped.

Recently BVSer Mike Clark resigned from the Commission on Religion in Appalachia, charging that it would not hire local people nor was it working in the best interests of the Region. The Brethren should follow Mike's example and drop their membership from CORA — the churches' equivalent to the Bureau of Indian Affairs for Appalachia.

Finally the Brethren need to rethink the whole concept of missions and missionaries. Lessons should have been learned from past experience in other "mission" fields. When Brethren and Mennonites send volunteers and full-time personnel into the area to "help" and "uplift," it not only fills local jobs but continues the tradition of paternalism and self-righteousness.

Will the lives of people continue to be affected by the needs of churches for recognition, self-satisfaction, and conscience-soothing or will more logical and moral solutions be sought? My guess is that the churches will not make that decision, rather it will be more for them!

LOWELL WAGNER

Harlan, Ky.

CLASSIFIED ADS

EVANGELIST — Evangelistic meetings are now being scheduled. Normal length of meetings: 3 or 4 days. Day activities: prayer sessions, visitation evangelism, sharing groups, preaching points. Evening: evangelistic services. Advanced planning and coordination. Write: Terry Hatfield, Evangelist, Christian Voice Ministries, Inc., Box 340, Neodesha, Kans. 66757.

WANTED: PSYCHOLOGIST-PSYCHIATRIST — Additional mental health, family counseling, and clinical services sympathetic to a Christian perspective sought in Greater Lancaster County, Pa., area. Contact Mental Health Task Committee, Atlantic Northeast District, 900 S. Arlington Ave., Rm. 213, Harrisburg, Pa. 17109.

WANTED — Copies of "Venturing South" and "Stormy Crossing," by Roy White. These books are out of print; anyone willing to sell copies, please contact Ruby White, 617 S. Harvard, Villa Park, Ill. 60181.

WANTED — A copy of William Stafford's book, "West of Your City," in good condition. Write giving price to Earl Armantrout, Rt. 1, Box 11A, Ft. Jones, Calif. 96032.

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for inspirational reading
For a catalog and information on how your book purchases can provide free books for your local church, school, hospital, nursing home, or prison library, write:
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RESOURCES ON LIVING AND DYING

The article entitled "Our Christian Thanatology" (May) prompts me to write about a film, "Though I Walk Through the Valley," which traces the last six months in the life of Dr. Tony Brouwer.

Dr. Brouwer was a Grand Rapids man "widely known in politics, for his position as head of the Calvin College economics department, for his civil rights activities and his work in the church." And he was dying of cancer.

The 30-minute film "is designed to show the acceptance of the end of physical life by a person of great spiritual strength, and the love and courage of Dr. Brouwer's wife and two daughters as they, too, draw on the strength of faith to face the 'walk through the valley of the shadow of death.'

"But it is a film of hope and not death; that's really the theme of the picture." It can be rented from Gospel Films for $25.

The film is personal, yet universal. I feel that it might stimulate thoughts and feelings — about death and dying — that most of us need to get in touch with.

Another film which deals with living and dying, but from a radically different viewpoint, is the movie "Reincarnation," produced by the Theosophical Society. This film was a gold medal winner at the International Religious and Theological Film Festival in Atlanta, Ga. I found this film to be one of the most beautiful movies I've ever viewed. It is certainly not dogmatic — it does not demand a belief in reincarnation. Rather, it focuses on the thread of life running through the centuries — and how each of us has a time and place and purpose for being here.

If you want to think and experience deeply, try watching these two films.

SUE RUSSELL

Grand Rapids, Mich.

CELEBRATIONS OF LIFE

On Palm Sunday, April 15, at the Harrisonburg First Church of the Brethren, seventeen people were baptized in a most unique and meaningful service. Warren D. Bowman, interim pastor for the congregation, conducted the Holy Baptism, which he stated "is the most sacred sacrament of the Christian Church." Twelve new members were also received by transfer of letter.

What made this service so unique and special was the honoring of Dr. Bowman's 79th birthday just the week before by the congregation with a surprise birthday party.

Dr. Bowman is widely known for his pastorates, teaching, and as author of three popular books used in many Brethren churches. Many will remember him as a former president of Bridgewater College.

The Harrisonburg church is honored and very grateful to Dr. Bowman for his fine leadership and guidance during this interim period, and wish for him many, many more birthdays.

PAULINE G. MILLER

Harrisonburg, Va.

THE TIES THAT BIND

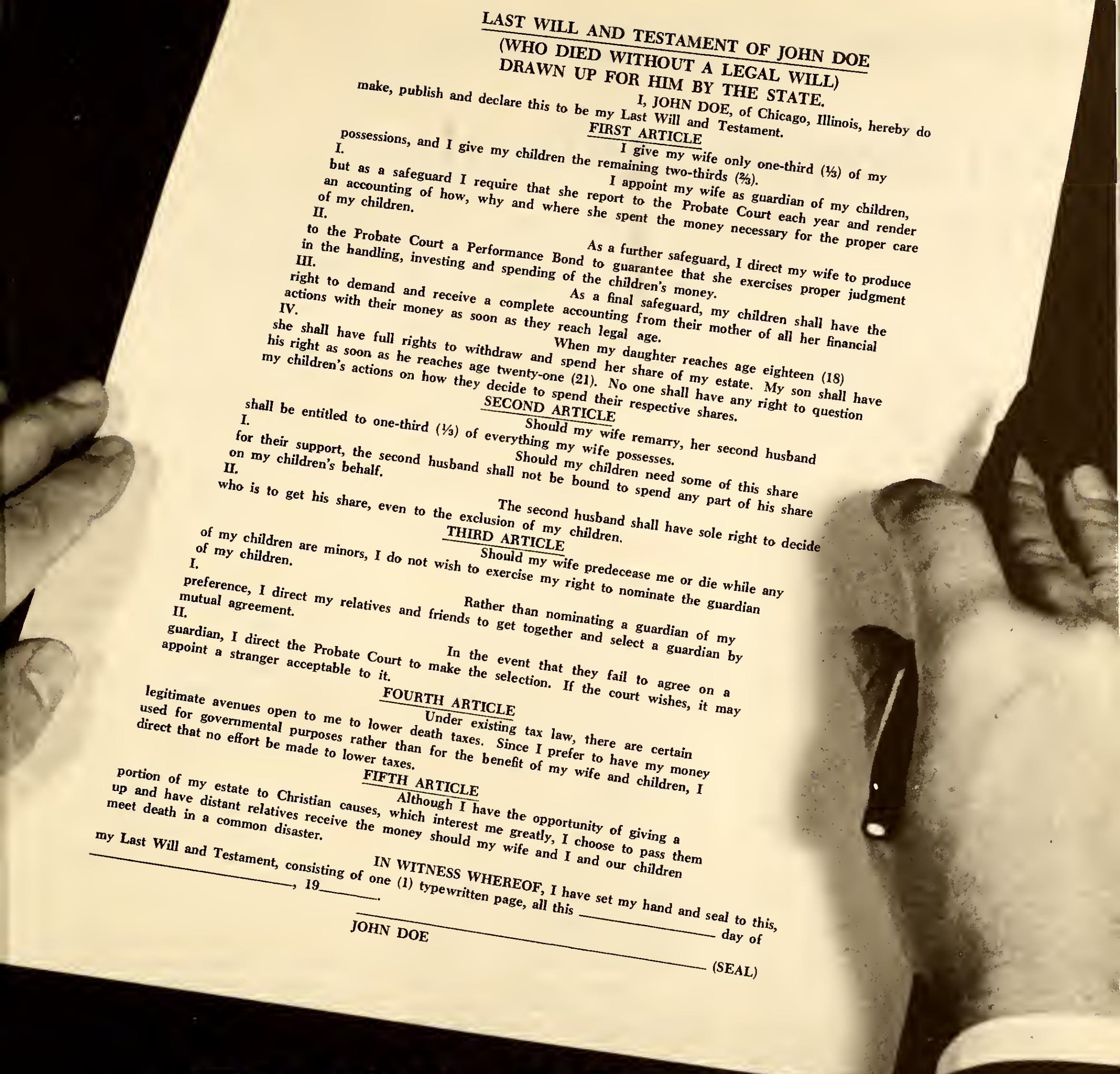
Being on the Florida-Puerto Rico District Youth Cabinet this past year was something we will all remember. At the beginning of the year we set the goal to visit each church in our district to let the adults of the district know what the youth were doing.

We did visit all but one of the churches, even Puerto Rico. Our trip there was an invaluable one. We were accepted very well and the youth there are very anxious to try to come to Camp Ithiel soon.

This was a very busy year for us, a year of hard work. Our visits to congregations were successful, however, and created a strong bond throughout the district.

TERESA NEWGENT
Youth Cabinet Secretary

Sebring, Fla.



LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I give my wife only one-third (⅓) of my possessions, and I give my children the remaining two-thirds (⅔).

I. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

II. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

III. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

IV. When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

Should my wife remarry, her second husband shall be entitled to one-third (⅓) of everything my wife possesses.

I. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

II. The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

I. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

II. In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ________ day of ________, 19____.

________________ (SEAL)
JOHN DOE

Read it and weep.

This is not a real will. But it accurately tells what can happen when you do not have a correct legal Last Will and Testament drawn up for you by an attorney.

In advance of your appointment with the attorney there are important things you will want to know. These are to be found in two brief and authoritative booklets you may have without cost. Send for "Making Your Will" and "37 Things People Know About Wills That Aren't Really So."

Please send me, without cost:
☐ "Making Your Will"
☐ "37 Things People Know About Wills That Aren't Really So."
name ________________
address ________________
city ________ state ________ zip ________

THE CHURCH OF THE BRETHREN GENERAL BOARD
Office of Stewardship Enlistment
1451 Dundee Avenue, Elgin, Illinois 60120

#20 8/73

Adapted with consent of American National Bank and Trust Co., Chicago, Ill. 60690

On liberating the Word

by Shirley J. Heckman

"No longer dare we imprison the Word
by
limited visions
prejudiced preconceptions
lifeless communications.
Get the Word out by every avenue
imaginable and God will do the rest!
Now is the acceptable time to
Liberate The Word!"
(Moderator Dean Miller, 1973
Annual Conference booklet)

For each of us, the Word of the Scripture remains forever imprisoned unless we encounter that Word as a living reality in our own lives. The Bible is a book of great depth and breadth, containing many kinds of writing. Because of that diversity and depth, it is possible to encounter the truth of Scripture in many ways.

As we leaf through a Bible, we find books of law, history, poetry, prophecy, gospels, and epistles. Within these, the diversity includes stories, sermons, parables, biographies, revelation — simple description and complex and symbolic poetry. No one approach to the Bible is the only path to an encounter with the reality of life, with the truth that is Scripture.

Where we start and how we proceed can be answered many ways. We can study the books of the Bible in sequence. We can approach the content chronologically either as a history of human and divine activity or in the order in which the books were likely written.

One kind of study is to work at questions like: Who wrote it? When? To whom? What is said? And why? For this kind of study, a Bible with center-column references and marginal variations is useful. Tools such as a concordance, Bible dictionary, atlas, and commentary are helpful aids in this approach to the Scripture.

To approach the Bible devotionally is a very different process. Kenneth E. Jones (*Let's Study the Bible,* Warner Press, $1.50) suggests that we are helped to read the Bible devotionally when we read it regularly, selectively, expectantly, prayerfully, obediently, in faith, and with prayer for wisdom and understanding. He suggests the listing of helpful passages as a way of reminding ourselves of our own devotional insights. Mr. Jones also provides helps for studying the different kinds of materials referred to above. This book could be used by an individual or for group study.

"The Bible is not so much a book about ancient religions as the source of present religious experience. Therefore, the strategy for teaching it is not so much to get the book into the pupil as to offer the pupil an opportunity to get into it," asserts Wayne Rood (*On Nurturing Christians,* Abingdon, $2.75).

Within that context, Rood offers descriptions of appropriate approaches for various age levels: At ages 4 and 5, stories from the biblical material are told for the human interest alone. Stories read from the primary source, the Bible itself, are appropriate for ages 6 and 7. Reenactment of the events of the stories is a way of studying the Scripture for the children of ages 8 to 12. Young teen-agers of ages 13 to 15 are concerned with facts while those just older, ages 16 to 18 want time for thought and talk, for reflection on the data of the facts. Adulthood is a time for philosophical interpretation with the foundations laid throughout the years of growing up.

Resources for stories to tell, to read, and to reenact (unless noted, all available through The Brethren Press for prices listed plus postage and handling):

My Good Shepherd Bible Story Book (Mueller, Concordia, $4.95) contains one-page stories with full-page colored drawings to illustrate each.

The Story Bible (Buck, Bartholomew, House, $7.95) retells Old and New Testament stories.

God Keeps His Promise (Lehn, Herald Press, $6.95) was written to help the believing community share its faith and life with its children.

Bible Readings for Boys and Girls (Nelson, $3.50) contains selections from the Revised Standard Version, with illustrations.

The *Arch Series* of story books (Concordia) each contain one story from Scripture, illustrated with colorful drawings. These 32-page books are available singly for 39¢, in sets of six for $2.25; and now with a record and two books in a set for $1.69.

Using Biblical Simulation (Miller, Neff, and Snyder, Judson Press, $4.95) suggests ways of recreating the feel of biblical events, personalities, dilemmas, and choices and to help the past speak to the present.

Resources on names, places, distances, maps, outlines, time-lines, basic reference:

People of the Bible (Northcott, Westminster, $4.95).

Young Readers' Dictionary of the Bible (Abingdon, $5.95).

Bible Encyclopedia for Children (Northcott, Westminster, $5.75).

Abingdon Bible Commentary, plain $10, indexed $12.50.

Westminster Historical Atlas, $7.50

Concordance to the Revised Standard

Version of the Holy Bible (Nelson, Complete $20.00, Concise $3.00).

A Guide for Biblical Studies is the dated quarterly prepared by Brethren writers and editors based on the outlines of the International Uniform Lessons for Adults. ($1.25 semester; 5 or more to one address, $1 each). A tape cassette supplement treats each lesson of the quarter through conversations by teachers of the Bible at Bethany Theological Seminary ($3.25 quarter).

A new series being published by the United Methodist Church provides another resource for Bible study for youth and adults. *Our Living Bible Series* books are undated, quarterly materials (student 55¢, teacher 80¢) that will cover every book of the Bible in the 12 study books. The first unit, now available, is "Channels of His Spirit." A part of this series is a plan for a six-hour workshop for teachers of classes using *Our Living Bible Series.* The workshop plan is free; the audio cassette for part of the workshop is $1.95. Though designed to introduce the new series, the skills training could be helpful to any teacher of the Bible.

Some other resources work at providing the skills helpful in using the Bible and in leading groups doing Bible study. One book for grades 3 through 6 (for those with at least a 3rd grade reading level) is a self-instructional book *Finding Your Way Through the Bible* (Maves, Graded Papers, $1.50).

Basic Bible Study for Teachers is a kit with a filmstrip, cassette tape recording, a leader's guide, script, and projection guide and sample participant's instructions and worksheet. This kit is self-instructional for use by a group of 4-12 teachers of grades three through adult. The suggested time for the training event is 100 to 120 minutes. A basic presupposition is that tools for Bible study and resources for teaching are very necessary to any understandable teaching and study of the Bible. ($12; order from Griggs Educational Service, Box 362, Livermore, California 94550.)

The possibility is with us that through creative Bible study we can indeed Liberate the Word by enlarging our vision, shifting our prejudices and enlivening our communication of that Word. ☐

turning points

102nd BVS unit

Dorsey Deppeller, of Tampa, Fla., to Brethren Home, Bridgewater, Va.

Karen Gosnell, of New Windsor, Md., to Bloomington Christian Center, Bloomington, Ind.

Holly Hulbert, of Wichita, Kans., to Cross Keys Brethren Home, New Oxford, Pa.

Robert Mackey, of Chambersburg, Pa., to Gateway Center, Muncie, Ind.

Dan Shank, of Wichita, Kans., to Camp Mon-Dak, Cando, N.D.

Craig and Joanne Stees, of Freeport, Ill., to Gould Farm, Monterey, Mass.

Carol Swope, of Jonestown, Pa., to Lend-A-Hand Center, Walker, Ky.

Horst Tonn, of West Germany, to United Farm Workers' Office, Pittsburgh, Pa.

Michaela Tork, of West Germany, assignment pending

Ingeborg Weisser, of West Germany, to Norborne Day Care Center, Martinsburg, W. Va.

Pastoral placements

Robert Baucher, to Modesto, Pacific Southwest, as co-director of Christian education and youth

Nobel Bowman, from retirement to Little Pine, Northern Indiana

Ralph D. Bowman, from Rocky Ford, Western Plains, to Laton, Pacific Southwest

Guy R. Buch, from East Chippewa, Northern Ohio, to Winter Park, Florida and Puerto Rico

Don Deffenbaugh, from secular position to Purchase Line, Western Pennsylvania

Phillip Dell, to Thomas, Southern Plains

Donald H. Fogelsanger, from Lebanon, Atlantic Northeast, to Harrisonburg, First, Shenandoah

Glenn S. Garner, from Linville Creek, Shenandoah, to Pleasant Valley, Shenandoah

John Hurst, from Crystal/New Haven, Michigan, to Beech Grove, Southern Ohio

David Hykes, from Ankeny, Iowa-Minnesota, to Central Iowa Health Council, Des Moines, Iowa

Wedding anniversaries

Mr. and Mrs. Roy Blough, New York, New York, 50

Mr. and Mrs. Tobias Henry, Huntingdon, Pa., 50

Mr. and Mrs. Emra Holsinger, Quakertown, Pa., 50

Mr. and Mrs. Wilmer M. Kline, Manassas, Va., 50

Mr. and Mrs. Omer Maphis, Sebring, Fla., 55

Mr. and Mrs. Raymond Barstow, Virden, Ill., 59

Mr. and Mrs. Raymond C. Flory, Paradise, Calif., 64

Mr. and Mrs. Jesse Metsker, Des Moines, Iowa, 69

Deaths

Robert C. Altis, Kansas City, Mo., on Dec. 3, 1972

Glenn F. Armey, Cando, N.D., on May 9, 1973, aged 59

John A. Barkman, Clearville, Pa., on Apr. 25, 1973, aged 82

Cora Bittner, Rockwood, Pa., on Apr. 15, 1973, aged 94

J. A. Blair, McPherson, Kans., on Apr. 8, 1973

Paul P. Blocher, Pearl City, Ill., on Mar. 2. 1973, aged 60

Ora S. Blickenstaff, Lima, Ohio, on Apr. 19, 1973, aged 91

Helen F. Brumbaugh, Martinsburg, Pa., on July 20, 1972, aged 62

Mearl C. Brumbaugh, Orlando, Fla., on May 6, 1973, aged 71

Reid Burns, Flora, Ind., on Apr. 25, 1973, aged 76

Vera Christensen, Elgin, Ill., on Feb. 16, 1973

Ellsworth Coffman, South English, Iowa, on Jan. 31, 1973, aged 68

Anna Wagner Cline, La Verne, Calif., on Jan. 17, 1973, aged 88

Elda Dilling, Martinsburg, Pa., on July 14, 1972, aged 72

Everett Druley, Greenville, Ohio, on Mar. 13, 1973, aged 83

Mae Du Mond, McPherson, Kans., on Mar. 12, 1973

LaVaun Dunkin, Flora, Ind., on Mar. 7, 1973, aged 63

Arthur R. Ebert, Coopersburg, Pa., on Mar. 23, 1973, aged 77

Lester Engle, Linwood, Md., on Apr. 20, 1973, aged 71

Ida Erwin, Olathe, Kans., on May 11, 1973

Glenn H. Favorite, Orlando, Fla., on May 26. 1973, aged 59

Alice Flohr, St. Thomas, Pa., on Apr. 24, 1973, aged 78

Fern Forney, McPherson, Kans., on Mar. 3, 1973

Orbin Fralin, Bent Mountain, Va., on Dec. 29, 1972, aged 81

Mabel Gahagan, Williamsburg, Pa., on Sept. 18, 1972, aged 54

Ray A. Garber, Winter Park, Fla., on May 13, 1973, aged 77

Phyllis Graham, Scalp Level, Pa., on May 3, 1973, aged 49

Vernie B. Hostedler, Greenwood, Del., on Apr. 7, 1973, aged 88

J. Sherman Kauffman, Bellefontaine, Ohio, on May 3, 1973, aged 79

Mary M. Kerschner, La Verne, Calif., on Mar. 30, 1973, aged 78

John Lane, New Carlisle, Ohio, on May 2, 1973, aged 90

Myrtle Lantz, Timberville, Va., on May 8, 1973, aged 67

Eldon Long, Virden, Ill., on Dec. 24, 1972, aged 56

Mary Long, Martinsburg, Pa., on Apr. 18, 1973, aged 77

Helen E. Martin, Greenville, Ohio, on Jan. 26, 1973, aged 62

Emma V. Martz, Monroe, Ind., on May 20, 1973, aged 75

Rowe C. Mellott, St. Thomas, Pa., on Jan. 11, 1973, aged 80

Paul Oyler, Camden, Ind., on Apr. 28, 1973, aged 72

Ruth Williams Replogle, Farmington, Conn., on Apr. 20, 1973, aged 77

Elizabeth Riegle, Greenville, Ohio, on Apr. 5, 1973

Charles L. Rodgers, Newton, Kans., on Apr. 15, 1973, aged 85

Miles R. Shoci, Stanley, Wis., on Apr. 25, 1973, aged 72

John W. Simmons, Waynesboro, Va., on Sept. 22, 1972, aged 89

Luella Smith, Panora, Iowa, on Apr. 4, 1973, aged 77

Fred Stiverson, Omak, Wash., on Apr. 27, 1973, aged 83

Harry Teeter, Santa Ana, Calif., on Apr. 17, 1973, aged 84

Edward B. Thomas, Virden, Ill., on May 13, 1973, aged 68

Thomas Troester, Santa Ana, Calif., on Apr. 18, 1973, aged 38

Liberate the WORD

There are images we have of the WORD when it is spelled with capital letters . . .

seed being sown in good soil, among thorns and rocks
bread being cast upon the water
a Spirit-force shaping matter in a primeval universe
a prophet shouting out instructions from the Lord
a person with boldness and tenderness incarnating the very essence of the message he brings
an ecstatic utterance by a community of disciples flamed by the Spirit.

Phrases from the Bible flood our minds . . .

"In the beginning was the Word . . . "
"and the Word became flesh and dwelt among us, full of grace and truth . . . "
"and the Word went forth from the mouth of the Lord . . . "
"our theme is the Word of Life . . . "

A thesaurus on the library shelf helps us to amplify the meaning of LIBERATE . . .

"set free" , . . "deliver" . . . "emancipate."

When we put the phrase together, LIBERATE THE WORD, we come close to the dynamics of evangelism. There is power inherent in the Word, just as there is power inherent in the seed to produce the harvest. Those who plant the seed WORD endeavor to provide the conditions where that power will be released. So it is with what we call the Gospel, "the best news of Jesus Christ." There is power in that WORD to

cleanse
renew
redeem
free
liberate
generate new life.

We often act as if we were expected to develop and implement the dynamic thrust of the WORD through our labored attempts to "win" persons to faith in Christ. Rather, our task is to tell the story, share our faith, report on what we see to be signs of God's saving acts in our world.

Declare the WORD and then get out of the way!

So then, let us LIBERATE THE WORD through every possible means . . .

through proclamation from pulpits and on street corners, in meetinghouses and public parks, around the kitchen table and to the traveler sitting beside us
through the transmission from satellite and radio tower
through music and drama
through film and painting
through every electronic device and printed curriculum that our creativity can imagine and invent.

Once God wanted to say something to us and so his thought flashed through the vast canyons of space, the WORD leaping from his mind to ours. It was hard for us to know the meaning of his language. So we were shown "a baby lying wrapped in his swaddling clothes in a manger." Then we knew, for the WORD had taken shape, form, and substance in a living person. To LIBERATE THE WORD is to so form and shape our expressions that other persons will be confronted by that WORD which gives substance to all other words.

LIBERATE THE WORD and expect the consequences . . .

persons will be born a second time
individuals and families will embrace the joy and cost of discipleship
men, women and youth will plunge into new frontiers of the Holy Spirit
children will advance in wisdom and in favor with God and persons
congregations will be renewed in hope and released to wear the prophet's mantle and share the servant's towel
nations will wage peace instead of war
nature will be on the tiptoe of expectation ready to welcome God's peaceable kingdom.

No longer dare we imprison the WORD by
limited visions
prejudiced preconceptions
lifeless communications.

Get the WORD out by every avenue imaginable and God will do the rest!

Now is the acceptable time to LIBERATE THE WORD! ☐

The wonder of the arts spoke clearly at the Association for the Arts exhibit. Thirty groups and individual exhibitors participated

A "new body consciousness": The challenge from the moderator to Conferencegoers as they gathered, waited for the Spirit to move and liberate

Sending forth, being sent: Kneeling, Wayne F. Geisert, moderator; Donald E. Rowe, moderator-elect. Standing, Robert Strickler, board member; Dean Miller; John Huffaker, standing committee

Liberating the Word in song: Alvin Brightbill, hymnleader

20388 B.V.S. M
TF 1451 Dundee Ave.
WMC Elgin, Ill. 60120

poems by Lucile Brandt

The Flame Tree

As a teacher in Nigeria, watching the seasons change on the Jos plateau, Lucile Brandt looked forward each spring, while the fields were still "like dull brass," to the miracle of the flame tree bursting with color and "shaking the heart with beauty." The flame tree offers an appropriate title for her new book of poems. Written with an eye to form and an ear for music, her lyrics reflect on everyday experiences of faith and devotion. Whether they recall childhood memories or offer sharp insights on life in the seventies, they are all readable — and many, like the flame tree, shake the heart with their beauty. **$2.95.**

Send ________ copies of The Flame Tree
@ $2.95 each.
Postage: 20¢ first dollar; 5¢ each additional dollar.
Name ____________________
Address ____________________
City ____________ State ________ Zip ________

bp **The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120**
87178-275-8

messenger

CHURCH OF THE BRETHREN SEPTEMBER 1973

Dennis Rumfelt: Everyone
has something special to give

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16 **Simple Living: A New Necessity.** In light of the simple, focused way of discipleship commended by the New Testament, T. Wayne Rieman looks at today's thingification of life and offers hard-hitting suggestions aimed at voluntary reduction

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letters

TREATING NONCONFORMING PRISONERS

Prompted by the letter in the July MESSENGER about the Behavioral Research Center being built at Butner, N.C., I expressed concern to Mr. Norman Carlson, Director, U.S. Bureau of Prisons, Department of Justice, Washington, D.C. 20537, stating in part:

I wish to go on record as opposed to "behavioral modification" through brainwashing, shock and drug therapy, psychosurgery, and emotional and sensory deprivation.

While a person is a prisoner, convicted and confined by a court of law, I believe he is still a child of God, still a human being, not an object to be used, manipulated, or mutilated.

Since I am not a student of law, I do not know all of the legal rights of a prisoner under conditions of conviction and confinement. I am sure, however, that a "nonconforming" prisoner is scarcely in a position to approve or disapprove behavior modification treatment. Such treatment smacks of authoritarian governments and threatens the civil liberties of all citizens of a democracy.

Have you read *Great Prisoners: An Anthology of Literature Written in Prison* by prisoners since Socrates and St. Paul? All of the 65 prisoners whose writing is included in this anthology, edited by Isidore Abramovitz, were nonconformists, some outrageously so, in relation to the point in time in which they lived and were imprisoned. Would the world be better for each of these to have received "behavior modification" treatment?

Instead of experimenting to achieve behavior approved by prison officials and to cause conformity, might experimentation toward releasing the frustrated creativity of persons confined to four walls not be more useful to the prisoners, the prison system, and the nation, to say nothing of the world? . . .

Others similarly may wish to express to Director Carlson their views as well.

ELIZABETH L. SALE
Portland, Ore.

BRETHREN AND PENAL REFORM

In the July MESSENGER there were three brief articles of particular interest to me. The first was the letter from Brother Bob Gross, "Manipulation, Mutilation," concerning behavior modification programs in federal prisons. The second item was in the "Outlook" section, "Nowhere to Somewhere: Liberating Education." This article was telling of the work of two of our colleges, La Verne and Juniata. These colleges are both cooperating with state prisons for educational programming for inmates. The third item, in "People and Parish," told of the Mountain View church in Boise, Idaho, which is conducting Sunday evening services at the Idaho State Penitentiary.

I have been hoping that someone within the Brotherhood knowledgeable on penal reform would write an article in the Messenger on the church's responsibility to those now being confined in our penal institutions across the country. We Brethren have come to the aid of depressed people around the world and we have always tried to follow the teachings of Christ. Christ forgave the thief on the cross; should we be any different?

Most people working in prisons are in agreement that penal reform is long overdue. There are groups of laypersons and professionals around the country who are actively working for reform; I hope Brethren are helping bring about this change. It is my desire that any individuals or groups who are interested in or who are presently working for penal reform in the Brotherhood pool their knowledge. . . .

I would be glad to receive through the Messenger or personal correspondence any inquiries or further comments about this idea.

Bill Shannon
Director of Probation
City of Fairborn

16 S. Pleasant St.
Fairborn, Ohio 45324

MATTHEW 18 WORKS BOTH WAYS

It would seem that the answer to Patrick Chaffin's letter on the "BRF Bible School Proposal" (Here I Stand, July) may lie in a portion of the letter which Messenger editors apparently chose to leave out. Pastor Chaffin said in the full text of the letter (a copy of which he mailed to BRF) — "At the same time, though, I must also question how much I love the persons of the BRF!"

Matthew 18 works both ways. The writer's use of terms like "Pharisees," "Judaizers," and "bibliolators" is hardly conducive to good relations between Brethren. We will let the Lord decide who are the "Pharisees."

It should be pointed out, too, that Brethren Revival Fellowship voluntarily shared its plans about the Bible School with Standing Committee at the 1973 Annual Conference in Fresno. Standing Committee gave no counsel nor any official response. In fact, many individual members of Standing Committee expressed positive feelings toward the kind of project we propose.

Harold S. Martin

York, Pa.

ON USE OF TONGUES

Just this verse, re: Roy White's letter (July) commenting on speaking in "unknown tongues" as incidental to God's plan:

"Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away."

Stanley Caplinger

Dayton, Ohio

AMNESTY ON WATERGATE, TOO

Watergate . . . may be the most valuable soul searching our country has done in a long while if we can dig through the mountains of surface details to basic values. Then maybe we can decrease the fanatical anticommunism and guilt by association that drew us into Korea and Vietnam, and that causes so much tension and bitterness among ourselves. Maybe we will then be more willing to allow other nations to solve their own problems by their own methods, while we concentrate on the basic Christian concept that the end does not justify the means, whether it is Arab style terrorism at Hiroshima or spying at Watergate.

As these chickens come home to roost, I am reminded that in the early days of Richard Nixon's political career, he used a combination of fanatical anticommunism and guilt by association to defeat and nearly destroy his opponents. According to AP writer Richard E. Meyer, Mr. Nixon said in a recent moment of insight, "Because of the emphasis I put on the crucial importance of protecting the national security, I can understand how highly motivated individuals could have felt justified in engaging in specific activities that I would have disapproved had they been brought to my attention."

In the *Christian Century* May 30, Reese Cleghorn summarized the activities of these highly motivated individuals. The team in the White House had criminally used the CIA, compromised the FBI and ruined its acting director, destroyed evidence, tampered with witnesses and even a federal judge, played games with State Department cables, and tried to "fix" a presidential election by using methods of a dictator of a banana republic.

Let us recognize these individuals are really no different than the rest of us, only subject to stronger pressures and temptations, and are entitled to amnesty the same as those who suffered various forms of penalties and discomfort rather than participate in the Vietnam War.

George Heitsman

Springville, Pa.

page one

One religious periodical this summer carried an article contending that it is immoral to spend time and money on pets in a world where people are starving. In a sampling of readers, the magazine found nearly two out of three disagreed; a number were indignant.

In examining the "thingification" of life (page 16), T. Wayne Rieman does not specifically refer to pets, but he strikes at a number of other sacred cows of contemporary culture. Readers are invited to study the Manchester College teacher's plea that the simple life is a new necessity, to discuss in the family or church groups the checklist "toward voluntary reduction," and to articulate how their own faith speaks to "the narrowness of affluence."

Much as Tim Rieman applies religious commitment to life-style, S. Loren Bowman probes unrest and change in the church from a theological perspective. In "Hope Lights the Future" (page 10), the general secretary of the Church of the Brethren General Board declares that searching questions, raised and tested in the context of a living faith and a caring fellowship, give promise of a brighter tomorrow.

One congregation's creative forays into the community are told in a story recounting the ministry of a non-minister, Dennis Rumfelt of Indiana's Goshen City church. The author, Lois Rensberger, Middlebury, Ind., contributes occasionally to Brethren and Mennonite publications.

With bylines in this issue also are Barbara Ward, Christian economist and writer for National Catholic News Service, with whose permission her statement on page 21 appears . . . Louise Bowman of the Church of the Brethren's Washington Office . . . William H. Freed, senior pastor of the Broadfording, Md., Church of the Brethren . . . and Linda Williams, writer, Bedford County, Pa., Press.

Enough readers responded to C. Wayne Zunkel's July essay, "Crisis Point," to reserve a section for the continuing dialogue.

And to apprise readers fully of the stand on amnesty taken by Annual Conference in June, the complete text of the position paper appears on pages 8-9. — The Editors

Jose Camino: Broadened horizons

A milestone in ecumenical and international service was begun in May with the short-term assignment of Ecuadorian Jose Camino to Managua, Nicaragua. Involved in the appointment was the United Evangelical Church of Ecuador, of which Jose is a representative; the Church of the Brethren, which facilitated the placement; and the Evangelical Committee on Development Assistance (CEPAD)/Church World Service, which is coordinating the churches' reconstruction of Managua following the December earthquake.

While on the several month assignment, Jose is helping manufacture doors, windows, and furniture in a small production-teaching center newly established by CEPAD. He is the second volunteer placed in Managua by the Church of the Brethren, the first being Robert Rodriguez of California.

Originally from Loja, one of the more economically depressed areas of Ecuador, Jose had but limited opportunity for schooling. After an apprenticeship as carpenter, he moved to Quito where he developed further skills in cabinetmaking.

A man of conviction and principle, Jose became a lay preacher in the Emmanuel congregation of Quito. He also took courses in the Center of Theological Studies in Quito and carried out a variety of congregational and denominational tasks.

"Jose is a homespun, village type person good in human relations. He has an eagerness to learn and to serve," commented Merle Crouse of the World Ministries staff and former missionary in Ecuador. "The church has been very meaningful to Jose and helped to broaden his horizons considerably."

His term of service in Managua is not without personal cost, however. In the several months' absence, Jose may lose most of his clients in carpentry; he is also fairly certain to lose night school credit for two thirds of a year in secondary education.

Which, as good friend Roy Valencourt puts it, makes all the more significant his act of devotion to his Lord and service in the name of the church.

intouch

Dale Ott: Counselor, host

Looking for news about Brethren-related programs in Europe? You can try conventional channels: read reports, study memos, and examine minutes. But here's a better suggestion: Go to Geneva, Switzerland, call Dale Ott at the Brethren Service office there, and arrange to meet him in a local coffee shop (outside in warm weather) for an unhurried review.

If you expect to probe in depth, then make a date with Dale for the Swiss specialty — fondue — at a local restaurant. But even over coffee you can observe how he keeps in personal touch with BVSers all the way from Ireland to Lebanon, from Morocco to Poland. Chances are you'll meet one or more young people — needing advice or just dropping by — at Dale's office in the World Council of Churches building.

In addition to guiding the diverse activities of volunteers, Dale is kept busy hosting Brethren travelers. These include vacationing tourists as well as missionaries, service workers, or people on official business. Somehow he finds time also to represent Brethren interests in several World Council programs, especially in planning for ecumenical teams.

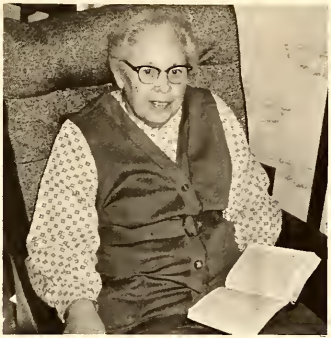
A Californian, a graduate of La Verne College and of Bethany Seminary, Dale first went to Europe in 1962. He has lived abroad long enough to pass for a European, but he keeps a watchful eye on the USA and has been known to write some

spokesperson

pointed letters to Washington legislators when he thinks they are blind to the worldwide effects of their policies.

Dale sees the future of Brethren work in Europe, North Africa, and the Middle East as following several directions already fairly well defined: (1) No longer directly involved in material aid relief, Brethren must be concerned about technical help for developing areas. (2) Ecumenical relationships are important in new developments where Protestants and Catholics work side by side and confessional groups share their witness. (3) Exchange programs must continue between East and West — as with Poland, Czechoslovakia, and Rumania. Dale notes that more European volunteers are now coming to the US. (4) In areas of tension (Cyprus, Northern Ireland, Palestine) the work of reconciliation is urgently needed.

As the director of the World Ministries Commission's European program Dale is constantly on the watch for new recruits to staff projects overseas. The Brethren record for significant volunteer service in many countries is a remarkably good one — and credit must be given to persons like Dale who keep it that way.



Madolin Taylor: At 75, a zestful ministry

Counselor. Ordained minister. Educator. Homemaker. Mother. Small game hunter.

At 75 Madolin B. Taylor can say she's tried all these roles (and more) with zest and vigor. And she's ready to add Wyoming antelope hunting to the list!

The Pleasantville, Pa., woman serves now as co-pastor at the Dunnings Creek church, where she held a full-time pastorate for 3 years; has filled the pulpit in an unofficial capacity numerous times; and still preaches an occasional special sermon. At Good Friday services at the Pleasantville Lutheran Church Madolin's heavy spring cold didn't prevent her from delivering a forceful sermon, one that touched briefly on a current topic, women's liberation. "Christ treated women kindly and with respect, and from that time on they were regarded spiritually in the same light as man," she declared.

Born in Pottstown, she remembers her first job in a canning kitchen at $5 a week. Business school, college, teaching in a one-room schoolhouse, and marriage to Joseph Taylor followed.

In 1922 a call into the ministry spurred her to become licensed in a day when women still could not be ordained. Ordination did come, though, in 1959 when Madolin was 60, the same year she received her master's degree in counseling.

Age hasn't slowed Madolin Taylor down. She is a charter member of Delta Kappa Gamma and president of her local chapter; president of the Bedford County Retired Teachers Association; a district board member of the Church of the Brethren; past president of the Bedford County Association for Retarded Children; a member of the Allegheny Council for the Aging; and a member of the Bedford County Task Force. She represented her congregation at Fresno as an Annual Conference delegate and plans a trip to Wyoming this fall to visit her daughter — and hunt antelope.

"I feel that the Lord is definitely coming," she says. "His signs have all been fulfilled.

"Above all, I have a special belief in young people. I've acted as a guidance counselor and have taught many young people's classes and most of them are good. They are the hope of the world." — Linda Williams

Current issues addressed in three resolutions

Resolutions on three vital concerns, strip mining, welfare reform, and health care, were adopted by the General Board and will serve as a basis for testimony before Congress. The statements were among actions taken by the Board at Fresno, Calif., in June.

On strip mining, the resolution passed by a majority of board members urges Congress to enact legislation banning both contour and area strip mining. It also urges Congress to place responsibility for enforcing reclamation of strip-mined lands with the Environmental Protection Agency.

"Strip mining is a desecration of life," the paper states, declaring that not only is the land ravaged, but the people — their homes, their water supply, their future. Some of the greatest losses of population shown by the 1970 census, the statement reveals, is in heavily strip-mined areas of Kentucky and West Virginia.

On welfare reform, the resolution declares it is time for the nation to effect changes that demonstrate concern for the dignity and humanity of persons caught in poverty, that provide basic necessities to sustain a humane level of living, and that encourage and develop economic independence.

To bring about such revisions in the present welfare system, the paper calls for efforts by government, private agencies, and media to educate the public concerning poverty and to correct myths about the poor. It urges government to train and employ persons unable to find work in the private sector. It also urges government to provide developmental child care alternatives for children of mothers who work outside the home; churches and other agencies to offer counseling services to the poor; and to support the poor in organizing welfare rights groups intent on justice and self-determination.

On health care, the General Board statement calls for legislation to assure every person access to comprehensive health care, physical, dental and mental, aimed at prevention as well as treatment and rehabilitation. It also favors legislation to establish national standards for delivery and licensure; to assure that consumers be represented on boards with professionals and public officials; to increase the number of health personnel through funding for new schools and increased training of paramedics; and to assure the right of individual choice in the selection of doctors and medical facilities.

"In the past the church has accepted the responsibility of caring for others," the statement stresses. "The church must be no less concerned in meeting the current crisis of physical and mental health needs."

The board at Fresno also adopted a policy statement on amnesty, submitted by a study committee and later voted by Annual Conference as its answer to two new queries on the subject.

A concern brought by board member Carmen T. Boaz, San Diego, Calif., asking support of a United Farm Workers boycott was referred to the Committee on the Church and Agriculture, expected to report to the 1974 Annual Conference.

Detailing of priorities is task in coming weeks

To move from priority guidelines into the planning of specific programs and budgets for the General Board in 1974 and 1975 is a key task currently before staff and board members.

In preparation for the fiscal year to begin Jan 1, units of the board are detailing what the new guidelines mean in terms of anticipated dollars and staff. Proposals will be reviewed by the General Board's Executive Committee, Sept. 9-11, and voted on by the total board Nov. 16-19.

In dollars, the new goals likely will require an additional $100,000 above the current year's budget to carry out the plans envisioned. It is also anticipated that reductions in some existing programs will be needed to make expansion at other points possible. One area of cuts proposed is with overseas personnel in tasks where national workers can assume the responsibility.

Further on staffing, the guidelines point to the addition of a half-time staff portfolio in Parish Ministries, given to the creation of heritage materials; the consolidation within World Ministries of a program combining major minority ministries (blacks, Hispanic-Americans, American Indians, and Appalachians) into a single staff portfolio; revision of several World Ministries staff assignments to focus less on consultant roles and more on responsibility within designated geographical areas; and the redeployment or addition of staff to expand the stewardship enlistment effort.

In accord with the priority guidelines, first claim on dollars and staff in the new biennium will be given to efforts to broaden volunteer service, to establish a Brethren disaster network, to expand partnership with the nation's minority groups, to plan materials and experiences that affirm the heritage of Brethren as a New Testament church, to enable persons to find and share their faith with others, to assist education and nurture in the congregation, to strengthen communications and stewardship enlistment, to develop a world mission program "open to serving and being served," to support programs which express commitment to justice, peace and reconciliation, and to explore life-styles, goals, and values in light of faith and environmental concerns.

In formulating the priority guidelines the Goals and Budget Committee of the General Board earlier this year engaged in 15 listening conferences and surveyed 1900 members in a sampling of congregations.

Old text, new language: The Bible paraphrased

Some candid questions about *The Living Bible* and direct responses by its publisher are part of a series of articles on the Bible featured in *Brethren Life and Thought,* Summer 1973 issue.

In an assessment of the vastly popular and heavily promoted paraphrased version of the Bible, Robert C. Bowman, pastor, former graduate student in Scotland and former missionary in Nigeria, sets forth a number of probing observations. The most critical question, he states, is whether the conservative-evangelical ring of many of the passages grows out of the text or has been imposed upon the text at the cost of some accuracy.

Mr. Bowman details a series of examples, centering largely in references dealing with the miracles and the humanity of Jesus, to ask whether there have been distortions or manipulations of the text. At the same time he applauds the use of paraphrase and points out such a translation is not to be regarded as inferior to a literal rendering.

"The test of a translation is not whether it is literal, but whether it is accurate," Mr. Bowman suggests. "Sometimes accuracy may be found on the side of a paraphrase and sometimes on the side of a literal translation." The strength of a paraphrase, he adds, is in its freedom to recapture the excitement of the text in fresh words, to give it contemporary impact.

Kenneth N. Taylor, president of Tyndale House which published *The Living Bible,* terms Mr. Bowman's assessment "a good critique" that "I tend to agree with," yet claims its basic criticisms are "exaggerated." The intention of the work, he maintains, is accuracy and not personal theology. He reveals that a thorough check is under way to correct such errors as Mr. Bowman cited; he also is eager that the errors mentioned not be construed as representative of the whole.

Dr. Taylor differs decidedly with the reviewer at two points. He feels there was no reluctance on the part of New Testament writers to stress the miraculous aspect of Jesus' actions, thus defending *The Living Bible's* wording in such references. Similarly he defends the adequacy of references pointing to the humanity of Jesus.

To persons and groups who have come to find *The Living Bible* a meaningful resource, the full *Brethren Life and Thought* dialogue will be enlightening. Such readers may also find challenge in the proposal with which Robert Bowman closes the critique: To take a cue from Kenneth Taylor and paraphrase the Bible on their own.

Homecoming for Brethren: A new sense of freedom?

On the heels of Pentecost when the Brethren traditionally held Annual Meeting, a small assembly of Brethren gathered this year in Virginia for what might be termed a homecoming.

It was a homecoming the like of which rarely has occurred in the Brethren family. Long separated branches — the Brethren Church, the Dunker Brethren, the German Baptist Brethren, the Grace Brethren, and the Church of the Brethren — came together for worship and dialogue.

The meeting was at a site where forebears of all the groups had gathered in times past to pray and to visit — Tunker House on the edge of Broadway, Va. The onetime home of such esteemed leaders as John Kline, Peter Nead, and M. R. Zigler, now lived in and being restored by Samuel and Pauline Lindsay,

In search of water

A scene repeated all across Africa's drought-stricken sub-Sahara are inhabitants pacing parched landscapes in search of water, as in the Upper Volta below. Toward supplying food and medical supplies for refugees, the Church of the Brethren General Board has allocated $10,000 from the Emergency Disaster Fund. For several West African countries, the drought is in its fifth year. A church relief worker on the scene estimated that one million persons face death by starvation and thirst.

recently was designated a state and national monument because of its cultural and architectural distinctions.

A chief mover in bringing the 15 or so moderators, historians, and editors from the separate bodies into encounter was M. R. Zigler, whose lament after a virtual lifetime of peacemaking is that he has not done more to reconcile the Brethren groups one with another. The Tunker House assembly may be a step in correcting that situation.

To stir interest in the meeting, M. R. visited the headquarters and kept in touch with leaders of each of the bodies well in advance. He also enlisted a $1,000 gift from Church of the Brethren colleagues W. Newton and Hazel A. Long, to cover expenses where help was needed. He focused the program at a point all could appreciate — the common past — and parceled assignments equally among the bodies.

Though the accent was on heritage, Fred Benedict, a layperson of the German Baptist Brethren, in the opening session spoke of the wider implications. "The direction we should look is toward Jesus. Past, present, future: He is in all these dimensions."

The key presentations, on Alexander Mack, John Kline, Peter Nead, historical scenes from Europe, early beginnings in America, and the story of Tunker House itself, will appear in the Winter 1974 issue of *Brethren Life and Thought*. The interchange also gave opportunity for the sharing of current resources, the latest of which includes "Tunker House Proceedings, 1972," a transcript of services held a year ago at which M. R. Zigler presented 12 reminiscent talks, edited by Joseph B. Yount III, Waynesboro, Va., and a genealogy of the Nead family prepared by Betty M. Wurstner of Vandalia, Ohio.

The festivities also included the lining of hymns in the pattern of the early Brethren, inspirational comments by a speaker from each body, a barbecued chicken dinner for 80 guests, and a tree planting ceremony.

Church of the Brethren participants included Dean M. Miller, Donald F. Durnbaugh, and Howard E. Royer, designated representatives; Roger Sappington, a presenter; Paul W. Kinsel of the Committee on Interchurch Relations; Samuel and Pauline Lindsay, hosts; Glenn and Margaret Garner of the Linville Creek pastorate; W. Newton Long and Hazel Long, sponsors; Edward K. Ziegler, editor of *Brethren Life and Thought;* Stanley R. Wamper, executive, Shenandoah District; Don Bowman, president, Fellowship of Brethren Genealogists; and a number of lay and clergy leaders from the area.

The significance of the meeting, observed M. R. Zigler, is in part the apparent new freedom which Brethren feel — "a freedom to come together just as in the past we sensed a freedom to move apart."

One specific follow up he proposed was a joint observance by interested bodies later this year of the 250th anniversary of the first baptisms of the Brethren in America, convening again on hallowed ground, at Germantown in Philadelphia, or at the Brethren Service Center, New Windsor, Md.

Whether he has takers on the invitation may signify how vital the freedom to come together really is.

Fall round-up to benefit American Indian tribe

A fall round-up of 2,000 head of cattle for distribution to nine American Indian tribes is planned by Heifer Project International.

The biggest project of its kind undertaken by HPI, this round-up ties in with the interest of Indians in recovering and utilizing reservation land and developing self-help cooperative enterprises.

Thurl Metzger, international program director of Arkansas-based Heifer Project International, said agreements have been entered into with Indian leaders on several reservations to receive foundation herds of good breeding stock. On each reservation the animals will be maintained in a tribal or community herd, from which allocations will be made to 4-H and FFA club members and to individual ranchers under contract.

Tribes to participate in this distribution program include the Sioux at Sisseton, Pine Ridge, and Rosebud reservations in South Dakota; Santee Sioux in Niobrara, Neb.; Three Affiliated Tribes of Ft. Berthold Reservation in North Dakota; and three Navajo projects in Arizona and New Mexico.

Already animals have been delivered by HPI to the Papago and Pima Indians in Arizona, the Cattaragus in New York, the Cherokee and Kickapoo in Oklahoma, and some to the Sioux in North and South Dakota. A consignment of gift animals was sent to the Rosebud Reservation in March during the peak of violence at Wounded Knee on the neighboring Pine Ridge reservation.

Round-up: Foundation herds to Indians

At Ganado, Ariz., Navajo Indians have formed a farmers association, developed reservoirs and planted pastures in preparation for the livestock.

Ed Geers, executive director of HPI, said that churches, service clubs, and cattlemen may wish to go together to contribute a whole truckload of cattle from their various areas. Geers said donors will be invited to a "Brotherhood Pow-Wow" on round-up day when the animals are delivered to the reservations.

The church in China: Emerging from eclipse

The China church, thought by some to have "gone under" during the Cultural Revolution of the late 1960s, has emerged from eclipse during the last two years, Religious News Service correspondent Leon Howell quotes sources in Hong Kong as saying. He acknowledges that most contacts with religious leaders to date have been informal:

✓ American Baptist missionary Dreyden Phelps was allowed after 24 years of separation to return to China to spend his 80th birthday.

✓ Canadian James Endicott, a former China missionary, spent several hours with Anglican Bishop K. H. Ting at

Union Theological Seminary in Nanking. Bishop Ting, who was Asia mission secretary for the World Student Christian Federation in the 1950s, told Mr. Endicott he expects Union Seminary to reopen soon and that students will have a ministry and full-time vocational work after graduation.

✓ Doak Barnett, China scholar on the faculty of Columbia University, New York City, attended a formal banquet in Peking and found himself seated by the Rev. Y. T. Woo, an ecumenical leader known to the world church some 20 years ago.

✓ Theodore Johnson, head of mission work for the Presbyterian Church of Canada and former China missionary, visited China with his wife for 22 days. In a report to the National Council of Churches of Japan, Dr. Johnson outlined five trends and dynamics of life in China today:

First, the determination to be self-reliant in every way. Second, the development of leadership among people at every level. Third, the pervasiveness of service to others as individual motivation. Fourth, the recognition of and equal representation of minority groups (Korean, Tibetan, and others). Fifth, a sense of friendship with people around the world as evidenced by the visits of cultural missions to China.

Said Dr. Johnson: "The problem of the Christian community in China is not that of government restrictions, but of how the Christian community can express itself effectively in the midst of a society whose economic, political and social structures seem more in line with Christian concepts than do those in the so-called Christian cultures.

"Churches have not asked for the return of the 30 church buildings in Nanking confiscated by the government at the time of liberation in October 1949 because the church has not decided what mission is for them today. Theology faces the problem of determining the right kind of curriculum for the new society."

Even as the church in China gains in visibility, knowledgeable observers feel a low posture will be maintained and caution churches outside China not to place Chinese Christians under pressure.

underlines

PEOPLE YOU KNOW ... The first woman to direct the 16 field offices of CROP, the community hunger appeal of Church World Service, is *Lila E. McCray*, a member of the Church of the Brethren. She assumed her new post as national field director in August. *Messenger* featured Ms. McCray in the Feb. 1, 1971, issue.

California's State Association of Public Cemeteries named *Wayne Allen*, Modesto, cemeterian of the year for outstanding service. The longtime leader and worker in the Modesto congregation has served the Burwood Cemetery for 28 years.

A former member of the General Board, *Susumu Togasaki*, of the Oakland, Calif., church, received a three-week trip to Japan in appreciation for his 20 years of service as a director of the Bank of Sumitomo.

The National Council on Crime and Delinquency has tapped *Robert D. Cain Jr.* to head its newly organized National Youth Development Center in Tucson, Ariz. Mr. Cain, a member of the Church of the Brethren, is a former BVSer and director of the Brotherhood Pilot House in Baltimore. He comes to the new post from the directorship of the Delaware Division of Juvenile Corrections.

Released from Ashland (Ky.) Federal Youth Center on parole was *Bob Gross*, imprisoned as a noncooperator with the draft in 1972.

IN MEMORIAM ... *Floyd M. Irvin*, Eustis, Fla., died July 10, 1973 at West View Manor, Wooster, Ohio. One of the pioneers in the founding of the Church of the Brethren mission in Nigeria, Mr. Irvin was 78. In Eustis, he developed housing areas, a Christian day care center; worked with minority groups; participated vigorously in church-related activities. Friends may contribute to the Floyd M. Irvin Memorial Fund, West View Manor, 1715 Mechanicsburg Rd., Wooster, Ohio 44691.

Charles E. Flory, 67, died July 12 at Elgin, Ill. He was the husband of Helen B. Flory, longtime employee of the General Board.

Two Bridgewater College students, *Mary Kay Simmons* and *Merlin Kent Peterson*, drowned in Dry River April 28. The daughter of the C. Reynolds Simmonses, Mary Kay was a sophomore biology major. Merlin, son of the Kenneth C. Petersons, was to have graduated in May.

WHAT'S HAPPENING ... Church Women United will sponsor the celebration of *World Community Day* in local communities across the country Nov. 2. Keynoting the day's corporate action is the theme "Where in the World Is My Neighbor?"

Collaborating on a special Christmas *Messenger* to celebrate the beginnings of the Church of the Brethren in the United States in 1723 are the magazine staff and the Parish Ministries Commission. A *guide* will be provided to enable the use of the publication for study and reflection.

Two congregations--*Greene* in Iowa and *Eden* in Northern Ohio--observe their centennials in 1973.

INTERNATIONALLY AND ECUMENICALLY ... A coalition of black individuals and organizations in the US is spearheading efforts for engaging in massive relief in the famine-struck countries of West Africa. Black church groups are much involved in the program, called RAINS--Relief for Africans In Need in the Sahel. The Sahel is the region immediately below the Sahara Desert, the scene of an extended drought.

It is for this area that the Church of the Brethren General Board has issued an appeal for $10,000 to be channeled through the Emergency Disaster Fund and international church agencies to the hungry and homeless.

TIES WITH CUBA ... An end to the US trade embargo against Cuba and restoration of diplomatic relations between Washington and Havana are called for in a resolution to come before the General Assembly of the Christian Church (Disciples of Christ) in October. The resolution observes that "the American people have welcomed with overwhelming approval the possibilities of new relationships which have opened up during the past year with people living under systems different from our own."

Revision of US policy toward Cuba has been encouraged by other church groups, among them the United Presbyterian Church, the United Methodist Church, and the United Church of Christ. Diplomatic recognition of Cuba currently is one of the priority goals in international affairs of the Church of the Brethren Washington Office.

MISSIONS IN ASIA ... A new name and a new resolve that "the responsibility for the thrust of missions in Asia now must be in our hands, no longer in the West," were among actions of the Fifth Assembly of the Christian Conference of Asia. Formerly the East Asia Christian Conference, the regional body comprises 87 churches and councils. The assembly, meeting in Singapore, also declared, "The thrust must change from church projects to movements of people, from projects run on behalf of people to organization of the people by and for themselves."

The confiscation and demolition of the only Christian church on Afghanistan soil has prompted church leaders to call upon US churches for prayer as well as for protest to the king of Afghanistan and appeals to US government officials. The action is the result of the Afghan government's takeover of the Kabul Community Church and its subsequent destruction in June.

A Chinese language edition of Decision magazine, to be printed in Hong Kong and distributed to Chinese communities around the world and perhaps eventually in China itself, is planned by the Billy Graham Evangelistic Society.

"NOT BY BREAD ALONE" ... Under this banner 24,000 persons convened for the 15th German Kirchentag--the joyous Kirchentag--in July in Dusseldorf. The theme is a poignant challenge, stressed one of the working groups, to a society that subordinates human life to the profit motive.

The Church

Published here is the full text of the "Statement of the Church of the Brethren on Amnesty" adopted by Annual Conference delegates June 30, 1973:

Introduction. There are thousands of persons today who have felt the effects of the dividing wall of hostility which has been generated by war. Social relationships in the family and between families have been damaged because persons have had different beliefs and convictions about war. Even after the war has been declared over, there remain divisions which cause suffering for persons and groups in our society.

The Church of the Brethren regards this situation with concern and sorrow not only because we believe that war is sin, but also because we understand that the gospel message can bridge the walls of hostility which exist, between exiles, families, and government.

At its root, the concept of amnesty had to do with the biblical understanding of reconciliation. How can there be reconciliation between parents and children in the United States? How can there be reconciliation between the government and exiles? How can there be reconciliation between those with different opinions of war? How can we restore the unity of our nation while maintaining integrity both for the country and its people?

We, the members of the Church of the Brethren, believe that reconciliation is most likely if the following things occur:

1. The United States Government should grant unconditional amnesty to all those who are alienated from their nation because of their personal acts of conscience in relation to war.

2. Christians, both individually and as denominations, should be agents of reconciliation wherever such service is needed.

Biblical basis. In the New Testament, the theme of reconciliation is central to the understanding of God's love for persons in Jesus Christ. The gospel calls us to a ministry of reconciliation.

First, according to Ephesians 2:14ff,

# of the Brethren and amnesty

reconciliation is a gift of God. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility. . . . Through God's action in Jesus Christ, there is reconciliation between people while there are differences (John 10:16; Gal. 3:28). Even though the disagreements on many issues separate people within our nation, there can be reconciliation if we accept it as God's gift.

A declaration of amnesty follows this model. Through amnesty, a government can forget the legal penalties connected with the actions of a group of persons, and thereby declare that the unity of its people is more important than continued hostility and division. Amnesty can bring reconciliation even though significant differences remain on the issues at stake, because such an action removes the punitive measures related to such differences. Reconciliation is a gift of God and he will bring peace if we trust him (Ps. 118:8-9).

Second, according to 2 Corinthians 5:18, the church is called to be an agent of reconciliation. (All this is from God who through Christ reconciled us to himself and gave us the ministry of reconciliation.) The Church of the Brethren has always taken this scripture seriously and we have set out to be reconcilers. As Christ was the mediator between sinners and God, so the church is called to a ministry of reconciliation between persons and God and between people in conflict with one another.

Whatever the government does about amnesty, there will be need for reconciliation. Many men have become alienated from their families and local communities and now want to be reunited. Many young people could return home now without legal difficulties, and may if they have a supportive community. Some may decide to return and face the legal penalties rather than remain as exiles. On many levels there is work of reconciliation which could be done by the church. The scriptures lead us to such a ministry.

Historical background. Throughout its history, the Church of the Brethren has taken seriously the task of bringing persons together. During the Revolutionary War the Brethren refused to side with either army, but worked to bring peace in their communities. It was Elder John Kline in the war between the States who tirelessly rode the circuit of reconciliation to keep persons at one in faithfulness to Christ. During the following World War II, Brethren took in and aided Japanese-American refugees. The present situation presents the Brethren another opportunity to be involved in healing the wounds of war and to be faithful to the ministry of reconciliation.

The present crisis. The question of amnesty is being debated in the press, discussed on radio and television, and kept much alive in our nation's capital. Several amnesty bills and resolutions have been introduced since the present session of Congress began.

"Reconciliation is more important than the punitive wrath of the law"

In any discussion of amnesty, we are talking about hundreds and thousands who have suffered some legal disability because of war. For instance, tens of thousands of these persons have come out of the military service in the Indochina war with less than honorable discharges, have been convicted of Selective Service violations or have become exiles, for conscience' sake.

Conclusion. Therefore, we come to these conclusions on the question of amnesty:

1. As United States citizens, we believe that reconciliation is more important for our nation than the punitive wrath of the law. We favor unconditional amnesty for all those who due to an act of conscience are alienated because of war. We recommend the officers of Annual Conference make these views known to the President and appropriate persons in Congress.

2. As Christians we believe that our ministry of reconciliation begins now. Whatever the government does, we must begin working now to bring reconciliation between those who have become separated because of their views on war. We recommend the following action:

- We recommend that our members and local congregations provide a supportive community for all persons who desire reconciliation with their government, families, and/or local communities. This might involve such activities as providing a context in which persons can talk with their parents or children, providing a home for those who need a place to live while becoming reestablished in a community, helping men who choose to face a prison experience.
- We recommend our General Board provide program and resources to help members and local congregations be agents of reconciliation for persons alienated from their government, their families and/or their local communities. This might involve communication with and support of exiles and deserters in various parts of the world, publicity on our services, and education of local congregations.

We pray that reconciliation can become a reality and that our nation can become unified around purposes which reflect the will of God in our time. □

Hope lights the future

S. LOREN BOWMAN

Some persons have fun talking about the past. The memories of childhood, the adventures of youth, the achievements of the mature, productive years, the emotional swings from joys to perplexities, to sorrows and back again to joys — many of these readily turn into tall yarns of splendor as they are bathed in the glories of recollection. It was great, they say, when life was more simple, when the decisions were fewer, when the expectations were clearer. But was it that great? Did it not depend then, as now, on the eye of the beholder?

Others find it exciting or frightening, depending on their viewpoint, to talk about the future. There is a tingly feeling, they say, about guessing what is coming next in clothes, houses, travel, medicine, genetics, world politics. The futurists are having a field day trying to tell us what the world of tomorrow will be like. Some see nothing ahead but trouble — trouble — trouble, while others see a new golden age.

Still others get a kick out of griping about the present. Isn't everything out of joint? Aren't all our institutions confused? or corrupt? or lost? And the young people: It is clear they don't know who they are or where they wish to go.

But others see the spreading discontent, with our overemphasis upon material values and the deep probing of our institutional purposes, as cracks in the walls of today that give promise of a brighter future. Clearly, a new day is coming!

Emerson once said, "This time, like all times, is a very good one if we know

Why do we have to see issues and frustrations of the present as the destroyers of our institutions or as closed doors to the future?

what to do with it." From my perspective, *hope is the way to deal with this time.*

Occasionally, I slip for a brief time into the fears that surround us but essentially I stand with the Emersons. This may be due to the genes I received, the habits I've cultivated, or the persons with whom I've associated. However, I prefer to believe it is related to my basic faith, my life perspective, and my inner convictions.

Actually, as Christians, there is a central thread in our faith which insists that *hope is the open door to the future.* In such passages as Hebrews 10:35 — 11:2 and Romans 8:19-25, as well as other New Testament texts, *hope,* and *faith* appear to be used almost interchangeably. And, in each case, it is clear that hope lights the future. Or, if you prefer, hope makes possible the future.

This does not mean that hope provides a detailed map of every turn in the road as we move ahead. Or gives us a complete blueprint, with all the specifications or ingredients for next year or the next decade or the next century. Or allows a reckless, pie-in-the-sky Pollyanna expectation that all is coming up roses.

Rather, Christian hope rests upon the unswerving convictions —

— that God knows what he is doing,

— that God knows what our life is all about,

— that persons may experience meaning and share in the Divine Purpose,

— that life has modified or transcended many barriers in the long sweep of history,

— that we do not have the responsibility as individuals — or as a given generation — to answer all the questions or to resolve all the problems of human existence.

For "the whole creation has been groaning in travail together until now" and the faithful of yesterday did not reach the full promise "since God had foreseen something better for us, that apart from us they should not be made perfect."

A quote in Old Saint Paul's Church of Baltimore, dated 1692, puts it this way: "You are a child of the universe, not less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should."

In short, it is hope — hope grounded in the fact that life is the most priceless commodity of the universe — that lights the future. An anonymous writer puts it graphically —

Christians have hope.
It is stronger than events.
It lives through joy and sorrow;
through victory and defeat.
It roots not in the events of history,
but in the nature of God.
To share that hope is our task.
To describe it convincingly is a new
challenge for every generation.

Put pointedly, our hope is in God. This is our assurance of the future. And the door to tomorrow opens with promise if hope throws light upon your basic life outlook.

Admit, if you must, that there has been a lot of bad news the past ten years. Grant that nearly every institution — family, industry, government, school and church — has been challenged, crippled, or temporarily disabled at some recent point in its life as it confronted the relentless tides of new technologies and the disappearance of geographical barriers on the spaceship, planet-Earth! To be sure, these forces in our common life have brought some confusion, frustration, disruption, and lost motion. Of course, some persons and groups have responded aimlessly or wildly, selfishly or defensively, while others have succumbed to apathy or privacy.

But the question returns: Why do we have to see issues and frustrations of the present as the destroyers of our institutions or as closed doors to the future? Didn't the church of the first century move through severe struggles to a new life as an institution? Didn't the agonies of the Middle Ages open a fresh hope in the Reformation? Didn't the French and American revolutions release a surge of human energy that kindled a spirit of freedom and dignity in the hearts of many persons around the world?

We know that all the problems will not be solved as the old colonial empires move slowly off the world's horizon. But we also know that a new Africa is emerging and that sparks are igniting new aspirations among the people of Latin America. The outcomes of these transitions will not all be good . . . nor will they all be bad. But clearly a new day is coming. Further, it is natural that we ex-

by S. Loren Bowman

The church's future is promised in the questioning of its mission

perience some uncertainty as new standards and models are coming into being.

But why can't we assume that the travail of the present is an open door, rather than a closed door? Isaiah did! And Jesus! Paul! Luther! Mack! Isn't the pilgrimage of faith something like living in a permanent crisis? And, isn't it hope that makes possible the future?

For example, why do we see the current refusal of blacks, Indians, and Latins to be domesticated as a threat to our freedom? Why do we see their resistance to oppression as a threat to democracy? Didn't our forebears seek release from the feudal serfdom of the Middle Ages and from the colonial restraints of the British? Struggles and changes may be signs of life as well as of death! And, in this current historical moment, the quality of our hope will largely determine whether we see open or closed doors as we look to the future.

I am on the side of the potential open door. A deep urge is pressing us toward a time of promise for the many, rather than for the few. The movement toward this promise is not automatic . . . but the possibility is present. In spite of the problems of pollution, population and political corruption, the expressions of indignation, dissatisfaction and reformation are signs that civil courage may take on new meaning as a growing sense of responsibility for the future joins forces with the Christian affirmation that a future is possible.

But what about the church? Is the Church of the Brethren about to fall apart because of a lack of nerve in the Annual Conference? Of the General Board? Of professional personnel (pastors, general staff, district executives)? Because of the activities of radical persons and groups? Because of our readiness to accept diversity as a bona fide expression of our life-style within our fellowship? Because we are prepared to accept personal responsibility and mutual accountability as reasonable expressions of Christian discipline?

Falling apart? Not necessarily! What then? Renewing? Hopefully.

And what of the church's mission? Do we have anything going that is important? That won't get done, if we don't do it? Has the church lost its concern for missions? For service? For sensitizing the conscience of the world? No, the mission is joined in many places in many ways, in the communities around our 1,036 congregations, in 78 locations at home, and in 16 countries of the world. Perhaps, you say, but things are so different than they were when we embarked upon missions abroad and when we launched Brethren Service. Dare I give my continued loyalty to the church? Dare I invest myself in its present mission? Can I confidently earmark a significant part of my income and estate to continue the witness of the Church of the Brethren?

My answer — yes, beyond any shadow of doubt! This is a faith-hope answer, and is not one that offers a clear map to get us painlessly through all the issues and changes that lie ahead.

But these things I can affirm:

The church is in need of finding ways to continue the mission of Christ more faithfully, but it is not lost.

The church should become increasingly sensitive to the new life of the Spirit, but it has not signed its own death sentence.

The church is open to being reshaped in structure and mission, but it is not being dismantled.

The church is listening with considerable care and accepting with a good measure of grace, the highly vocal groups that are trying to shape everything around their vision, but the church is not being hopelessly divided.

The church is developing a greater capacity to receive the particular gifts of its members, without denying the accountability we have toward each other before Christ.

For me, these affirmations are valid promises of the church's future.

Indeed, the church's future is promised in the current questioning of its mission!

Many have shared in this questioning . . . and some will continue the probing to keep us from resting comfortably in our present achievements. But resilience and openness are still around. New feelings of self-respect and deeper expressions of confidence are showing up in the life of the church. There seems to be increased readiness to build in correctives as we move along. So, if we allow them to be raised and tested within the context of a living faith and a caring fellowship, searching questions can lead to promises of a brighter future.

So, rather than running in fear, let us see the promise of the future in the variety of efforts directed toward the reshaping of the church in these times. BRF; BAM; BPF; the Jesus movement; the charismatic movement: Put positively the current questions and vigorous efforts to reshape the church may point to a hunger to reaffirm the essentials of our faith. And, if we can keep the search from extreme, exclusive positions that encourage polarization, the church can move with power into a future of promise. And members can find satisfaction in support of the church's mission.

Those of us who are over thirty were trusted by those who went before us to keep the Church of the Brethren faithful and vital. But they did not tell us exactly how to do it . . . and we didn't do it as they had done it!

We have done our basic building. We can continue to participate in the church. We can help assure the mission for the future by our support.

But others, our children and their children, are going to do the building for tomorrow as it was our privilege to do yesterday and today.

New building is in process, and we are called to trust the builders. Ralph Carmichael and Kurt Kaiser's song expresses it:

> It only takes a spark to get a fire
>   going,
> And soon all those around can warm
>   up in its glowing.
> That's how it is with God's love,
>   once you've experienced it.
> You spread his love to everyone; you
>   want to pass it on.

Yes, there will be challenges and changes. Perhaps our children will find as much joy in supporting Nigerian Christians in Asia or Latin America or the USA as our parents found in supporting Kulp/Helser in Garkida 50 years ago. That may be our mission! As we move ahead, there will be shaky moments and temporary set-backs . . . but we can be confident *that tomorrow will be joined to yesterday.* For our hope is in God . . . and this hope lights the future. ☐

Hoosier Dennis Rumfelt:

Everyone has something special to give

His official position is lay associate of the City Church of the Brethren in Goshen, Indiana. But don't look for him in his office.

Try Goshen High School, or Northridge High in a small town ten miles away. He may be accompanying a musical or leading a prayer group or just talking to someone. Check the Juvenile Detention Center in Goshen; he is chairperson of volunteer services for the center's advisory board and may be working with volunteer tutors or planning a worship service. Try one of the elementary schools; he serves as a substitute teacher one day a month to keep in touch with younger children and brush up on teaching techniques. (The first time he substituted he worked with three youngsters from City church on a different level and now has a new relationship with them.) Drop by his home; he might be there, answering the phone, talking to anyone who comes to the door, working with a runaway child or a troubled parent.

Both City church and Dennis Rumfelt are fortunate to have found each other. The church feels that much of its ministry is outreach, which may or may not lead to enlargement of church membership. And Dennis is one of the ways in

by Lois Rensberger

which the church is involved in the world. He is a reinforcer who sees good in each person he meets, an appreciator who knows everyone has something special to give, an enthusiast who expects great things to happen. And they do.

He is also completely ecumenical. His own church background is United Methodist; when he came to Goshen he served as organist for the Presbyterian church before going to First United Methodist as minister of music. During his stay there he planned a youth folk worship service. The traditional words combined with a driving, modern beat could have frightened or disgusted the older people in the congregation. But the joy and enthusiasm of the youth group as they led the worship service was so strong that even the skeptics were impressed.

When there was an attempt to repeat the service some months later, it seemed impossible to get the 40-voice choir and 15-piece orchestra — young people from every church in town — together again. But somehow they managed it, and The Fifth Season (signifying something yet to come but not here today, a feeling of expectation and hope) came into being. Today, four years later, it is stronger than ever. Balloons — a symbol of joy and celebration — are their trademark; by accepting one from a Season member at the beginning of the service, the spectator becomes participant. The theme of the entire worship service (they never give a "program") can be summed up in the words read to the congregation as they stand outside, balloons in hand, at the close of the service. "You have gathered here to remember that Jesus is your Lord, and to remember what it means to be God's people. You are loved; you are forgiven; you have been taught; you have declared your intentions; you have given symbols of responsibility. Now scatter into the world, to live as free and responsible people in Christ."

The shout of "Yes! Amen." is the signal for balloons and participants to be released in a burst of color and joy, to give witness to the commitment just made. Not only congregations but also Season members find the witness continues in a variety of ways. Three years ago, while the group was on their first eastern tour (where they found that singing on the Capitol steps meant less than worshiping in a small church), a happy gentleman handed around buttons with "PTL" printed on them. The letters, which mean "Praise The Lord," are both a reminder of where the Season has been and a directive for their future. More buttons have been printed, to wear and to hand out, and PTL groups at two local high schools keep the witness going.

The original PTL, at Goshen High School, was formed after that first tour. They meet every morning from 7:30 to 8, and every other day from 12:30 to 1 o'clock. The total number of students involved is about 40, with 15 or 20 attending each meeting in varying combinations. Time spent together is a mixture of singing — contemporary folk songs and especially those used by The Fifth Season are very popular — and a period of sharing in a fellowship circle. "Almost always they are giving inspiration to others," Dennis says. The last five minutes are spent in prayer which may include personal requests and needs. Afterwards Dennis spends some time with those he feels may need encouragement or a few minutes to talk with someone who can listen. "It also gives me a chance to reinforce some of the great things I see happening."

The second PTL group, which meets every other day at Northridge High, began a year ago after Dennis served as accompanist for the student production of "Hello, Dolly." At that time the Season was faced with the loss of 20 or more members, due to graduation and other growing pains, and Dennis was

Dennis Rumfelt: A non-minister in ministry

worried about replacing them. He found that the process of rehearsal for the musical not only opened the way for new members but "It turned out to be more of a ministry than I could ever have imagined. It was a godsend." Dennis used a different Fifth Season member as page turner for each evening rehearsal; he had a chance to work with that person on an individual basis while the turner spread the word about the Season to the other students. The result: 15 new members and a waiting list of 30 Northridge students. This year Dennis (using his own electric organ) accompanied "You're a Good Man, Charlie Brown" at Northridge, cementing old ties and forming new ones.

Dennis, who has a master's degree in guidance counseling, was a Goshen elementary school counselor for four years, and in 1968 was chosen the area's Outstanding Young Educator. But even then he realized, through his work with The Fifth Season, that he wanted to work with an older age group. He was exploring the possibilities of making the Season a full time venture when he received a call from Nevin Zuck, pastor of the City Church of the Brethren. Pastor Zuck hoped Dennis could suggest someone for lay minister at the church; he had no idea that Dennis himself would be available. Dennis sees this as one more way in which God works things out. "When I met with the selection committee," he says, "there was no haggling over salary, no quizzing on religious views, no effort to set the amount of time they wanted me to spend on the job. And the salary proposal matched the amount I would have received as a teacher if I would have gone back into the school system."

Below, closing a service; filling and releasing balloons

The church now has two leaders who work separately, but with unity. They plan worship services together, with Pastor Zuck listing sermon topics in advance and Dennis building the music around those themes and contributing anything else that comes to mind — sometimes the whole service. "The best times we've had when we depart from the traditional services are when we tell people in advance that we will not have anything planned and they should come prepared to share. Usually these times are exercises in helping the people see their role in worship. There is a prayer service before the worship service; perhaps 50 members attend, and their resulting closeness to God simply permeates the whole congregation. We sing for 15 or 20 minutes, a capella unless someone volunteers to play. Then we open the service for sharing. We challenge the congregation to make what you want to happen, happen, and we have unbelievable response. There are silences but no one feels uncomfortable; there is a lot of quiet meditation. But the last time there were no silences at all, there was always someone wanting to say something. We started to hum Amazing Grace and kept this going in the background for maybe 20 minutes while people were sharing. It was beautiful.

"Rev. Zuck is very creative," Dennis continues. "He would rather have the contemporary and the traditional be part of one service, instead of separating them. We have become a church where all the people try to sing the new contemporary hymn." It is no wonder that the youth of the church regard The Fifth Season as a hero group and are on the waiting list for membership.

"We need to help youth and the church at large sense opportunities for ministry, and to challenge our capable young people to offer their gifts to the church," says Nevin Zuck. "What has happened at City church is special because it pairs the vision of a local church and Dennis's faith in leaving tenure and the chance for advancement in the public school system. We need more of this, ministering by people who are not ministers, just ordinary lay people whom God can use to do extraordinary things." ☐

Simple living: A new necessity

by T. Wayne Rieman

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radically self-centered, bl
Such charges are hard an
but, for many of us, factua
As never before, the rich
man (Luke 18), admonish
Jesus to "sell all that you
and distribute to the poo
turning away with a sad
strikes to the roots of my
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A new necessity

are the man (Luke 12) whose life consisted in the abundance of things — a rich fool! We are rich, but we can't face it!

The New Testament calls us to the simple life, a focused, intentional life of discipleship characterized by singleness of eye and purpose. It is a life-style that, knowing what it is about, and having counted the cost, is integrated in "doing one thing." It is a free life; it is uncomplicated; it is the good life. It is living under orders — under the Lordship of Jesus, and it seeks first the kingdom of God.

The simple life and the Christian life are synonymous; they have always been. But the Christian life has suffered many perversions, and frequently the two are no longer regarded together, though they are identical. Most of the perversions root in the problems of being *in* the world and not *of* it, of not letting the uncaring world squeeze us into its mold.

Through the years there have been many reasons to espouse the simple life. *Now there are compelling necessities. It was always urgent; now it is a matter of physical existence — of survival — for us, and for the whole family of man!*

The simple life is a new necessity

Ecologists and economists warn of the limited resources of our Spaceship Earth. Very rapidly we are approaching a series of crises: overpopulation, food and energy shortages, human needs out-racing planetary resources. Blackouts, shortages, hints of rationing, hunger in America, and those mild but everpresent reminders of starvation, malnutrition, and gross poverty in the Third World (more realistically, the Two-Thirds World) punctuate the facts.

And America is centrally involved! With only six percent of the world's population, we consume forty percent of the world's resources. In our piggish power, we grasp and exploitively consume a disproportionate share, while the Two-Thirds World wallows in want, filth, squalor, and disease! Harnack was right: For the teeming masses of mankind, two words are synonymous, life and misery! To be alive is to be miserable; to be miserable is to be alive!

To live on our standard of living is immoral! As Christians in this affluence, we stand condemned, for we tend to identify ourselves not with Christ's favorite people — the poor — but with the uncaring affluent.

We are called to a simple life-style, if living for the glory of God and our neighbor's good still hangs as a plumbline in our midst. Gandhi speaks to us: "If I have more than I need when others have less than they need, I am a thief!" But the charges are worse than thievery. We, the affluent, participate in violence in many ways. Hunger is violent; oppression is violent; pain is violent; illiteracy is violent; death in childbirth is violent; brain damage by slow starvation of the body of a child is violent. These are the corporate sins of our society in which we participate uncaringly. Poverty is what happens when people give up caring for one another; and poverty is the great problem of half of the world.

Simple living is a necessity, not only for the goodness of our soul and the inner life, but for the love of neighbor, because the earth cannot sustain our level of economic consumption for all people.

Jesus called us to be more *caring*. The eco-energy crisis calls us to be more *sparing* of the earth's resources. A Christian conscience calls us to *sharing* with the world's community. Caring, sparing, sharing are key words.

Of course, the simple life dare not be defined in economic and material dimensions alone; but they are basic. We may not live by bread alone, but we

Toward voluntary reduction...

Let us curtail desire! This means a voluntary reduction of intake and consumption of the world's resources. How can we work at this? Here are possibilities for you and your family to explore.

Travel, leisure time

☐ Rediscover the bicycle, not the faddish sport jobs but workhorse models to get us to and from employment or to provide healthful recreation.

☐ Be a one-car family.

☐ Buy a smaller car with less horsepower and daintier gas consumption, a car created for long use instead of obsolescence, a cheaper model without excess gadgetry.

☐ Forego pleasure driving and replace the casual Sunday afternoon jaunt with walking or biking.

☐ Plan vacations and educational travel that go beyond the spots of glamour and affluence to places of anguish, pain, and deprivation (strip mining, rural and urban slums, areas of deforestation and pollution).

☐ Be satisfied with one home, remembering that perhaps a billion people live in places unfit for human housing. Summer cottages and mobile vacation homes must go!

☐ Spurn "spectatoritis" — support of the monstrous spectator sports program at intercollegiate, big league, professional, World Series, and Super Bowl levels. Many of these are obscene in their waste of resources.

☐ Spend money, time, and energy on the good life and that which is productive in it: beauty, art, books, tramping in the out-of-doors, private and group retreats, fellowship with friends and neighbors.

Residence, possessions, food

☐ Resist the yen for finer and larger and more extravagant houses. The Shakers put beauty and utility together and did extremely well. Gadgetry and appliances don't make finer homes; indeed, they may spoil home making.

☐ Spend money for books, music, art,

cannot live without it. Materialization of life isn't the good life, but poverty and the attendant evils are never good!

Prosperity is perilous!

Most Christians in the Western world have been sucked into the ways of the world. The things we do, the places we go, our leisuretime activities, our preoccupations, our financial expenditures, the fads and fashions that grip us, our support of the mad spectacle on Sunday tv bowls and super bowls tell where the heart is! (In a seminary snackshop on Monday after the Super Bowl there was more conversation — a hundredfold more — about the Super Bowl than about the Superstar on whom the seminary was founded.)

We are conditioned to think in terms of affluent life-styles: vast arrays of goods, buying, consuming, possessing property, and the one of property as the hero. These are the signs of "having made it"; property has become an intrinsic value in itself — a near universal symbol of status and achievement; possession of property has become so virtuous that someone has said: "Who has, is!"

Affluent life-styles tend to vulgarize human existence, to move us toward the thingification and materialization of life. We are conditioned to live in the illusion that a vast array of goods, gadgets, and services are vital to well-being and happiness. Affluence makes us think of life more in terms of *having* than *being* — a vast perversion of Christian understanding of life where qualities of being are central: honesty, integrity, simplicity of language, compassion, and hope.

Affluence makes each of us a *homo consumuns* — a consumer, informed by a most successful, insidious Madison Avenue $15 billion a year educational effort to create desires and convert desires into supposed needs. It is a steady vulgarization of life. Acquisition of things has become not a means to the good life but, ipso facto, the good life itself.

We live with certain obscenities thrust upon us: bigness is better, things are more important than people, property rights supercede personal rights, restoring the art treasures of a flooded Florence has priority over saving human lives in Vietnam, we deliberately build obsolescence into our cars and other gadgetry, in a gross perversion, we turn athletics into spectator spectacles for which we spend unbelieveable sums of

travel, inspiration. But for plush furniture and fixtures that become ends instead of means — No!

☐ Learn to scarf! Visit auctions, sales, Good Will and Salvation Army stores for durable clothes, antiques, and tools. Learn to refinish furniture; it is a good way to get beautiful pieces which will endure.

☐ Join the do-it-yourself movement for modest home building and repairs, learning to sew or knit, making toys for kids, engaging in simple car repairs. It's obscene to pay five or ten dollars for a tie when one can make beautiful ones for one or two dollars.

☐ Consider the purchase of such items as cars, mowers, tools, land, vacation equipment, cameras with others whenever possible.

☐ Heed the energy crisis! Turn off the lights. Lower the thermostat five or ten degrees. Curb air conditioning demands. Insulate homes adequately for efficient heating and cooling.

☐ Reassess private ownership. Something happened to us when we drove stakes, erected markers, built walls to shut people in and out. The early church has much to teach us about having things in common.

☐ Do not discount communes. Utopian movements have emerged and disappeared, but have worked as well as our ruthless competitive enterprises, and for humane values, may be much better.

☐ Avoid getting caught up in fads, frills, fashions. These have little to do with beauty, comfort, health, or the good life — whether we are dealing with clothes, foods, recreation, or aesthetics.

☐ Choose cheaper foods. Meat eating is a luxury which the bio-life chain cannot sustain. It is too costly to produce.

☐ Grow some of your own foods; can, freeze, preserve.

☐ Eat out less — it is generally a luxury. Have more potluck meals with friends.

☐ Recycle that which can be recycled. Reexamine the use of disposables — for ecological reasons.

Quality of life

☐ Develop as much concern for birth control as for death control, for being born and living with dignity as for dying with dignity, for population control here and around the world.

☐ Do what you can to cure the world of the social disease called war. It is the most cancerous, wasteful, inhuman, ungodly, affluent, oppressive phenomenon the world has ever known. Give every support to those who refuse to register or participate in war.

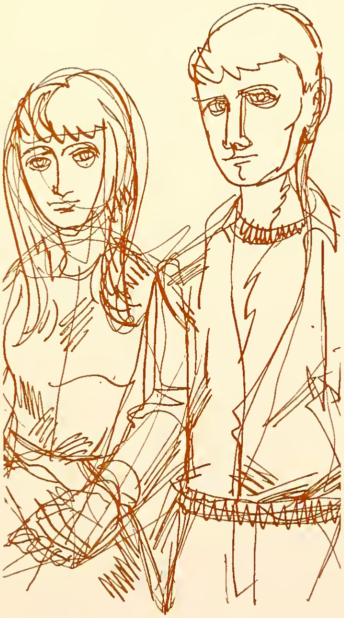
☐ Develop a theory for this time of affluence in America and poverty around the world. Hammer out alternative life-styles.

☐ Don't let the hustle-bustle rat-racing world squeeze you into its mold — a high pressure competitive situation where you must: Go! Go! Drive! Push! Climb! Grasp! Get Ahead! Pile things up! Climb the ladder! — T. WAYNE RIEMAN moneys, we pay five to ten dollars for a gaudy strip of cloth around our necks. Obscenities!! All of them!

But still worse — affluent life-styles shut us off from the unaffluent masses in America and around the world.

There is a narrowness about our affluence. A pamphlet on "The Short-Changed Children of Suburbia" revealed that suburban children, reared in affluent ghettos, are very provincial, despite all of their toys, travel, book, films, and privileges. We have made it! Most people in the world haven't. Making it shuts us off from Christ's favorites — those who haven't made it — the poor, the malnourished, the dispossessed. What good news do we have for the poor?

In our glutted state of insensitivity we isolate and insulate ourselves from the dispossessed masses. A young woman facing a begging child in an Indian slum came to understand this in a revelatory moment: "My god, I realized that the price of my $400 camera would feed that child for a lifetime! What am I doing?"



The tragedy increases. The gap between the technologically oriented "haves" and the nontechnologically oriented "have-nots" widens. It is the affluent in the Western world — now exploding into South America, Africa, Asia, and the islands of the Pacific — who have mined the land, stripped the forests, wasted the resources, filled the air, rivers, and oceans with industrial contamination, and have become accustomed to a consumer's life glutted with material goods. We are the problem!

A voluntary reduction is due

A voluntary reduction in our standard of living does not mean a reduction of the quality of life. It does mean that since the resources of the earth cannot sustain our level of consumption, to live on our quantitative standard of living is immoral!

Can we break free from an affluent life-style that possesses us? High consumption? Waste? Wants growing into needs? Exploitation of natural resources? Affluent enjoyment of frills, unedifying gadgetry, glittering chrome plate, wanton extravagance? Can we? Yes! And we must — for the sake of all of us.

Two things are required by us: a commitment and an invention of life-styles consonant with this commitment. Let's look at them.

First, we begin with what Thoreau calls "existence clarification," asking what we are about and whom we serve. It involves a commitment to a loving Creator of this good earth, and to Jesus who taught us that the love of God and neighbor are the core of things. This means a firm resolution to live responsibly in our era because we are caring people, caring about our neighbor's plight in this global village. It means being sparing with the limited resources of this good earth — refusing to exploit, rape, and poison it. It means sharing the goodness of creation with everyone. Caring, sparing, and sharing are the keys!

Second, we give ourselves to the invention of life-styles appropriate to this commitment. Many have worked at it: The Brothers of the Common Life, Friends, Mennonites, Brethren, monastic and conventical movements, and dozens of utopian communities. Currently the Amish and the Old Order Brethren life-styles possess a viability invisible before. We must learn from all of them.

Suggestions, starting points, tangible things to do, parts of a nonaffluent life-style are listed on pages 18-19.

All of us must give our best thinking to the invention of alternative life-styles. Each must invent one's own life-style; but it must be done in community so as to check the corporate compass, remembering to bear the burdens of the brothers and sisters close at hand and the vast incalculable needs of the unfortunate multitudes far away.

On coming into focus

A lens takes the warm diffused rays of the sun and focuses them, raising them thereby to the burning point. There is a lot of power there when they are focused.

The simple life is focused; it is intentional, purposeful, and deliberate. It knows what it is about. It is full of power — a powerful witness and encouragement.

Perhaps this is our life task: to focus diffused goodwill. To focus high thoughts of God and Jesus on the world's problems. To raise to the point of burning zeal the desire to alleviate the suffering, exploitation, and injustices of our ear. To invent new life-styles appropriate to the love of neighbor in a world of limited resources. To explore ways of subverting the affluent world which cares so little for Christ's favorite people — the poor. To teach others how to swim against the stream of uncaring affluence, wastage of resources of our good earth, and the ruthless exploitation of people. Are not these the incarnation of the Good News in our era?

Our little efforts will not feed the hungry, clothe the naked, right the economic wrongs of the world. No! Let's not be pretentious! But they are beginnings — starting points. A recent cover statement of *Christianity and Crisis* put it together: "Not to make an effort would be to die in life, and that is what I lament in others." ☐

Whenever the Christian community has begun to renew itself, some of its saints and prophets have made a new effort to fight

The danger of wanting too much

by Barbara Ward

If we admit, with President Nixon, that inflation is a most dangerously unjust and destabilizing force in society — rewarding the affluent and the speculators, pushing the already handicapped further to the wall — we have to ask whether it invites any specifically Christian response or responsibility. Are there any actions or policies which Christian citizens can pursue in the hope of lessening the evil of steadily rising prices and steadily increasing pressure on the poorest sections of the population?

One point which more and more economists are coming to underline is the impossibility of any society offering steadily rising incomes to everybody without inflation following as an unavoidable consequence. At present America with some 200 million citizens represents about 6 percent of the world's total population. But it consumes 40 percent of the world's income. If, as some projections suggest, the average per capita income of the over 300 million North Americans who may have arrived by the year 2000 will have gone up to between $20,000 to $30,000 a year, North Americans alone would then be trying to consume eight times the present total income of the entire planet.

It is obvious, therefore, that at some point incomes have to stop rising. If claims do not become more moderate, there simply will not be energy and raw materials to go around — unless nearly all the other inhabitants of Planet Earth were to keep their demands to a minimum in order to help North Americans to go on getting richer.

This possibility is so unlikely that I think it is quite safe to say that if our present course continues, then sometime in the next decade we risk running into any one of three disastrous alternatives. The first is that wages, salary, and dividend claims will spiral into an uncontrollable "cost-push" inflation. The second is that the hectically rising demand for more goods will push up the prices of increasingly scarce goods into an uncontrollable "demand-pull" inflation. The third is a depression of 1929 proportions, with a general collapse of incomes, production, welfare, and everything else.

Economists can, of course, suggest a number of technical ways of avoiding these risks. One — a higher proportion of present earnings paid in the shape of high, guaranteed, inflation-proof incomes after sixty as old age comes on.

Another is a graduated tax on all firms whose payouts — wages, salaries, dividends — exceed a "norm" which the government fixes as the upper possible limit for payments in any one year. This is a flexible kind of income control since firms responding to rising demands or showing higher productivity can afford the tax and will still grow, while those which cannot will not be able to join in any general cost-push.

Another possibility is for firms to take a fresh look at profit sharing so that the mass of the workers have a greater direct interest in true profitability and productivity. . . . In short, there are a number of possible answers or a combination of answers. But few citizens want to take their own feet out of the trough.

It is at this point that we have to ask whether there is any particular Christian responsibility. Surely, one of our Lord's most persistent reminders was of the danger of wanting too much and becoming caught in the snare of what we call "high consumption."

Whenever the Christian community has begun to renew itself, some of its saints and prophets have made a new effort to fight against the enormous temptations of wanting too much. As Rome collapsed, the monks went into the desert. As the barbarians took over Europe, St. Benedict set up his monasteries where all was simplicity, work, and prayer. As the first wave of high bourgeois prosperity broke over medieval Europe, St. Francis of Assisi made Lady Poverty his bride. At the beginnings of the commercial and industrial revolution in England, the Quakers rejected all luxury in dress or manner.

Not all Christians feel called to this total self-giving. But is there not a place for the renewal of the idea of a "third order" of Christian people who, voluntarily, cut back their consumption, abandon the dream of ever-rising prosperity, and begin seriously sharing their income with those who are in the greatest need? Can we be sure that such an example, joyfully made and explained, might not set social tides moving away from the greedy collective pressures which feed first inflation and then disaster? ☐

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word from washington

The real power in politics

by Louise Bowman

Hospital costs, trash disposal, the draft, low-cost housing, water pollution . . . how many of these are concerns of yours? Most readers are probably interested in all, at least in a general way. You may also have less confidence in legislators than several years ago, and you may feel like throwing up your arms in disgust when national politics are discussed: Watergate, Russian wheat, food prices, power shortages. Who can keep up with all that, much less unravel the implications in order to make a fair judgment?

Having been away from the political scene for some years, I am again involved in political affairs, this time from the perspective of the Washington Office of our denomination. Although I feel like a naive, unsophisticated observer, nonetheless I'm ready again for a few "causes." The interim years have confirmed my conviction that the real power in politics is I, the voter, a key person in political action.

I have no difficulty aligning my Christian theology (living, that is) with involvement in politics (to my small degree). A basic scripture for me is "loving my neighbor." All the way from the Old Testament through the Gospels and the rest of the New Testament I learn the importance of being actively concerned about my neighbor.

I have no problem describing my neighbor. When my daughter was in the fourth year of school, she invited me to the school's open house, an observation day for parents. It was my day to learn! How exciting to see in those early jet days lettered on the bulletin board these words: "All the world is just a whisper away." In its comparative study of Egypt, the class was discovering a neighbor.

I have no problem describing "love." At the 1969 Louisville Annual Conference William Flanders, of the Episcopal clergy, a composer and singer of folk hymns, sang some of his original compositions. Among them was "Love Is a Verb." "Love as a noun may be kind, may be patient./ But love as a noun always tends to be unreal./ When love becomes loving, real things start to happen:/then love is received as a fact, not an ideal."[1]

When I put my loving concern for my neighbor all together, I find there is more to it than awareness of the family next door. The neighbor may live opposite my house on this sphere — and who knows, perhaps on another planet! I discover the child sharing the swing with my child lives in an overcrowded house and eats an insufficient diet because the father has deserted, leaving the mother on welfare. And since the federal government cut back its welfare grant to the state this year, the income for this mother is very meager. Much of the federal money for local community action centers has been cut from the federal budget, and the local child care center has been closed. And even if she had child care at a cost she could afford, this mother lacks job skills because the training program was eliminated. Exaggerated? Not at all. This is true in many areas of this society of abundance.

The small Vietnamese waif pictured amid the rubble of a bombed home searching for family and food is a result in part of my government's action. Can I justify the results?

What was I doing when I (the voter) let all this take place? Here is the problem!

I have come to the conclusion that what happens in my community and around this earth depends a great deal on what happens in the US Congress. The "trickle down" system has not worked well in either area. So I feel the need to be heard. Here are some of my personally tested suggestions:

1. Make a point to have exposure to both conservative and liberal views. Read (at least glance at) several newspapers and magazines; view tv programs; listen to some of the excellent radio programs now being presented; become familiar with resources of public-interest organizations. Official denomi-

national statements dealing with social justice concerns are helpful in broadening one's perspective.

2. Identify special-interest causes in your community. Many religious/citizen groups are organized around specific social concerns. Get involved!

3. Write, phone, wire your Representatives and Senators. They not only have offices in Washington, D.C., but also back home. The person who represents you in government *wants* to be knowledgeable regarding constituents' viewpoints. Your legislators' votes are influenced by those constituents who take time to keep the legislator informed of their desires.

4. Now, follow up all this with that *vote*. Then "your person in Washington" will know you mean business.

As you become involved in the process of representative government, you will find more avenues of influence. You have only to put your toe in the water to see the endless ripples.

Many congregations are not inclined to become involved in the legislation process. Some consider political action outside the church's ministry. However, I feel God directs his love toward *all* of life, including the legislative process where his presence is sorely needed. Congregations may want to explore the various avenues which will best enable their memberships to become conscientious Christian participants in the governmental process.

John Donne, the 17th-century English poet, testifies to the interrelatedness of all humankind in his magnificent "Meditation." He pushes our concern for each other to its limits: "No man is an Iland, intire of it selfe; every man is a peece of the Continent, a part of the maine; if a Clod bee washed away by the Sea, Europe is the lesse. . . . Any man's death diminishes me, because I am involved in Mankinde; ande, therefore never send to know for whom the bell tolls; it tolls for thee." ☐

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[1] Flanders, William: *Love Is a Verb and Other Folk Hymns,* copyright © 1968.

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by Bill Freed

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The Word of God makes it clear that we are responsible to bring the world into confrontation with the Gospel of Jesus Christ (Matt. 28:19-20). Beginning at Jerusalem first, and then Judea, Samaria, and to the uttermost parts (Acts 1:8). We believe that every local church is responsible to reach its world for Jesus Christ, beginning at its Jerusalem. Jerusalem for the Broadfording Church of the Brethren is the Hagerstown, Clear Spring, Greencastle, Mercersburg area. We are doing this by saturating our community with the message of Jesus Christ (Acts 5:28). We are accomplishing this by visitation, literature distribution, radio and television, and a *bus ministry,* along with the normal weekly ministry in the local church of preaching and magnifying God's Word Sunday morning, Sunday evening, and Wednesday evening.

Having said this, I believe that the greatest single work in the way of a missionary venture in the world today is Sunday school busing. I say this without reservation. When we got into Sunday school busing at Broadfording, it completely revolutionized the outlook and the work of our local church. Luke 14:23 says, "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, *that my house may be filled.*" Many people have read that verse over and have never applied it to yellow Sunday school buses.

Busing is one of the greatest ministries of the twentieth century. We attribute much of our success in attendance and seeing lives radically changed to our bus ministry. Of course, every church should be built upon sound biblical preaching, evangelistic music, and a deep compassion for the souls of men, women, and young people. Our total program is centered around soul winning — without compromise, realizing the need of everyone to be saved through the blood of Jesus Christ. We teach distinctive doctrines of the New Testament such as our communion (including feet washing); baptism (every member must be immersed — this is one of the requirements for membership along with salvation), anointing for healing, the prayer covering for women, and nonresistance. But of course, these distinctives are secondary in relationship to the first work of reaching and winning souls to faith in Jesus Christ. They are accepted as fact and not called into question.

Broadfording purchased its first bus in September 1969. With Saturday visitation and much hard work, we were bringing in 30, 35, 45, 50 as the average crawled up each Sunday morning. Then in July of 1970, we purchased our second bus and split the first route. In 1971 two more buses; in 1972, *six buses;* and this year six bring our total to 16 buses. Bill Clark, one of our members, coordinates our bus ministry.

Weekly Saturday morning bus prayer meetings precede visitation. During Bible School in 1972 a fleet of 12 buses brought in 650 persons each evening; the peak attendance was 979. Over 100 children accepted Christ as Savior during Bible school week.

Other dimensions of outreach — evangelistic services, a missionary conference, a pastors' and workers' conference — tie into the busing ministry. The church staff was expanded to enlist John Hoffman as pastor of Christian education. A second full-time secretary was hired. The Broadfording Preschool Academy was opened for children ages two through six, who are taught music, art, numbers, phonics, but most important, who have scripture memorization and Bible story and prayer time. One of the newer ministries is the Broadfording Gospel Hour, televised Sundays at 8:30 A.M. on WHAG. The program features gospel singing by our choir and a fireside chat and a gospel message from the pastor.

The key to the bus ministry is willingness to work hard, sacrifice, and put in long hours. There are hundreds of excuses for not having buses. None of them holds water when you weigh them against the ministry of reaching the lost for Jesus Christ. Of course, buses are expensive as is any kind of missionary project; the average is somewhere close to $1,000 per year per bus for operation, not including the initial cost. Some people don't like dirty children coming to church; some people don't like children that misbehave and need to be trained and disciplined; some teachers complain. Yet all of this is certainly worth the effort, for souls are being saved.

The bus ministry creates an added excitement and expectancy when people gather on the Lord's Day. No one wants to miss church. In 1966 Broadfording was somewhere around 211th in attendance of the Church of the Brethren congregations in the United States — 155 average attendance. Through the preaching of the Word of God and the ministry of soul winning, busing, radio and television, and literature distribution, the average attendance has grown to where Broadfording's is the largest in the Brotherhood. Our average attendance for May was 745 per Sunday morning. This does not include Rally Day, our big Sunday March 18, when we had 1,583 for the service and 504 on the buses.

There are people who are critical of the bus ministry because of its use of promotion or its driving by somebody else's church. But then the world is our field and everybody has as much chance to visit and to work as anyone else does. And in regard to promotion, I think if some person can hear the gospel because we gave away a ball point pen or a wall plaque or something else, certainly God will honor that.

The Lord Jesus gave a drink of water. He fed the multitude on the hillside. What fisherman goes fishing without using bait on the hook? Of course, we look at the promotion as the worm on the hook and the Gospel as the hook to get folks in. God has honored this!

I heartily commend a bus ministry to any pastor and to any local church interested in the souls of persons and willing to work, sacrifice, and even sweat that those precious souls can be won to Jesus Christ and be saved for eternity. ☐

turning points

Pastoral placements

Thomas E. Auker, from Pottstown, Atlantic Northeast, to Fredericksburg, Atlantic Northeast

Donald R. Carroll, from Osceola, Missouri, to Oakley Brick, Illinois and Wisconsin

Wilmer Crummet, from Morgantown, West Marva, to Troutville, Virlina

Elmer L. Dadisman, from Springfield, Illinois-Wisconsin, to The Brethren Home, Girard, Illinois, as executive director

John G. Ditmars, from Ivester, Iowa-Minnesota, to Salem Community, Western Plains

Robert Earhart, to Pasadena, Pacific Southwest

Milton Early, from Ottumwa, Iowa-Minnesota, to Canton, Illinois and Wisconsin

Paul H. Fike, from Pleasant Valley, Shenandoah, to E. Chippewa, Northern Ohio

Glenn M. Harmon, from Irricana UCC, Canada, to Oakland, Pacific Southwest

John A. Harpold, from Frederick, Mid-Atlantic, to Piney Creek, Mid-Atlantic

Charles A. Heltzel, from administrator, Morrison Cove Home, Middle Pennsylvania, to Clover Creek, Middle Pennsylvania

Glenn E. Kinsel, from East Fairview, Atlantic Northeast, to Roanoke, Hollins Rd., Virlina

C. Eugene Lenker, from Castine, Southern Ohio, to Pleasant Hill/Forest, Shenandoah

Ira Lydic, to Williamsburg, Middle Pennsylvania

R. Eugene Miller, from secular position to Carson Valley, Middle Pennsylvania

Raul Moreno, to Douglas Park, Illinois and Wisconsin, as minister to Spanish-speaking persons

Barry J. Weber, to Springfield, Illinois and Wisconsin

Licensing/ordination

David Lee Bowman, licensed June 17, 1973, Mill Creek, Shenandoah

David Lee Brunk, licensed May 27, 1973, Summit, Shenandoah

Fred Gantz, ordained June 10, 1973, West Green Tree, Atlantic Northeast

Virgil K. Kover, licensed April 26, 1973, White Oak, Atlantic Northeast

Paul A. Martin, licensed May 20, 1973, Stone Bridge, Mid-Atlantic

Melanie Ann May, licensed June 3, 1973, Linville Creek, Shenandoah

Roy McVey, ordained March 25, 1973, Cave Rock, Virlina

Steven R. Stoehr, licensed July 15, 1973, Prince of Peace, Southern Ohio

Duane Lee Strickler, ordained May 27, 1973, Sam's Creek, Mid-Atlantic

Teddy Daniel Updike, licensed June 3, 1973, Timberville, Shenandoah

Barry J. Weber, ordained June 3, 1973, York Center, Illinois and Wisconsin

William C. Weimer, licensed June 3, 1973, Albright, Middle Pennsylvania

Robert Williard, ordained March 25, 1973, Maple Grove, Virlina

Wedding anniversaries

Mr. and Mrs. Lyman Brandenburg, Brethren, Mich., 50

Mr. and Mrs. Harlan J. Brooks, Lorida, Fla., 50

Mr. and Mrs. McKinley Coffman, Boonsboro, Md., 50

Mr. and Mrs. Donald E. Crouch, Brethren, Mich., 60

Mr. and Mrs. Lewis A. Lapp, Grand Junction, Colo., 60

Mr. and Mrs. Edgar Long, Boonsboro, Md., 60

Mr. and Mrs. Irvin S. Moser, Vernfield, Pa. 60

Mr. and Mrs. Noah Gibble, Lititz, Pa., 61

Deaths

Shirley Alinks, Preston, Minn., on June 16, 1973, aged 52

Grace C. Arnold, LaPlace, Ill., on May 30, 1973, aged 86

J. Lester Beck, McPherson, Kans., on June 24, 1973, aged 78

Henry Blank, Harleysville, Pa., on Jan. 31, 1973, aged 59

Nina Bohn, Boonesboro, Md., on June 19, 1973, aged 60

Luther Bryant, Troutville, Va., on May 31, 1973, aged 62

Susan E. Buckwalter, Lititz, Pa., on May 17, 1973, aged 86

Virgie K. Corle, Roaring Spring, Pa., on May 9, 1973, aged 88

Lilian Elizabeth Cupp, Weyers Cave, Va., on April 8, 1973, aged 69

Dewey Dayton, Canton, Ohio, on Aug. 15, 1972, aged 72

Ethel Funderburg, Troy, Ohio, on Feb. 1, 1973

Diona Dehart Griffin, Eden, N.C., on June 8, 1973, aged 79

Roxie Halsey, Modesto, Calif., on Jan. 2, 1972, aged 82

Evelyn M. Higham, Canton, Ohio, on Nov. 19, 1972, aged 72

Estella May Holl, La Verne, Calif., on Apr. 25, 1973, aged 88

William Johnson, Modesto, Calif., on April 1, 1973, aged 73

Grace Kauffman, Modesto, Calif., on May 10, 1973, aged 86

Charles Kelly, Eden, N.C., on May 9, 1973, aged 78

H. Hatten Leaman, Canton, Ohio, on Sept. 18, 1972, aged 77

Kenneth Leckrone, Bainbridge Island, Washington, on May 29, 1973, aged 69

Regis M. Louder, Marblehead, Ohio, on Aug. 29, 1972, aged 75

Mary M. Miller, Elderton, Pa., on June 19, 1973, aged 85

Charles S. Morris, La Verne, Calif., on April 12, 1973, aged 80

Kathryn G. Moyer, Norristown, Pa., on Feb. 2, 1972, aged 52

Harold M. Neher, North Manchester, Ind., on Oct. 26, 1972, aged 68

George C. Over, Roaring Spring, Pa., on March 16, 1973, aged 72

Hattie Peters, Lafayette, Ind., on May 18, 1973, aged 87

Laura Price, Souderton, Pa., on Oct. 4, 1972, aged 60

William Price, Harleysville, Pa., on Dec. 2, 1972, aged 78

Fannie Earles Pulliam, Eden, N.C., on March 14, 1973, aged 58

Anna Rowland Reid, Boonsboro, Md., on Jan. 9, 1973, aged 84

Virginia B. Rogers, Canton, Ohio, on July 22, 1972, aged 84

William Rogers, Richmond, Ind., on March 9, 1973, aged 75

Garthur D. Severance, Denver, Colo., on Jan. 18, 1973, aged 67

film reviews

Jesus Christ Superstar, which has already sold more than 4,500,000 copies, making it the most successful recording ever as well as the biggest concert attraction of all time, is now a movie. Director Norman Jewison *(Fiddler on the Roof)* has given the story a new twist: A group of actors and actresses from a roadshow of the rock opera happen to be in Israel for a final performance. During the "Overture" to the work, they change into costume and become the real characters in the drama. The film was shot in over thirty locations in Israel. Herein the geography and shape of the Holy Land is a nod to the past. Yet the movie has a timelessness that is repeatedly emphasized by use of modern dress and props such as tanks, jet planes, and machine guns.

Since there is no dialogue, the visual aspect of *Superstar* is accentuated. The story has been opened up through the use of gigantic desertscapes and repeated distant camera shots. An obvious attempt is made to utilize interesting natural settings: the Ben Guvrin caves where Jesus meets with his followers to talk about the future; the remains of a Nabatean ruin at Avdat in the center of the Negev desert where "Overture," "This Jesus Must Die," "Hosanna," "The Temple," "Damned for All Time," "Blood Money," "The Crucifixion," and "John 19:41" are performed; Herodian, a cradle of ruined rock with walls overlooking the desert, where "Then We Are Decided (a new song), "The Arrest," and a section of Judas's death scene take place. A set was built for the "Simon Zealotes" sequence that includes a frenzied dance number choreographed by Ron Iscove, and "King Herod's Song" is staged aboard a raft floating in the Dead Sea (the episode is more decadent than entertaining). "The Trial Before Pilate" and "Superstar" occur in a large Roman amphitheatre.

Director Jewison and cinematographer Douglas Slocombe *(Travels With My Aunt)* pull away from the lead *characters* and the action almost as if they didn't trust the performers or the material. They lose the film's battle against dead spaces. And, in doing so, they erase most of the dramatic and spiritual potential that the rock opera possesses.

"Superstar on film: A new twist

Almost everything about Andrew Lloyd Webber and Tim Rice's original rock musical is claustrophobic. Jesus and Judas are hemmed in, pressed upon by peoples and forces they cannot control. They are caught in a vortex of pressure and power. But we are so distanced from Jesus and Judas by long camera shots (1000 meter lens) that we lose the intimacy which should have been the film's main attribute. On stage or in concert form, the characters are visually far away from the audience. In a terrible misjudgment, Jewison has pulled them even farther away from us in this film!

This directorial blunder is all the more depressing in light of the superlative performances here by Ted Neeley as Jesus and Carl Anderson as Judas. In the departments of acting and singing, they are light years away from the interpretations given in the Broadway version of the rock opera. In fact, the soundtrack of the movie is the best rendering yet of the opera. Neeley's phrasings are impeccable; Anderson imparts real power to his role. (The soundtrack is now available on the MCA label.)

But, with visuals, Jewison manages to mangle both characters' best moments. In the "Gethsemane" scene, Neeley's anguished vocal is spoiled by an intrusive montage of medieval paintings depicting the crucifixion of Jesus. Beyond that, Jewison seems to believe in a three-storied universe as he portrays Jesus climbing higher and higher up a mountain to get closer to his God! Earlier, in "The Temple," he seems to be running wild in a marketplace rather than a temple; thus, the song's message is misplaced. Anderson's serious interpretation of Judas is muted by the fact that he is always running, jumping, or crawling during his most stirring numbers.

In an interview with us in the July issue of *Youth* magazine (1505 Race Street, Philadelphia, Pa. 19102), Norman Jewison noted: "Maybe the film's indecisiveness — its indefiniteness and meandering — all these things are part of me, part of my reaction to the work." The excessive slick camerawork proves that Jewison didn't know what he wanted to do with the rock opera. Both the Broadway version of the work and this film have missed the basic beauty and truth of Webber and Rice's *Jesus Christ Superstar*. Instead of engaging us with the story of Jesus, Judas, Mary, and their times, both versions have bowed down before stage effects and technology. Put another way, in overstressing technique, they have smothered the magic, mystery, and intimacy of the original work. Now, three years later, we return to the album realizing that it was the best version of the rock opera all along. ☐

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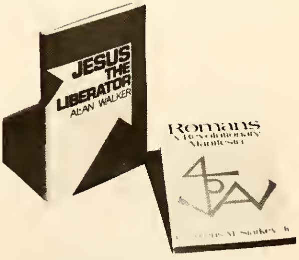

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"Put together with love"

One of the cutting edges in Christian nurture is something professionals call intergenerational education. Translated, that means enabling persons of all ages to share with one another, formally and informally, in mutual enrichment.

An episode close home suggests the possibilities. The eldest member in my family's parish is W. O. Beckner, 96, who on Sunday morning personally greets every worshiper within reach of his hand or cane. His friendliness and outlook have been an inspiration to many of us middlers in life, but even more, I have discovered, to the young.

One morning this spring when the public school class my fourth grader was in began the study of life cycles, it dawned on Mark that he had something unique to share. At noon that day he announced to his mother he was taking to school one of the stepstools Mr. Beckner had given him.

Making the stools, Mark told the class, was a hobby for Mr. Beckner, who constructs them mostly from old skids supplied by local printshops. Three current models — plain stools, stepstools with a high back, and benches — as well as steps, cradles, and tables turned out in past years have been supplied by W. O. Beckner to children and churches all over the country.

One question was foremost with the class: Would Mr. Beckner make stools for them? Mark had no doubt that he would, and proceeded to take orders from interested classmates for the stool of their choice.

The requests — for 3 regular stools, 13 stepstools, and 1 bench — was delivered to W. O. Beckner who, as fortune might have it, had a fresh load of scrap lumber on hand. In two or three days he knocked out the full order to specifications.

I wasn't aware what the stools might mean to the youngsters until one of the girls and her mother stopped by our house to pick up her selection. I was about to relate Mr. Beckner's parting words as I left with the trunkload of stools earlier that evening: "Tell the boys and girls they are put together with love." But in reading the eyes and the smile of the girl as she was handed hers, it was totally apparent she sensed the message without the words ever being said.

Sometime later, to express its gratitude, the Gifford School class invited Mr. Beckner to come visit and to tell of his life and work. For Mark, the timing of the visit presented a dilemma, for he had just about conned his mother into staying home that same afternoon for his first absence of the year, to see the Chicago Cubs opener. Fortunately, the visit by Mr. Beckner came off with aplomb and school dismissed in time for Mark to see the closing innings of a Cub victory.

Simple occurrence that it was, the experience at Gifford School was also profound for at least these reasons:

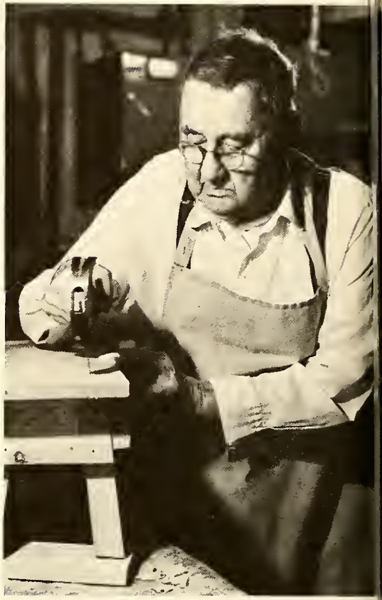
Frontiers were crossed. A study of life cycles brought not only a look at the world of nature, but a meaningful encounter within the human community as well.

Relationships were affirmed. A man's retirement hobby — making pieces of furniture for children as he has by the thousands — allowed warm feelings to be expressed by the young, the old, the observers in between.

Spontaneity set the pace. The project was not preplanned; it evolved step by step. But the climate that allowed freedom of action was intentional, in the classroom and in the congregation.

The congregation . . . in the background in this story, but central nonetheless. For here was where a nine-year-old and a ninety-plus-year-old first came to interact. Here was where "intergenerational education" has long taken place, mostly without notice. Here was a web of relationships, a creation no less than the stools from the Beckner workbench, "put together with love."

In all of our churches and communities, how much learning potential there must be in the intergenerational resources that surround us! — H.E.R.



W. O. Beckner has built 750 cradles in his workshop — "with love"

For specific material on intergenerational learning, the following resources may be obtained for 25 cents each from Innovation Referral Service, P.O. Box 871, Nashville, Tenn. 37202. Enclose money, and use numbers rather than titles in ordering.

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letters / *dialogue on "Crisis Point"*

ON AGREEABLY DISAGREEING

In response to Bro. Wayne Zunkel's thoughts in "Here I Stand" in June. How nice it is to be able to agreeably disagree!

While Bro. Wayne contends that the Brethren are retreating along many fronts, including the area of innovation, Messenger itself has boldly taken some different steps of late. It can readily be seen that some administrative changes needed to be made in the Elgin staff, that Messenger needed to revise its format and the seminary needed to be evaluated, all because of financial considerations. Brethren, as well as others, need to measure their programs in the light of present realities.

I am most troubled by Bro. Wayne's suggestion that our church is being pushed helter-skelter through some difficult years. I would like to suggest that to act pragmatically in the area of financial needs does not mean that pragmatism, as such, becomes the rule of thumb in all areas of our church life. If, under God's providence, the Brethren eventually move out of a time of financial stress, we can behave as though there was no stress.

The introduction of Brethren to non-Brethren thought, is long overdue. We Brethren, in our independent way, have traditionally made no apologies for being different. In order to be different, we need exposure to the world as it is. I am particularly proud of many Brethren who have dared to have direct encounters with non-Brethren. This has kept us strong and caused us to evaluate ourselves more often and in more depth than would probably otherwise have happened.

My prayer for us Brethren would be that we continue to be Brethren, yet that we soon strike "non-Brethren" out of our vocabulary and that we witness boldly for the truth as we see it.

Wade Bollinger
Wakarusa, Ind.

FOREWARNING

In response to Wayne Zunkel's timely article I do want to say he put into words what I felt was true of some areas of program. I am especially concerned about the Brethren Volunteer program, where the people are being sent and especially what they are taught before they go into service.

Many young people are disillusioned — going into BVS with a deep commitment and then there is very litle serious study of the Bible as preparation for time on the field. They do not go out full of the vitality so badly needed to help, as they presupposed.

Thanks again, Bro. Zunkel, for forewarning us. Hindsight always has 20-20 vision. Thank God for those that have the foresight to warn us. Let's be filled with the Holy Spirit and go out and go on to make our church a living witness!

Milored Eisemann
Ephrata, Pa.

AN OMEN OF GOOD

The "Here I Stand" statement by Wayne Zunkel (June) is an article every member of the Church of the Brethren should read, carefully and thoughtfully. . . .

When my husband was asked to place the June 1973 Messenger in the cornerstone box of the new Ephrata, Pa., Church of the Brethren as his part on the heritage committee, he was pleased to do so. How appropriate then, that this outstanding message should happen to be in this particular issue. I like to think of this as an omen of good for the growth of our church, locally and worldwide.

Thank you, Wayne Zunkel, for the courage to speak out on topics many have thought about, but didn't know what to do about them.

Ann King Nies
Reinholds, Pa.

FOR TURNING CORNERS

A hearty amen to Wayne Zunkel's article, "Crisis Point.". . .

I agree with Bro. Wayne's ideas about the future of our beloved Church of the Brethren, and I think it isn't too late to turn several corners. May the General Board give serious consideration to this timely article, is my prayer.

Bertha Kimmel
La Verne, Calif.

A SIGN OF HOPE

The June Messenger was especially good and thought provoking. This issue was more representative of being the printed word of the Church of the Brethren than have many in the past.

Dean M. Miller's article spoke of hope, which we need. C. Wayne Zunkel spoke of our concerns. It was very good to read someone else's concerns of the church and find that they were close to mine.

It is truly a sign of hope for the future that we can find such useful criticism and pointed dissent with official policy printed in the official organ of the church.

E. Gifford Ammermann
Roanoke, Va.

COUNTING THE COST TOO DEARLY?

I wish to express my agreement with "Crisis Point." Despite the vague editorial to the contrary, many of C. Wayne Zunkel's points are valid and of serious concern.

Since many of the dropped Brethren publications and Brotherhood changes have been done for cost, perhaps we are "counting the cost" too dearly and not considering a deeper, stronger appeal for support. Further, since our peace witness is a very important part of our church, perhaps affiliation with Quaker or Mennonite publishing houses would be more in keeping with our principles, if costs are that unsurmountable. Similarly, I was very upset about the change to a monthly Messenger because the decision seemed sudden, arbitrary, and done without polling the churches for increased support. Have you ever tested the readers' loyalty? As a member of the Brethren church presently too far from a Brethren church, I have deeply appreciated Messenger.

Regarding the seminary, I am opposed to moving it for monetary reasons. The church should not be run on profit motives. If a better program can arise elsewhere, then move. But the quality of the seminary is the most important consideration.

I prefer an Annual Conference that is family or people oriented, not a business meeting alone. Our church can enjoy its smallness in a warm personal gathering. We are more than a mere institution. I would propose that Annual Conference be scheduled at or near the Brethren colleges at a time when the dorms and auditoriums are available for use to the church. Such events would increase our identity with the colleges and enable some "cost saving." I am fully aware that the range of facilities necessary are not now available, but the site committee should seriously investigate the feasibility of this idea.

After several years in graduate school in Ann Arbor, I was amazed at how novel a witness for peace and the other "ordinances" Bro. Zunkel mentions, could be to my colleagues and friends. Despite their acclaimed opposition to war, many had only personal reasons for avoiding the draft and could hardly understand my feelings on war. Their feelings of cynicism and despair about man contrasted sharply with a hopeful love based

One man tells how he came to accept the best of two worlds in

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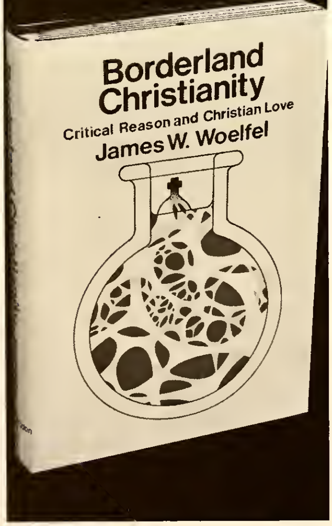

on Christ. As stated in the article, we clearly have a message for our times.

While Bro. Zunkel points out positive trends, they are not clear enough to assure that the Church of the Brethren will continue its rather distinct message in the "dangerous opportunity" the world offers today.

Douglas Ruby
Safford, Ariz.

HIT THE NAIL ON THE HEAD

Several months ago you printed a letter by Bro. and Sister Charles Zunkel. I was startled, for during the few weeks prior to receiving that copy of Messenger my thoughts were running in the same direction, in fact two or three of the sentences were in almost the exact words I was trying to form, thinking I would write you a line. You deserve a lot of our thanks for printing it and the Zunkels for taking time to write and send in such a letter. I am truly surprised you haven't received a bag full of mail congratulating you on doing so.

Then here comes the June issue of Messenger with an article by Bro. C. Wayne Zunkel which deserves publicity and a study by "the powers that be" in our denomination. He, too, has hit the nail on the head!! Thank him for writing it and thanks to you for printing it!!

D. L. Blickenstaff
Tulsa, Okla.

A TWO-WORDED REPLY

Reaction to Wayne Zunkel's article "Crisis Point: The Trends Are Not Inevitable" in the June Messenger:
"RIGHT ON!!"

Lois C. Byrem
Mechanicsburg, Pa.

YEARNING FOR THE GOLDEN AGE

There is one similarity present in many articles and discussions concerning the state of the church. That is, each speaker or author yearns to return to a golden age. In point in history this is not always the same. Rather it is the period in the individual's life when he or she had some definite spiritual experience, or achieved a new joy in the Lord's service.

In C. Wayne Zunkel's article, "The Trends Are Not Inevitable," this is indicated by the use of the words, "reestablish" and "recapture." Careful reading of the article would fix this time somewhere from the mid-40s to the latter 50s. Some of us would pick a different period and could make a valid argument for it.

Right now it would be difficult for some of us to accept the idea that today (the 60s and 70s) will become a golden age for someone. Yet, I suspect, if we are still around in 1985 we might find it true.

Every generation faces the decision, after examining the actions and traditions of the previous generation, to accept and keep, modify, or reject outright what has gone before. These actions, carefully examined or lazily drifted into, will largely determine the direction the church will take.

In meeting change, which is inevitable in God's creation, there are a number of alternatives. To me, these three stand out as possibilities: (1) The church can resist and stand still allowing the world to pass it by; (2) It can seek to adapt passively and allow change to carry it along much as a stream carries a floating leaf; or (3) It can rise to the challenge and actively direct and guide change, so that it can produce the greatest for all.

It is my prayer that the church will accept the third alternative and explore new approaches to current problems. To do this will call for prophetic vision to look at the future and boldly step out into the unknown, with the assurance that God will lead us to unanticipated heights.

Many times in history God has seemed to be silent, because he could find no voice to speak for him. The present may be one of those times. The author of the 74th Psalm speaks of another time, when he wrote, "We cannot see what lies before us, we have no prophet now; we have no one who knows how long this is to last" (Ps. 74:9, NEB).

During the 1960s a number of action movements have been promoted in the Church of the Brethren. Each of these make a sincere attempt to speak to a need, but so far none of them, nor their leaders, have captured the interest of any majority of the membership. The Church of the Brethren, today, needs a prophet and leader who has the ability to unite these movements, or failing this, guide us, under God's direction, into the work he would have his church do.

Wanted: a prophet. May the Lord send one soon!

Fred J. Miller
North Manchester, Ind.

TWO MUCH NEEDED ARTICLES

C. Wayne Zunkel's article, "Crisis Point: The Trends Are Not Inevitable" made my heart beat hard in amazement of his prophetic "tough loving" refusal to stand idly by and see the Church of the Brethren die. I pray we will hear him! Also excellent, and along the same lines, the article by Romelle Million, "Can Brethren Sacrifice

Their Lives for the World?" Thank you, Messenger, for printing these much-needed articles.

Dan K. Stern

Tonasket, Wash.

VIEW FROM THE NORTHWEST

I appreciated not only Wayne Zunkel's analysis in "Crisis Point" but also his positive and hopeful insights. However, I would like to share some other points of view. . . .

First, since residing in Washington state, I would like to explain something that Bro. Zunkel implied which no one living here may feel or understand. He spoke about our United Ministries program with the United Church of Christ and Disciples as suggesting the cost was the same but ties with Brethren were less.

He did not give evidence as to what that same amount of funds was buying for us. Prior to United Ministries, we were spending a lot of money but getting very little in the way of Brethren help. The district was too large for the executive secretary really to get around and the laymen could not take off regular working days to travel long distances to conduct business or workshops or to attend them. And there were not enough people to warrant the expense for workshops in local churches, except for rare occasions.

Now under the United Ministries, the ministers of the Brethren church have access to help and programs and conferences not possible before at less money personally, and our teachers and other church workers have a pool of resource leaders every bit as Brethren as Brethren leaders are. Our executive secretary, who is a Disciple, is very conscious of Brethren heritage, but in our district board sessions, he is amazed at how alike we are and not how different we are. So for the same amount of money, we are having new opportunities for our churches and even more Brethren help. For example, when T. Q. and Helen Evans come here next summer, they will be used for the other churches as well as for Brethren, spreading Brethrenism in a greater way, not less.

Our own local church, though Brethren (meaning that it was started by Brethren), has many people who were not Brethren. Those who were Brethren never were in the east or never fully participated in the Brethren ideas of the east, so that we have had very little tie in before, but now we really have more tie in.

The Brethren here attracted people in the community not because of Brethren ideas, but rather because of Christian opportunity to serve together without a denominational label, as such. . . .

To ponder another point, I feel that we need to take a look at the times in which we live. It is not only the small church, but small farms and small independent businesses that are in trouble. A farmer with 100 acres cannot afford all the equipment he needs, which equipment could work 400 acres.

A small church needs a building, a heating unit, classrooms, materials, office equipment, etc., as does a church of double the size. Unless a small church or small denomination is willing to double or triple the tithe, and to continue serving willingly and lovingly even if they attract no more members, then from a logistic point of view it is impossible unless its members return to house churches. Would we do this?

People who say the church must grow complain if the church grows too large. Members probably do not know one another really better in a small church (of 100 or less people) than in large church. "Knowing" has to do with more than just the facts about persons. How will we grow — from members of other churches? Unchurched?

Which group of Brethren shall we be like: the Brethren Peace Fellowship, the Brethren Revival Fellowship, the Charismatic Movement, the rank and file of persons who may have seldom studied the Bible deeply, but who know definitely what the Bible means?

What Brethren ideals to keep? Peace — when for years many Brethren did not follow peace and when the United Church of Christ in this area is more for peace than this district ever was? Simple life? Who lives it? Some in our area last year who went as circuit riders were loving and sincere, but they ate and stayed in homes of those who paid taxes. What would they do if they had to pay their own way in motels? How many Brethren on the way to conference want to stay in homes, or how many would welcome anyone coming in at any time for eats and board and room all free — to maintain a simple life? Extreme — perhaps, but how else could one live the simple life? And if we lived the simple life, then how could we say we want to continue the expense of Annual Conference, Leader, Horizons, etc.? Can we have both the simple life and still maintain Brethren ideas without the expense of getting together, of printing, etc.?

If we go the way of a small church with distinctive ideals, then it means limited resources, limited ways of living which precludes even some people volunteering to serve as suggested by "Crisis Point."

I believe we need diversity, love, understanding, struggling, continuing work with other churches and being Christian wherever we are. In this I agree with Bro. Zunkel's main intention. The details need to be worked out.

Ed Lyons

Kent, Wash.

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editorial

Reconciliation with our Brethren kin

The setting was Washington, D.C., during World War I. A delegation from the Church of the Brethren had come to witness to government regarding the church's stand on war and conscientious objection. In the course of the testimony one of the federal officials asked, "How many divisions are there to your denomination?" On hearing the reply he said, "You are pretty good scrappers for a peace people after all."

The incident is recounted by Donald F. Durnbaugh in an introductory note to Brethren Life and Thought's Winter 1973 issue on Brethren history. In the same issue James E. Landing traces the divisions that have occurred in one northern Indiana community, Yellow Creek in Elkhart County, where what was initially a single German Baptist Brethren group now bears 10 different sectarian identities. "Schism begets schism," Mr. Landing stated in passing, a fact made markedly clear by his time graph of the splintering that has taken place since 1881 in the Yellow Creek area.

Many of us acknowledge that our church's past is segmented; we sometimes overlook the degree to which the present is. This spring, planners of the Nigeria churchmen's visits hoped that, where the Church of the Brethren and the Brethren Church have congregations in proximity, services would be combined to ease demands upon the overseas speakers. But though the two bodies work together under the Lardin Gabas church, they more often than not bypassed joint planning here, saying to the Nigerian visitors something about tribalism American style.

However, another event at about the same time points to a quite different kind of message. Simply put, it is that the isolation with which Brethren bodies in this country have treated one another in recent decades is not inevitable. Mutuality exists, ready to be developed.

Such feelings were confirmed by the June 12-13 meeting at Tunker House in Virginia, which under M. R. Zigler's initiative brought together for fellowship and worship a cluster of Brethren from five denominations (story page 5). The occasion was more than a gesture or a formality.

Admittedly, the focus was heavily upon the past. In lining hymns and kneeling for prayer some of us participated in modes of worship we had seldom, if ever, practiced. We came to a heightened awareness of the insight and conviction of John Kline and Peter Nead, on whose turf we stood, and of others who helped mold the Brethren outlook. We learned of research and researchers chronicling the Brethren record, a matter of wide interest.

We discovered, too, something of the program, the polity, the dynamic of our sister churches today. We needed to unlearn some of the impressions with which we came. We sensed a commonality more securely rooted than in the past alone. We glimpsed the gifts each body has to bring and rejoiced in them.

At times in Brethren history the Anabaptist emphasis on obedience and unity has blurred the place to be given to diversity. Face-to-face encounters with Brethren kin prompt us to assess that balance anew.

One 24-hour assembly at Tunker House does not suggest that the wave of the future for the Church of the Brethren is a thrust toward sectarianism, a resurgence of denominationalism. But it does suggest that the Church of the Brethren would do well to see that the future not exclude depth encounter with those with whom we share not only two thirds of our church's life span, but a great deal more — a common commitment to and hope in Jesus Christ. — H.E.R.

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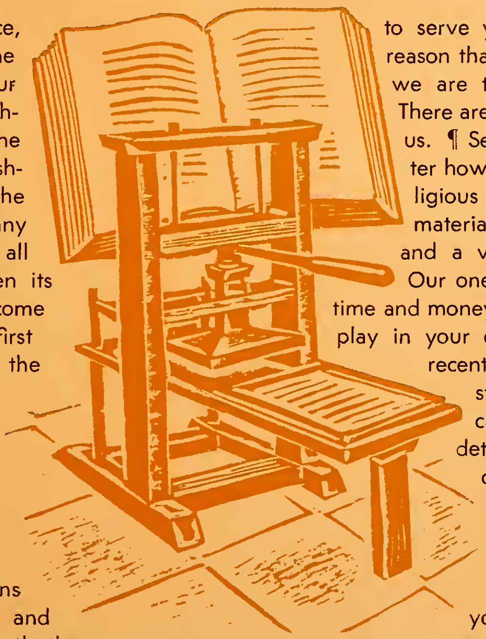

Either way you read the sentence, it tells you something about one of the service units of your church, the one we call The Brethren Press. ¶ And what is The Brethren Press? It is the publishing and merchandising arm of the Church of the Brethren. Like any good arm, it works best when all its fingers are busy and when its open hand is extended to welcome and serve you. ¶ One of the first publishers in the Church of the Brethren was the printer Christoper Sauer. He dedicated his business "to the glory of God and my neighbor's good." ¶ Today the church owns and operates a modern printing plant, manages two bookstores, maintains up-to-date mailing facilities, and stands ready to send you promptly the books and supplies you are most likely to need. The Brethren Press, we think, is a worthy successor to Christopher Sauer. We share his dedication to God and neighbor. ¶ It is our business to serve you, but it also stands to reason that we need your business if we are to fulfill our commitment. There are several ways you can help us. ¶ Send us your orders, no matter how small. We have Bibles, religious books, hymnals, curriculum materials, handbooks for leaders, and a variety of church supplies. Our one-stop service can save you time and money. ¶ Set up a literature display in your church calling attention to recent books, pamphlets, and study materials. A display case is available. Write for details. ¶ Ask about our special offers on books, exhibits, and program materials that can be adapted to your congregational needs. And tell us about your preferences, so that we can serve you better. ¶ Utilize our printing resources. Let us tell you how we can facilitate the production of brochures, leaflets, pamphlets, or books for your congregation. 1451 Dundee Avenue, Elgin, Illinois 60120

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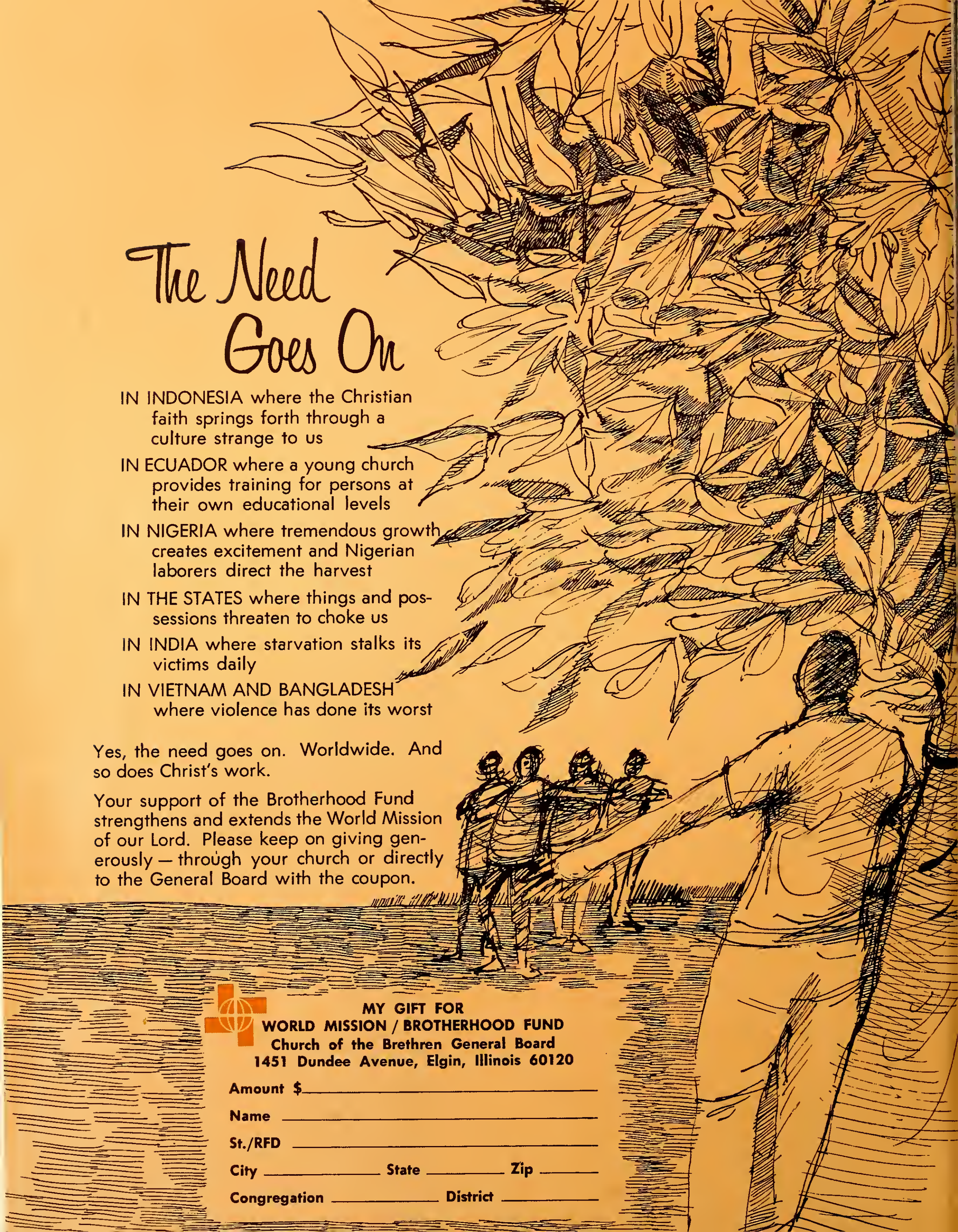

The Need Goes On

IN INDONESIA where the Christian faith springs forth through a culture strange to us

IN ECUADOR where a young church provides training for persons at their own educational levels

IN NIGERIA where tremendous growth creates excitement and Nigerian laborers direct the harvest

IN THE STATES where things and possessions threaten to choke us

IN INDIA where starvation stalks its victims daily

IN VIETNAM AND BANGLADESH where violence has done its worst

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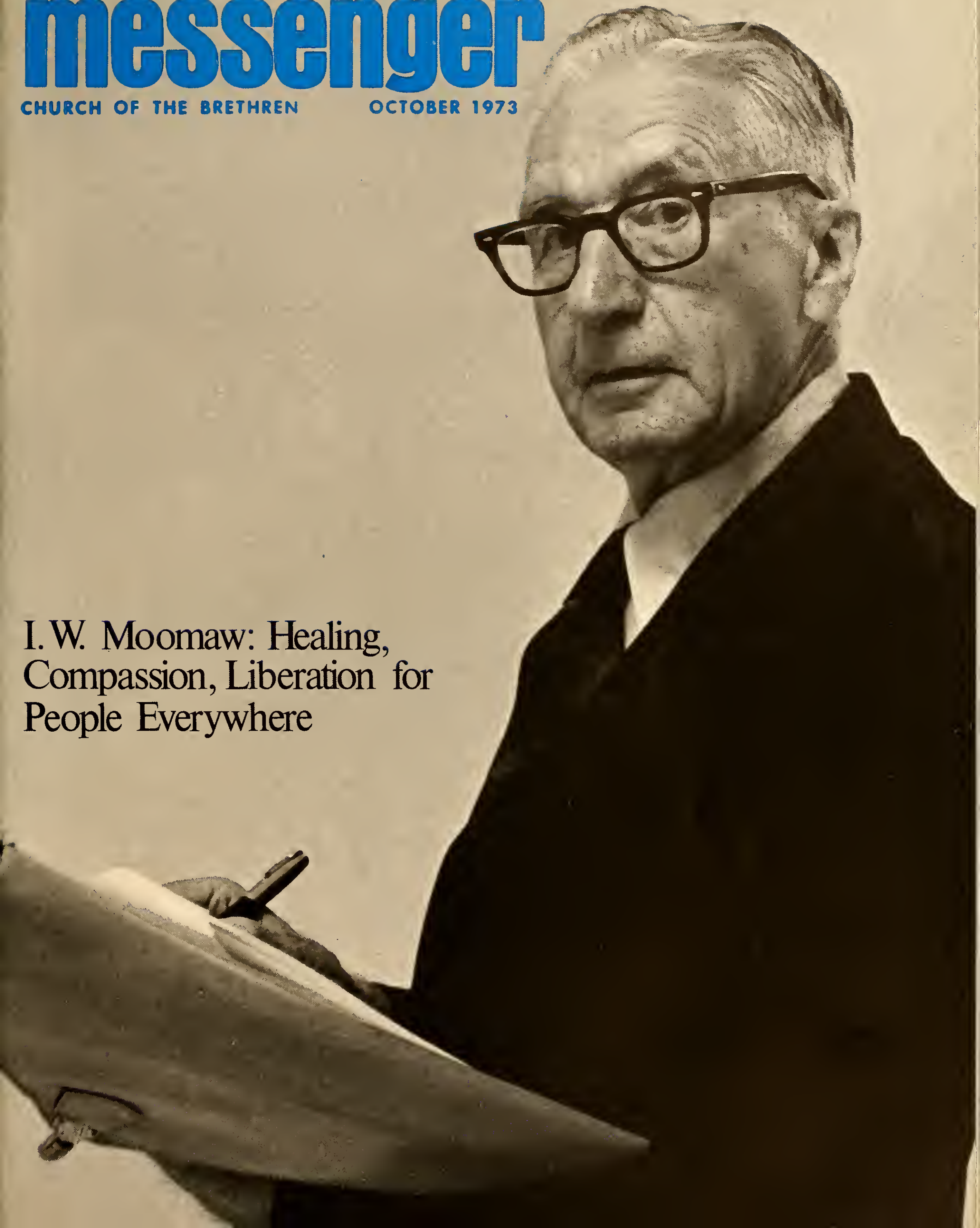
CHURCH OF THE BRETHREN OCTOBER 1973



I. W. Moomaw: Healing, Compassion, Liberation for People Everywhere

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letters

AUGUST COVER SUBJECT

We are pleased to see the picture of our pastor on the August cover of MESSENGER, but we are disappointed not to find any identification on the inside page other than that of the photographer.

Jeffrey H. Johnson is pastor of neighboring churches Washington Creek Church of the Brethren and Lone Star Church of the Brethren. He represented both churches as delegate to Annual Conference in Fresno, California.

ROYCE AND DORIS BRANDT
Lawrence, Kans.

AN EPOCHAL BREAK

Thanks so much for some special news in the July number.

The story about Russell Bixler is to me an epochal break in the history of the Brethren — a kind of "far out," yet New Testament, happening. Your willingness to give five pages to it is true boldness much like in the Book of Acts.

Grace continue for you.

O. E. GIBSON
Westmont, Ill.

APPEAL TO THE CHURCH

We feel the church should be interested in California's farm labor situation, but we also believe we should be careful in lining up on one side. At Annual Conference and in our contacts with a number of folks from the east, we feel they are not getting a fair picture of conditions.

I do not know any grower who would not be glad to see the workers given the choice of joining a union or not and if so, which one.

Recent news accounts have mentioned Whisker Road. We live on it and have had dozens of pickets and five or six deputies on our corner. Others have mentioned the picketing of Wong's Market. I know Mr. Wong and have sold him peaches in the past.

Perhaps we are so close that we do not see the whole picture. My only concern is that we as a church do not add fuel to the fire.

Thank you for your forebearance.

E. W. ROOT
McFarland, Calif.

IF GOD WERE FIRST IN OUR LIVES

Save the First Amendment (July editorial)? Save souls! This is our first concern, then these other problems will fall into place. . . .

Adam sinned in a perfect environment under perfect circumstances. So fixing up the environment will not change men's souls.

Each man has within him the power to choose how he will react to any given situation. God has given us the power of choice.

Our job should be leading men to Christ. Our office in Washington should reach politicians for Christ, not argue with them over affairs of state. If these politicians were truly Christian we wouldn't have the trouble we have today in our government.

Our church would be moving ahead instead of sitting around saying to this group and that, "This is your fault." Our magazine Messenger would be inspiring us to goals of the kingdom instead of being a lifeless tabloid of gloom.

"Seek ye first the kingdom of God and all these things (his promises) will be added unto you."

If we let God be first in our life, our church, our Messenger magazine, he will have some answers for us. Please breathe life into our magazine.

Joan Folk
Warsaw, Ind.

THE WARP AND WOOF OF WAR

I would like to express my gratitude to all the delegates to Conference in Fresno who caused it to become the policy of the Church of the Brethren to support unconditional amnesty for all varieties of men who are presently outside the pale so far as America is concerned.

I talked to my congressman a couple of months ago and supported that position to him. It might be fitting to stick to textile terminology. Since we began that type of talk with our "carpet" bombing at Christmastime it would suit me just fine to go for "blanket" amnesty now.

Russ Montgomery
Brookville, Ohio

JUDAS A SAINT?

I am so concerned about our church. Are we going into devil worship?

I would have liked to have gone to Annual Conference. But I saw *The Saint Judas Passion* last October at the Southwest Pacific Conference at La Verne.

Jesus said, "Have not I chosen you twelve, and one of you is a devil?" When we see and sanction this sort of thing, I fear we are on the road down. It's calling Jesus a liar to make Judas a saint, to show him the victor.

. . . I can't take this teaching. It's a disgrace to our founding Brethren in the faith. May God forgive.

Ruth Robbins
Sacramento, Calif.

IN ACTION AS IN WORDS

I am writing in response to the article "Crisis Point: The Trends Are Not Inevitable," by C. Wayne Zunkel (June). I would say likewise that the trends are not inevitable.

As a younger member of the church I find many trends of the church very disturbing and upsetting. The article was very clear in its description of the many trends of the church.

Although the picture looks somewhat dark, I feel there is hope if somehow the church can be awakened to the teachings of the New Testament. If we can go out in the world with a bold rededication and faith, our church can become, through Jesus Christ, in action what it is in words.

May we all work together, with strength from above to change the trends before they are too late.

Laird Bowman
Thessaloniki, Greece

LITERARY LIMBURGER . . . REALLY?

After reading A. Swank's piqued commentary (April) on Richard Landrum's article, "The Gospel and Archie Bunker," I went back to the January issue and read it (for the first time, I must confess).

For "literary limburger," as Mr. or Ms. Swank calls it, I found it a most refreshing and tasteful dish, and as incisive and insightful piece of literary fare on the sin of bigotry as I have read in a long time.

More than that, it is firmly based on the teachings of Jesus and the early church as recorded in the New Testament (read it for yourself; note the direct quotations and references as well as the numerous allusions to the scriptures).

A. Swank canceled his/her subscription. Too bad. Did he/she miss the point of the article? Assume without reading it that there could be no relationship between the bigotry portrayed by Archie Bunker and the gospel of love proclaimed by Christ and the church? Or did A. Swank perhaps find the article (and therefore the whole magazine) offensive because it brought his/her own bigotry under judgment?

Hmmm. Delightful literary side dishes I've suggested for our menu, aren't they? But what's the *main* course? Speaking of limburger cheese, it does smell awful and tastes worse! You've guessed it — it's my own bigotry, and yours.

Thank God for Archie Bunker who makes me laugh at my own stinking sins, knowing that I am accepted as I am by One who can help me become what he created me to be.

Horace Huse
Canton, Ill.

page one

Were the Messenger staff to cite church workers who are foremost agents of change, two very top nominees are represented in this issue. One is a Brethren whose career in Third World development started decades before the concept of development became a common mission concern. The other, a gentle United Methodist pastor, works at crisis intervention in the USA; his only major overseas stint was as a bomber pilot and prisoner of war in World War II.

Of the two men, the more familiar to Messenger readers is Ira W. Moomaw, subject of the cover story compiled by Kenneth Morse. The second, John P. Adams, is known by perhaps only handfuls of Brethren. But to any of us who have observed close up his work in the storm centers of crisis, he is a mediator of the first rank. Who better than he could facilitate negotiations between the American Indian Movement and Justice Department officials at Wounded Knee, an account of which begins on page 13.

WOUNDED
KNEE
7 MILES

Also contributing to this issue are Brethren ministers Guy E. Wampler Jr. of Fort Wayne, Ind., James F. Myer of Lititz, Pa., Albert L. Sauls of Wenatchee, Wash., Philip and Margaret Zinn of Birmingham, Ala., Harold S. Martin of York, Pa., Larry Fourman of New Windsor, Md., and Howard A. Miller of Columbia, Md. James Carroll is a young Paulist priest and author of several books. The laity is represented by Betty Lou Myers, a teacher and homemaker of Bridgewater, Va.; Joyce Schutt, a Mennonite writer of Orrtanna, Pa.; Shirley Fike, a nurse and homemaker of Santurce, Puerto Rico; and Phyllis Strayer, administrative assistant, Walnut Grove church, Johnstown, Pa. — The Editors

Betty Kiester: "Praise God for life"

Betty Kiester thanks God for her health.

The Red Cross Gray Lady, caretaker through the years of many foster children as well as two of her own, and partner with her husband Russell in Kansas, Kentucky, Idaho, Oregon, and Colorado pastorates, needs little persuading to "praise God for life."

For she is also survivor of a series of strokes and heart attacks that had their genesis in childhood illnesses which included typhoid and rheumatic fever.

A Starr-Edwards ball-in-cage valve replaced her own heart's mitral valve in 1965. But Betty recalls the frustration of all the earlier years when her malfunctioning heart sent her in and out of hospitals and threatened to break up her family. "I could hear the lowered voices and dismal predictions of well-meaning visitors and couldn't answer them." At one point doctors predicted she had only a few years to live.

Typically, though, Betty doesn't dwell on the anxieties, remembering instead the joys. "We can't ever adequately thank our families and all the others who helped us in so many ways with the children and the house and who prayed for us." Services of annointing before each surgery bolstered Betty and her family.

Continuing reliance on medication and yearly checkups don't keep Betty from reaching out to persons and enjoyments as she always has. A collector of rocks and fossils, she creates bolos, rings, brooches, belt buckles, key chains, and table tops from the rocks she cuts and polishes herself. "A little polishing brings a glow of beauty to a rock — and to people," she likes to observe.

The Kiesters still welcome foster children to their Haxtun, Colo., home, among them Navajo students from the Lybrook, N.M., area.

This year the Colorado Heart Association named Betty the state's "heart mother of the year." The honor simply reaffirms the style of Betty Kiester, whose brushes with paralysis, heart attacks, and death itself could not snuff out her vigorous willingness to "praise God for life."

intouch

Sam & Nancy Neff: Bridgin

Crete is an island in the Mediterranean that prompts a variety of images: as one of the "Greek isles" so popular with tourists; as the base for ancient civilizations; as the homeland of Zorba and El Greco. But to Sam and Nancy Neff, soon to complete a two-year assignment in Brethren Volunteer Service, living in Crete has meant something quite different — an opportunity to be of service but, even more, an opportunity for new relationships and for working at building bridges of understanding.

"After almost two years in the isle of Crete," say the Neffs, "we are beginning to better understand the challenge of living in another culture. We arrived here in October 1971 to be a part of a team recruited by the Ecumenical Teams of the World Council of Churches under the sponsorship of the Archbishop of Crete, having been seconded to the latter by Brethren Service. As BVSers, our program here is our involvement with the archbishop's institutions consisting of a boy's orphanage, two dormitories for high school age boys and girls, a nursery school, and several separate parish projects.

"In one day's time we manage to meet and work with a variety of people. The orphanage is naturally the most obvious area for extra help, for there are seventy boys and only three main staff members. Our responsibilities there include playing soccer and other games, showing films, teaching English twice a week, and doing crafts. High schools here are centered in the large towns, and

boundaries

the village students who want to attend high school must live away from home. For this reason the church has built several boarding houses.

"The government and church cooperate also to provide a nursery school for poorer children. One morning a week we prepare handicrafts for these children. The parish programs involve various groups of youth whom we aid with supplies including a photographic darkroom.

"While this represents our concrete involvement, we have tried to make our presence here more meaningful. We use our programs as a means to become involved with the everyday life of the Greek people. We spend many hours talking over a cup of turkish coffee to the archbishop, his priests, the baker, the garage attendant, the educators, the vegetable and meat sellers at the marketplace, the neighbors, villagers, and the Americans from the US air force base, trying to bridge some of the misconceptions we have about each other's way of life.

"There is no way to measure success in this kind of work, and often we wonder what we are accomplishing. Sometimes the boundaries of language, culture, and church seem difficult to overcome, but without a doubt we have come to appreciate these people, their land, and their church. Hopefully, we have shared a brotherhood with our coworkers and friends so that we have accepted them and they us as people in spite of our different backgrounds."

Caleb Bucher: He wants to see others grow

Senior citizen. The words have a good solid sound, but when a Lancaster, Pa., newspaper applied them to Caleb Bucher, at least one reader was jarred. Was this the Caleb he remembered so vividly as the eternally youthful camp leader of the early 1940s?

Sometime later he saw Caleb in person. He noted the same wavy hair — now gray. The same twinkling eyes. The same wide smile. After thirty years he could easily imagine Caleb standing again on a vesper hillside talking to teenagers in ways that would broaden their vision and deepen their faith.

Some persons retain their youth — and still have the credits to prove their seniority. So it is with Caleb, who recently retired after 44 years as an educator. His teaching career began — where else? — in a one-room school when he was scarcely out of his teens. He was an elementary teacher for 10 years, a principal for 25 years. For nine years prior to his retirement he was chairman of the department of elementary education at Millersville State College.

The statistics make it sound simpler than it was. Like others who started early in teaching Caleb combined a full classroom schedule with study in evening classes, Saturday sessions, and summer schools. Thus he completed work for both undergraduate and graduate degrees. And like some others who have contributed mightily to leadership in the Church of the Brethren, he was a part-time pastor for many years. He says now, "Teaching and the pastorate were not always as compatible as some people think."

Yet the church is still central in Caleb's life — as one might expect of Rufus Bucher's son. Limited mostly to Pennsylvania and the east coast area, his service to the church ties him closely to district, college, camp, and congregational activities. A member of the Lancaster church, Caleb is currently moderator of the Wilmington, Del., church.

Although he has never married, Caleb has been a friend to children all through his years as an educator. Now retired, he is a "Big Brother" to a teenager who has no father. It's a natural development for one who is the oldest of a family of ten — including four younger brothers.

A new elementary school in Lancaster is to be named for Caleb Bucher. He is glad that it will be an "innovative-type" school with lots of open space for children to grow in. People who know Caleb have long regarded him as the "innovative-type." It's easy to think of him as a senior citizen who won't stop growing because he still wants to see others grow.

Wilfred E. Nolen to SHARE; Bethany personnel called

W. Nolen, M. Wagner, C. Willard, R. Hanft

Ministries in partnership with minority groups in the United States took on a new dimension with the creation at Annual Conference of SHARE and the calling in July of Wilfred E. Nolen as director.

SHARE — "See, Hear, And RE-spond" — represents a drawing together of several denominational programs to implement the General Board priority on ministries with minorities.

Incorporated into the new agency were Fund for the Americas in the US (FAUS), American Indian Ministries, Hispanic-American ministries, and Appalachia. Mr. Nolen has administered FAUS since its inception in 1969 along with his other assignment as consultant for worship and the arts for the Parish Ministries Commission.

Under the aegis of the World Ministries Commission, Mr. Nolen's new responsibilities will include chairing a SHARE task force likely comprised of the WMC staff person charged with Latin American ministries and the PMC staffer in special ministry grants.

Other personnel developments:

☐ Murray Wagner II assumed the librarianship at Bethany Theological Seminary July 1. The Chicago resident receives his Doctor of Theology degree from the Center for Reformation and Free Church Study, Chicago Theological Seminary, this fall. A onetime BVSer with service in Poland, Mr. Wagner also will receive a degree in library science from Rosary College.

☐ Carole Steele Willard, administrative assistant in Bethany's Doctor of Ministry program, will combine her present duties with an assignment as registrar of the seminary. A native of Wenatchee, Wash., Ms. Willard attended La Verne College and has held posts with the Presbytery of Chicago and the office of the dean of students at George Williams College near Chicago.

☐ Ronald P. Hanft, since 1970 coordinator of training for Brethren Volunteer Service, announced his resignation effective in December. The Hartville, Ohio, native, who has been on the BVS training staff and in related assignments since 1966, will be charting new vocational directions.

41 months later: Kent State investigations reopen

The US Justice Department is reopening its investigation of the fatal shootings of four students and the wounding of nine others by Ohio National Guardsmen at Kent State University in May 1970.

Repeated appeals for federal action on the tragedy, including one in May 1973 from Church of the Brethren student Dean Kahler, had been rejected by the Justice Department.

But Attorney General Elliot L. Richardson said in a written statement that "there are some areas where an additional inquiry is desirable."

The 23-year-old Kahler, struck by a bullet under the left arm on May 4, 1970, expects to be permanently paralyzed. He continues to attend classes at Kent State, though, as a history major, and to press for the truth he feels may have been covered up about the Kent State tragedy.

"I was there legally; the National Guard wasn't," he told a *Today* show interviewer. "It shocked me that the troops would come onto campus and shoot students."

The incident occurred during tense campus protests of US policy to begin bombing Cambodia.

Disclosures in the Watergate investigations as well as former Attorney General John Mitchell's indictment for alleged felonies in a related campaign contribution case have been tagged as reasons for renewed interest in Kent State. Mitchell declared the case closed during his tenure as attorney general.

But parents of the four students killed on May 4, along with such persons as Dean Kahler and New York insurance broker Peter Davies, have not flagged in continuing to press the incident. Kahler's May 1973 effort included the presentation of a petition with 50,000 signatures to attorneys in the civil rights division of the Justice Department.

Broker Davies asserts that the Ohio National Guardsmen fired on the students in a "planned and prearranged" act. His study, co-authored by the United Methodist board of church and society and published this fall, led to a libel suit by a Guard official named there.

Whether or not a grand jury will be summoned has not been determined. But people like Dean Kahler have hopes that in the renewed investigation all the evidence about Kent State and May 4, 1970, will be examined.

Alternatives to violence: New models for children

Television spot announcements aimed at teaching children nonviolent means of responding to conflicts are being produced by four Protestant churches for use on commercial stations.

Although the messages will not contain "overt Christian content," which makes spots aimed for public service broadcast difficult to market, they will draw on the Christian faith to point to alternatives to violence.

"The models a child finds in a majority of his experiences depict physically violent behavior as a workable and socially acceptable method of dealing with conflict," project coordinator Ben T. Logan commented. "We believe tv can also present positive models of dealing with conflict."

One spot that will be tested before an audience of children aged 6 to 11 depicts two children running to reach a swing. They arrive at the same time and begin tugging at it. Then the scene "freezes" and the narrator asks, "What would you do?" A suggested solution — share the swing, take turns. The narrator concludes, "There are lots of things you can do when two people want the same thing."

As many as 300 or 400 children may be used in the research stage of the project to determine the effectiveness of the spots in changing behavior.

Producers are the broadcast units of the Episcopal Church, United Presbyterian Church, Christian Church (Disciples of Christ), and United Methodist Church, augmented by a $9,500 grant from Lilly Endowment of Indianapolis.

Network begins shaping for disaster response

A Brotherhoodwide network of volunteers to minister to victims of disaster is in process of being formed by the Church of the Brethren. The effort issues out of the priority goals set by the General Board for outreach in 1974-75.

Since Annual Conference each district has been urged to name a disaster response coordinator. Those coordinators already appointed have been invited to train at one of two seminars, in Pittsburgh Sept. 25-26 and in Denver Oct. 15-16.

Toward establishing the network, the district coordinators' expenses for the training seminar will be paid for by the Emergency Disaster Fund of the General Board. Once persons are trained for their role at the district level, coordinators on an area or local church basis, depending upon the size of the district, also are to be named.

Training for the Pittsburgh and Denver seminars is under the direction of Church World Service. Participants in the two events also include representatives of the United Methodist Church, the Roman Catholic Church, and the United Presbyterian Church USA, groups which like the Church of the Brethren are about to move into expanded disaster ministries within the United States.

An emphasis in the seminars, according to Kenneth E. McDowell, community development consultant for the World Ministries Commission, is broad cooperation between church, governmental, and other agencies in order to maximize the service rendered and to minimize duplication.

One pitfall in the structure of some other organizations, Mr. McDowell said, has been the creation of separate funds within areas or districts. The result, he added, has been the tying up of donations and crippling of action.

The proposal for the Church of the Brethren disaster network is to maintain the emergency fund at the national level.

The new thrust grows out of the General Board's goal for 1974-75 to set up a "disaster, relief, and rehabilitation response both at home and abroad which can respond with a flexibility that utilizes both a Brethren and interdenominational approach, depending upon the situational needs."

Aligned with Mr. McDowell in shaping the Brethren disaster response network is McKinley Coffman, New Windsor, Md., director of disaster response for the Church of the Brethren. Target for the completion of the network structure is the spring of 1974.

AACB: A visionary company sets new directions

"The church is where creativity should come alive," declared a MESSENGER editorial welcoming the Association for the Arts onto the denominational scene in 1971.

Now the group, after two years of growing pains, is developing ambitious directions to augment its ministry of making the arts real for congregations and persons.

From a membership of about 100, twelve persons will act as coordinators in such special interest areas as painting, sculpture, and design; poetry, prose, and drama; dance and music; and audiovisual arts. Each coordinator is charged with a "ministry of encouragement and mutual sharing" to serve local needs.

Until now, only four coordinators had been available as resource persons. With added help, "we can be a correlating center routing people with special concerns" to those with skills, explained Mary Ann Hylton, the Association's founder and coordinator.

"The type of art we're concerned about is in the middle of things — it says something about our lives." Ms. Hylton noted that church members may feel ill at ease with artistic expressions until they learn that art, no matter how rough its technique, may be a new but valid way of defining feelings and ideas.

A proposed statement of purpose outlines how the AACB can be the agent to add to acts of service and worship, traditionally Brethren ways of expressing faith and life experience, a third dimension of art.

To make the arts real for congregations and persons is the ministry of the AACB

The statement points to the AACB's roles as enabler; suggester of standards which "help persons accurately and deeply probe the Christian faith"; forum for professional and nonprofessional artists; and liaison with other religious art organizations.

That creativity in the arts can happen in the Church of the Brethren is the continuing hope of a small but visionary company, the Association for the Arts.

Ministry at Purdue: University Church

You are a university student, living away from home, perhaps for the first time discovering that a large institution seems impersonal and insensitive to your need for personal awareness and growth. Is there any way by which your church can keep in touch and be of help?

One answer is in the form of the student ministry provided at Purdue University in Lafayette, Ind., by what is now called the "University Church." The Church of the Brethren is one of six denominations cooperating in a joint campus ministry. Other groups helping to provide leadership and facilities are the United Methodists, the United Presbyterians, the United Church of Christ, the Disciples of Christ, and the Society of Friends.

While organization is important in implementing such a ministry, of far greater significance are the specific values it offers to students. For a testimony as to what the University Church can mean to Brethren students at Purdue, consider the evaluation offered by Kent Sweitzer, a senior in the school of electrical engineering and member of the Shrewsbury church in Pennsylvania. His wife is a senior in the school of home economics, and a member of the Cedar Lake church in Indiana.

"Within a technologically oriented community," Kent writes, "many aspects of personal human needs are often ignored." He regards the growing University Church as "a welcome relief and alternative" for many of the 26,000 students of Purdue.

"Walk inside the doors of either of the two church buildings which house the growing programs," the Sweitzers suggest. "In the lounge you discover students and faculty in a seminar on Technology and Ethics. Downstairs you may find students operating a food cooperative, donating labor and working together to keep food prices reasonable. In the hall there are boxes of clothes, piled high for the ministry in Appalachia. The lounge has an art exhibit now; a few weeks ago it was a photography exhibit. The easily accessible campus ministers hear hundreds of people's problems every school year. Outside the doors you may find students involved in prison ministry, tutoring in the Lafayette Community Center, or serving as big brothers and big sisters."

Will specifically Brethren values be lost in an ecumenical ministry? Not according to Kent. "The ecumenical program provides a broader base for Brethren concerns," he says. "The testimony on peace and nonviolence, for example, has become an essential part of a credit course on perspectives on violence."

How about worship? The Sweitzers affirm that "worship possibilities of University Church are practically unlimited. A broad range of opportunities is provided for biblical and theological education. A variety of ministries through the local congregations of related denominations offer students personal alternatives in the groups and experiences they seek." (At Purdue the pastor of the Lafayette congregation, Kenneth Wenger, serves as one Brethren representative on the governing board of the University Church and keeps in touch with students.)

University Church also provides varied opportunities for fellowship activities and for community service. Work-study involvements have resulted in "thousands of dollars of donated services, lasting personal relationships, and a new vitality of faith."

Does the ministry have any effect on the university itself? Kent Sweitzer feels that it has already influenced academic life. "Several courses within the formal educational structure now deal with humankind's encounter with technology, environment, and the world community."

Higher priority urged for campus ministry

Concern for college and university students — whether Brethren or not, whether they attend Brethren-related or other schools — prompted the Parish Ministries Commission during the June sessions of the General Board to favor a substantially increased campus ministry.

That a ministry to students should be an important priority for the church was emphasized by both commission and staff members. Jesse H. Ziegler said, "Young people in colleges and universities are important to our mission now. Those in non-Brethren schools are worth working for as much as those in Brethren schools." Gladys Weaver termed the university campus a "wide-open field."

At issue was the question of how much initiative — and related budget — would be applied to higher education ministries on the part of the national staff leadership. Pointing out that "to increase national responsibilities in student ministries would take staff time and budget from other program areas," one staff member suggested that districts increase their programs for campus work. A commission member responded, "Throwing this responsibility back to the districts is a cop-out." Another point of difference in the discussion was reflected in contradictory judgments about the effectiveness of such cooperative efforts as United Ministries in Higher Education.

The commission voted to ask the Parish Ministries staff to propose an adequate program and budget for 1974 even though this requires the reallocation of funds from other commission involvements. Suggested program activities include: making a national list of Brethren students; providing pertinent materials (such as sending MESSENGER to every student); pushing volunteer programs and advocating church vocations; dealing directly with problems confronting students; and providing leadership for agencies serving students.

Evil at one's fingertips: Catholics debate smoking

Considering the nature of smoking and new understandings on the nature of sin, a writer in the *U.S. Catholic* has asserted bluntly: It's a sin to smoke.

Yvonne Goulet, in the June issue in the award-winning Catholic periodical, argues that smoking deprives an individual of health and, eventually, life itself. Moreover, she claims, it deprives others of comfort, security, health, and sometimes, in the case of newborn babies, of their lives.

"The law of love involves three persons: God, our neighbor, and ourselves," she declared. "Smoking sins against all three."

"Although some will say that smoking, even if wrong, is trivial compared to the worldwide problem of poverty, war, and injustice, I submit that it is precisely the immediacy of smoking that makes its sinfulness so crucial. It is easy to be filled with zeal for abstractions: harder to confront evil at one's fingertips."

The writer positioned her view on what she termed "post-Vatican II theology," in which sin is seen as falling short of the mark, making the wrong choices, failing to respond to the demand of love.

In a prepublication survey conducted by the *U.S. Catholic* among a sampling of readers, only 24 percent of the respondents agreed with Ms. Goulet's stand. More than half of the respondents disagreed with the author's premise.

But even though most readers did not agree that smoking is sinful, they were not exactly in love with the practice either. Nearly half who answered the questionnaire felt that guests in homes of nonsmokers should be asked not to smoke, and nearly the same percentage believed that smoking should be forbidden in all public places.

Eighty-five percent felt that "recognizing smoking as a sin isn't going to stop many people from smoking." And nearly 70 percent felt that "'nonsmokers should be slow to rebuke those who smoke, since nonsmokers also have weaknesses that may be even more sinful than smoking."

The writer appealed to Christian church leaders "to start helping the people of God to form their consciences on crucial, concrete matters and to start being better models of virtue themselves."

In the Church of the Brethren, smoking was among concerns dealt with in the 1966 Annual Conference statement on The Theological Basis of Personal Ethics. "Although a Christian's faith cannot be judged simply upon an issue such as smoking, Brethren are encouraged to consider matters of health and the avoidance of what is offensive to others in their decision about smoking," one section of the statement declared.

"Christians are to have freedom not only from legalistic codes, but also from enslavement to deleterious habits."

underlines

CHALLENGE III FOR BETHANY ... To raise the necessary funds for Bethany Theological Seminary's current operating program, congregations are invited to participate in a Challenge III offering *Nov. 18, 1973*. The goal is $60,000.

CHECKMATE! ... A ninth round of the Church of the Brethren *postal chess tournament* gets under way this month, with entries closing Oct. 15. Presently about 50 persons are participating, men and women, retired and active, novice and expert. Players are grouped into sections of approximately the same skill, with each player in a section playing all the other members of the section simultaneously. Entrants should have a general knowledge of chess rules and the ability to read chess notations. Send name, address, and indication of approximate strength to chess tournament director Ward B. Crabill, 11819 Mentone Rd., Silver Spring, Md. 20906. No entry fee.

PEOPLE YOU KNOW ... One of six Navajos to graduate from a one-year program in alcoholism counseling at the University of Utah's Western Region Indian Alcoholism Training Center was *Andrew Hesuse*, who began the first Alcoholics Anonymous program at Lybrook Mission in 1961.

Volunteer *Ronald Kniss*, Lanark, Ill., was named employee of the year by 2,000 fellow workers at the Evanston, Ill., Hospital, where he is payroll clerk during his term of alternative service.

Celebrating 50 years in the ministry this year was *Boyd Cupp* at the Lebanon church, Mt. Sidney, Va. The free minister has been active in Shenandoah District work.

IN MEMORIAM ... *Russell Helstern*, 69, teacher, veteran church camp leader, and former Brethren Service worker in Europe, died Aug. 25 at Ohio's Camp Inspiration Hills. A memorial service was conducted Aug. 29 at Brookville, Ohio. ... *Joene Wert*, 16, president of the youth group at Agape Church of the Brethren, Fort Wayne, Ind., and daughter of Eugene and Mary Jo Wert, was victim of an automobile accident Aug. 21 near Indiana's Camp Mack. ... *Ruth B. Statler*, 67, Winter Park, Fla., died July 25. She was a writer and former manager of Mack Religious Bookstore, Johnstown, Pa. ... A gas explosion took the life of *Hazel Huffman* and demolished the family residence at Marion, Ind. Her husband, Ralph, is financial secretary for Indiana's South/Central District.

CONGREGATIONAL COLLAGE ... Brethren in *Pontiac, Mich.*, celebrated a 50th anniversary Sept. 29, with special services, dinner, film and photography of past events. ... In Virlina District, the *Coulson church* had a 75th anniversary observance, Sept. 1-2, involving traditional Dunker dress.

Also in Virlina, the *Mount Union congregation* anticipates erecting a new sanctuary and remodeling present facilities. ... Virlina's *Ninevah* congregation dedicated a new fellowship hall and classroom addition in September.

WOMEN: THE FAITHFUL MAJORITY ... Concern for the role of women in the church was not lost upon delegates of church conferences in 1973. Brethren in Fresno were admonished that "despite our declarations of oneness in Christ...we the church are still bound to the values of our pagan culture in relation to women." The statement prepared by the denomination's Women's Caucus called the church to "open its arms to the...need for symbolic female elements that liberate the untapped resources of creativity and personhood within both women and men."

At other assemblies, resolutions that would extend a more prominent role to women in the work of the church were recommended to the General Assembly of the Christian Church (Disciples of Christ) at its St. Louis gathering. One item evoking 90-minute debate was a resolution to retain the church's one-third quota guideline which urges local boards to contain a third laymen, a third laywomen, and a third clergy. ... The United Church of Christ resolved to change liturgical language which relies on the generic use of the word "man." ... A Council on Women and the Church was created by the General Assembly of the United Presbyterian Church at its Omaha meeting. The council will "serve as a focal point for the identification of issues and churchwide policy relating to the status of women."

DEEPER LOOKS AT THE WORD ... Evangelicals meeting last May at Denver's Baptist Theological Seminary chose "women's role and status" as the subject of a second annual conference on contemporary concerns. Listeners were reminded that "each new era requires a deeper look at the Word" as they examined the women's movement in light of scripture. ... The General Conference Mennonite Church has assigned a consultation of 50 men and women to examine conference and congregational structures with regard to the participation of women. ... Canon Jeffrey Cave of the Washington Cathedral advocated the ordination of women as priests in the Episcopal church as "theologically right." At the same time, though, eight Orthodox members of an Anglican(Episcopal)-Orthodox dialogue took a strong stand against Anglican ordination of women.

Women's churches with a "vision of a new order" are predicted by ordained minister Davida Foy Crabtree of the United Church of Christ. "People in the most unlikely places are talking about liberation churches," she told a Church Women United conference on church power structures.

WHAT DIRECTION NOW? ... Sixteen women from various geographical areas of the Church of the Brethren met in August to formulate strategies and goals for the denomination's three-year-old Women's Caucus. Communication, education, and Annual Conference formed topics for task group study, and twenty were named to a steering committee. Initial tasks include enlistment of funds for the caucus, familiarity with the church's polity, and vigorous involvement in the Brotherhood goals for the biennium.

1 Listening t

Gemeinschaft I, a gathering of Mennonites and Brethren, was an appeal for renewed commitment to the simple life of the apostolic-Anabaptist heritage. Convened in June at Harleysville, Pa., the two-day meeting was opened by Mennonite John L. Ruth, who set the tone: "We meet not to issue a call, but to express a need, to bear a testimony, and to listen to an echo."

He went on to define this need as the reestablishment of Anabaptism as a viable alternative life-style for our members and society.

"Ours is a paradoxical time of opening opportunities and of people not knowing what life is all about," he said.

Anabaptism with its emphasis on *Gemeinschaft*, or "community," involves the finding of a personal and community identity grounded in Christ and a loving community. This stands in stark opposition to the trends toward civil religion and Protestantism that "married the faith to the gross national product."

Mr. Ruth defined the simple life not as a return to legalism or dress codes, but as "a focused life, focused so that life does not run in every direction." This does not mean giving up the advantages of technology, "but when maintaining a boat, a summer cottage, a second car, a second job interferes with basic relationships, it is time to simplify our lives so that we take time to participate in family life and to share the joys and bear the burdens of our neighbors. The simple life means putting people first and being able to take an active part in the life and work of the church."

Arthur L. Gish and Isaac Clarence Kulp of the Church of the Brethren also presented papers. Mr. Gish pleaded for a return to the disciplined life of our forebears as exemplified in the concept of "binding and loosing" in Matthew 18.

"Sin," he said, "is anything that offends or destroys a relationship, be that between persons or between persons and God. Our churches have traded *Gemeinschaft* for bureaucracy, democracy, legalism, and voting. *Gemeinschaft* is based on decisions arrived at by consensus and the willingness of a

an echo

fellowship to talk and talk until everyone is satisfied with that decision. Divisions occur when we stop talking to each other and allow a strong leader or faction to force its will on the other members."

Informality and hospitality characterized the meetings. The rearrangement of the Indian Creek Church of the Brethren recaptured some of the simple worship style of the Anabaptist forebears. Pews faced each other, focusing on a deacons' table and benches at one side of the room. The congregation knelt to pray, ate together, sang unaccompanied in both English and German, sometimes following a leader who "lined out" the German verses in the old tradition, and wriggled uncomfortably on hard benches when speeches became too long.

Sunday afternoon was highlighted by an "Anabaptist singing" during which Rhine Gotshall, a 92-year-old former Brethren *Vorsinger*, sang some of the old German hymns.

The majority of the participants came from the Lancaster-Philadelphia area, though there were others who came from as far as Maine, Virginia, and Indiana. While over half of the participants were under thirty, only a handful came from local congregations. Why people both young and old attended varied from curiosity to professing a deep desire and need to explore the meaning of community.

Gemeinschaft I concluded with an evening of dialogue in which participants voiced the many unmet needs they as individuals experienced in their own lives and fellowships. The prevalent cry was for a loving, supporting community, reaffirming Arthur Gish's comment earlier in the day that "evangelism is not a substitute for discipleship. Evangelism grows hollow when there is no *Gemeinschaft* to which one can return or bring the convert."

Kelly Day of Indiana summed up the feelings of many when he said, "I hope that this will not be just another exercise in pious rhetoric. In whatever we do or say from now on, we must remember that emphasis is on thought, not things; wine, not wineskins. This is the cry of our youth and the cry of those who organized and attended this meeting." — JOYCE SHUTT, Orrtanna, Pa.

2 Loving with steel and muscle

"Loved, We Will Love" was the theme which drew delegates from 34 denominations to Portland, Ore., in May for the 31st annual convention of the National Association of Evangelicals. Observers for the Church of the Brethren were ministers James F. Myer, Lititz, Pa., and Albert L. Sauls, Wenatchee, Wash.

In reflecting on the sessions Pastor Myer applauded the "spiritual fervency" evidenced in the preaching, the singing, and especially the praying. "In keeping with the theme," he said, "much was made of the significance of Calvary, the value of Christ's shed blood, and the need to manifest that kind of love in our lives." He also noted serious attempts to apply the gospel to social ills.

"NAE is not without struggle," Mr. Myer continued. "There seems to be unanimous agreement with basics as expressed in the statement of faith. But some difference was evident in defining certain areas of discipleship. Position papers were passed opposing abortion and amnesty and favoring capital punishment. A plea was made and passed calling for integrity in government. It seemed strange to us that in a paper attempting to speak to the end of the Vietnam War, soldier and conscientious objector each was given equal commendation."

Pastor Sauls also responded to the convention preaching as "excellent, Bible centered, and heavy on content." He viewed some of the resolutions on social problems, however, as "totally inadequate" in light of the gospel being preached.

"With the theme, 'Loved, We Will Love,' the body went on record to urge legislators to reestablish the death penalty, and to express gratification to Vietnam veterans without any word deploring the war. To say on the one hand, 'A sinner may go to hell unsaved, but not unloved,' and then ignore the morality of the war in Vietnam and the continued bombing of Cambodia pointed up the sinfulness of man, and the need for the gospel of love that NAE so boldly proclaimed.

"I did feel quite comfortable, however, with the decision made in reference to resolutions on evangelism, mention of COs in the context of Vietnam, a call for integrity in government, abortion, and freedom of employment for religious purposes."

Both observers noted that congregations and individuals as well as denominations can belong to the Wheaton, Ill., based cooperative agency. James Myer cited four points on which he would see the NAE being instructive for the Brethren: "Regeneration of the individual is essential to changing the world for Christ. Social service is best accompanied with a gospel witness. Scholarship does not need to discredit the trustworthiness of the scriptures. More evidence is needed of a deep spiritual life from our church leaders."

Albert Sauls responded that he gained much in understanding and inspiration from the convention. "It was a privilege to represent the Brethren," he said. "I would covet the opportunity to attend again."

The overall tone sounded by the evangelicals in Portland, the observers concluded, was reflected by a statement in a position paper:

"Because love cares it will stand up and speak when scriptural values are threatened. Real love can be tender and compassionate. But it also has steel in its substance and muscle in its ministry."

Biblical Christiani
sex joyous

Guideposts in the Sexual Wilderness

by Guy E. Wampler Jr.

I speak frankly about sex for two reasons.

First, many Americans are confused and lost with regard to sex. Few concerns are mentioned more frequently to pastors than the fear of uneasy parents about the conduct of their teenage children in the day of the pill, abortion, X-rated movies, coeducational dormitories, and birth-control clinics on college campuses. For awhile, experts were reassuring anxious parents: "It's no worse now than when you were young. Remember? We just talk more openly now." That opinion is no longer convincing.

The spread of venereal disease (now the second most widespread infectious disease in our country, ranking next to the common cold), the increased incidence of premarital pregnancies, and surveys of high school and college students make it clear that more is going on than just talk. To quote statistics is not necessary. It is clear relationships between sexes are more lax today than ever before in the history of our country. No wonder parents are worried and confused.

Unfortunately, the church, in speaking about sex, too often has not dealt with the realities of our lives. So, many church members, like nonmembers, have been left pretty much on their own since the sexual revolution began in the 1960s.

aches that God intends for men and women to accept
ıd unashamedly. The Bible also warns that sex can be abused

Secondly, we need to speak frankly about sex because the Bible also speaks openly and without shame. Genesis 2:18-25, and I Corinthians 6:15 and 7:3-5 are examples of the plain, clear-cut, unembarrassed way with which the Bible deals with this significant strand of human life. If the Bible speaks so frankly about sex, why shouldn't we?

What does the Bible say?

It says that sex is God's gift, and it is good. Sex can be abused, but in itself, it is not evil. Instead, it is the means through which God allows men and women to cooperate in the creation of human life — a truly marvelous thing! And beyond that, it is the most intimate expression of union between husband and wife. It is in keeping with the biblical view to pass beyond the sense of shame about sex to an attitude of respect and appreciation. As portrayed in the Bible, sex is profoundly good.

Let us look a moment at a few significant passages. Genesis 1: "God created man in his own image. In the image of God created he him; male and female he created them." It wasn't an accident that we are male and female. According to Genesis, the good Lord wanted it that way. Each complements the other. Neither is complete without the other. It is not a mistake that we are male and female; we must not act as though it were.

Genesis 2 tells the story of a lonely man who found wholeness in life through his companionship with a woman. "God saw that it was not good that man should be alone. So God caused a deep sleep to come upon man and he took one of man's ribs and the rib which God had taken from the man he made into a woman and brought her to the man. The man was pleased and said: 'At last, she is bone of my bone and flesh of my flesh. She shall be called woman because she was taken out of man.' Therefore, shall a man leave his father and mother and cleave unto his wife, and the two shall become *one flesh*. And the man and his wife were both naked, and they were not ashamed." The phrase "one flesh" is unmistakable in its meaning. It was God's gift to a lonely man. They were not ashamed. They were not embarrassed.

Proverbs 30 is a list of four wonders. Note the last. "There are three things which are too wonderful for me, four which I do not understand: the way of the eagle in the sky, the way of the serpent on a rock (that it can crawl though it has no legs), the way of the ship on the high seas, and the way of a man with a maid." That may seem cheap to you? It wasn't to the writer of Proverbs. There are four wonderful things. One of them is the way of a man with a maid.

These passages give you some indication of the biblical view that one of the most mysterious and most meaningful relationships of all is the sexual relationship between husband and wife. This sense of intimacy and of glad wonder which the Bible describes is familiar to those married couples who have learned to enjoy this rich, full-bodied, full-spirited union. Biblical Christianity teaches that God intends for men and women to accept sex joyously and unashamedly. Therefore, as Christians, despite the risk of being misunderstood or opposed by moralistic people, we ought firmly and forthrightly uphold the biblical concept that sex is good.

Furthermore, the Bible warns that sex, like any other appetite, can be abused. That is why we have the seventh commandment, "Thou shalt not commit adultery."

Sex is a strong natural appetite, common to all animals. It is doubly strong for humans because of the use of imagination. Therefore, sex frequently assumes a disproportionate place in one's mind and life. I am aware that a lot of people seem to have one thing on their minds.

Let us not become so fanatical in rejecting Victorian scruples that we fail to observe in them a valid word of caution. In painting sex "bad," our Puritan ancestors were negative, repressive, and unbiblical. But they were right in thinking that there was something about sex which calls for restraint and caution.

Carroll Wise, addressing the Indiana State Pastors' Conference, said that when he once spoke to a class of medical students, he was asked: "What do you think of Hugh Hefner?" In reply, he asked the members of the class: "What do you think of Billy Graham?" He said to the class, "If you like Billy Graham, would you turn thumbs up?" None did. He said: "If you don't like Billy Graham, turn thumbs down." All did. He asked them why and some responded, "He's a wheeler-dealer and turns religion into gimmick for his own gain." Responded Mr. Wise, "That's how I feel about Hugh Hefner. To me sex is good news, but Hugh Hefner is a wheeler-dealer who has made millions of dollars by turning sex into a gimmick. That's why I don't like Hugh Hefner."

Editor Norman Cousins addresses our society eloquently when he says: "By detaching sex from love and annihilating privacy, sex is robbed of its delight. . . . People who insist on seeing everything, run the risk of feeling nothing."

When you put together the teachings of Paul and Jesus on this subject, you see they have in common the point of view that sex is more than a physical union. It is also a spiritual union meant to be lifelong. Now that's what Paul was getting at in a very forthright way in 1 Corinthians 6:16: "What, know ye not that he who is joined to a prostitute becomes one body with her? For, as it is written, 'The two shall become one.' " Paul, far ahead of his time, was saying here that even those sexual relations intended to be quite casual (as with a prostitute) inevitably involve a deeper relationship than was bargained for. Sex becomes cheap and dehumanizing when we treat persons as though they were only bodies.

This past February *Readers' Digest* reported recent findings about the sexual dynamics of women. One insight was particularly pertinent: A woman's ability to achieve a satisfying and fulfilling sexual experience is "consistently linked to the level of confidence she feels that those persons who are close and important to her will always 'be there.'" For a woman, sex means "giving yourself." This 20th century survey verifies an age-old biblical insight that sex is more than activity of the body. It also involves the mind and spirit. Sex is abused whenever men and women disregard the spiritual union it entails.

Let us turn then to a few practical matters. What about contraceptives for our teenage children (an increasing trend)? The pill does resolve one parental worry, the fear of pregnancy. Nevertheless, I reject this solution. Restraint and abstinence are not easy for youth in our sex-oriented society — not easy, but still possible. To hand out the pill does not teach teenagers restraint and respect.

There may be exception. I discerned a note of realism in Ann Landers' column regarding a youth determined to continue having sexual relations. Ann Landers contended that platitudes don't help much in such situations; there is no point in extolling the value of virginity when virginity is long gone. There may be situations in which the pill is the best of many not-very-good solutions.

But as a general policy for our children, I am firmly against the use of contraceptives. Handing out the pill takes too lightly the biblical view that sex is meant to be a part of a lifelong union.

Now, another practical matter: What about the new morality view (also increasingly popular among youth) that marriage doesn't matter so much as love in regard to sex? Again, I speak words of caution. When *Time* magazine printed a review of Joseph Fletcher's book, *Situation Ethics*, the reporter summarized Fletcher's view that one must always be ready in any decision-making situation to suspend all rules for the sake of love. "Which is quite a thought for an impassioned teenager on the back seat of a car," the secular reporter commented about that lofty theory. Rather than follow one's own inclinations in each situation, a wiser course is to pre-plan some decisions.

In speaking with youth or their parents I encourage them to hold love and sex and marriage together. I speak about commitment, maturity, long-range satisfaction, and Christ. I share my views fully; I hope they will be equally open in sharing theirs.

I am willing to acknowledge a vast difference between promiscuous sex and sex with the intention to marry. I acknowledge also a vast difference between extramarital sex and premarital sex on the part of those who intend to marry. Extramarital sex violates a covenant between a man and a woman; it also undermines family life. Premarital sex is more often a matter of immaturity and a lack of self-discipline.

In sharing these firmly held convictions, I try to keep an open ear to those people who describe complex situations in which they find themselves. My attitude is much like that of Lord Byron. "In men whom men condemn as ill, I find so much of goodness still. In men whom men pronounce divine, I find so much of sin. I dare not draw a line between the two where God has not."

In dealing with questions about sex in a frank, open way, my hope is that as a church we will not be so moralistic that we become preoccupied with a fixed code, but rather that we become so evangelical that we are primarily concerned about what happens to men and women and youth and their destiny.

The abuse of sex is a serious sin in our society. People who insist on doing whatever comes "naturally" violate the purposes of God, discount family life, and hurt many people, including babies. And that is a serious sin.

It is not, however, the unforgivable sin. And anyone who believes in God's grace believes that his gifts can be used again as they were intended to be used. That is just as true of sex as it is of any other gift. By God's grace, sex can be used again to release tension, renew tired spirits, offset the heartaches and failures of human existence, and bring a husband and a wife close together. □

Being actively neutral mear
And at wounded Kne

Wounded

a journal
by John P. Adams

Pine Ridge was very tense. The Bureau of Indian Affairs building, the most impressive structure on the reservation, had become a headquarters for federal law enforcement agencies. The administrative and social service offices were converted into a center for officials of the Department of Justice, agents of the Federal Bureau of Investigation, and the United States Marshals' Service.

Every door was guarded. Some were barricaded. The roof of the building had been sandbagged at the corners to provide protection in case of an attack. An ever-increasing number of heavily armed FBI agents and US marshals checked in and out of the BIA building.

Guns and cameras

The village itself was peculiarly quiet. Most of the cars which moved in Pine Ridge during the first few days were those of government officials, law enforcement officers, or newsmen. The faces in the automobile windows were almost all white. Guns and cameras were conspicuous in the cars.

The Indians, the Oglala Sioux who lived on the reservation, were seldom seen in Pine Ridge during the four or five days following the occupation at Wounded Knee and the arrival of the large number of federal officers. Tribal council officers and some of the council's employees circulated, but since the problem at Wounded Knee had been placed fully in federal hands they were unable to continue their normal functioning under the supervision of the Bureau of Indian Affairs superintendent.

Many of the Indians stayed inside their houses or their shanties. A federal assault of Wounded Knee was expected.

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Knee 1973

Almost every family in Pine Ridge had relatives in Wounded Knee, both among the residents and the dissidents. Many Indians anticipated that the violent effects of a "second Wounded Knee" would rapidly be felt in Pine Ridge. After that there would be no stopping it.

There was a vacuum in the village and the only thing that seemed to fill it was fear. Not many persons said that they were afraid, but it was obvious that activities were curtailed. Only rumors moved around freely.

A crisis ministry

In this atmosphere representatives of the NCC attempted to perform a crisis ministry. The working assumption with which the NCC team began was that every possible step should be taken to lessen the probability of a violent settlement to the Wounded Knee occupation, and that the National Council of Churches should offer every possible resource to support a peaceable and negotiated settlement.

It was assumed, and rightfully so, I am convinced, that a strict law enforcement approach toward those occupying Wounded Knee would create a bloody confrontation that would rip open the reservation and violently rock the nation. Many of us working at Wounded Knee could vividly remember the raging repercussions to the Kent State shooting and the Attica assault, and we believed that alternatives had to be found in this confrontation.

More importantly though we recognized that the grievances which took the American Indian Movement to Wounded Knee were representative of grievances brought before the government of the United States in a thousand peaceful ways but to which the bureaucratic "white tape" gave little response. (The Indians I met refused to let the systematized lethargy of the government be called "red" tape.)

We learned quickly that those inside Wounded Knee accepted the fact that they would be indicted and tried for the crimes committed in taking over and continuing the occupation. Yet they wanted their crimes, for which they expected to be penalized, to be seen in the context of the serious crimes which a white society has perpetrated against the Indian people from one generation to the next. They wanted their crimes to compel the white government to consider its crimes.

There were great pressures upon the government to promptly use the full fire power of the law enforcement agencies at Wounded Knee to "clean out" the "criminals or the clowns." But those in Wounded Knee were ready to die, and if necessary, ready to kill. It became necessary, therefore, for the NCC representatives to symbolically, and even physically, get in front of the guns and to work one step ahead of the violence.

It seems presumptuous to put this on paper, but the role of the NCC in those first few days was to help establish a negotiating posture on the part of the government and to give support to the leaders in Wounded Knee who recognized that the guns ultimately would have to be replaced with another kind of political leverage if the substantive issues were to be given consideration.

This work had to be done, as they say, with a low profile. The NCC representatives were not attempting to be agents of the government nor advocates of the American Indian Movement — neither was possible nor would either have been effective. NCC representatives attempted to work as quietly and as responsibly as possible, assuming an "active neutral" role.

Being "actively neutral" means obtaining from both sides the most workable credentials possible by offering a clear statement of who you are and how you will attempt to work with representatives of the groups in conflict. It also means that both groups must trust you — and at Wounded Knee this meant being trusted one day at a time. There was no way of knowing whether the credentials you had when you lay down to sleep for three or four hours would be usable when you awoke. The leadership on both sides would be constantly testing you out, and regardless of how inconspicuously you tried to work you were readily visible.

Probative trust

Fortunately, the Community Relations Service officials knew of our work from other places and helped interpret to other governmental representatives the possible roles that the NCC might usefully play. Down in Wounded Knee we were on our own, but the fact that the NCC came as quickly as it did and was vulnerably present, opened up a probative line of trust.

That trust was tested. I remember being interrogated for over an hour one afternoon by Dennis Banks, one of the leaders of AIM. Someone had suggested that I was working for the FBI (simultaneously FBI agents were accusing me of being pro-AIM), and Dennis Banks decided to check it out thoroughly. I told him to do whatever was necessary

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to clear me, remarking to him, "I have heard you say, Dennis, that you are willing to die, here in Wounded Knee, for what you believe. You've got to know that I'm willing to die for what I believe."

After a few more questions he took me across the road to the museum, which was being used as a headquarters for the security force. As we entered the building I saw that it was filled with a hundred or more young men — all of them Indians except for two or three whites — and all of them were armed.

Mr. Banks asked me to stand on a table top, and then he said to the group, "This man represents the National Council of Churches. I don't want you to shoot at him or other identifiable NCC representatives. They are neutral, and they are here to help establish negotiations and prevent bloodshed. Let them pass freely through the roadblocks and don't hassle them." Later, I saw a sign in the security building which said, "Don't shoot at NCC observers. They are neutral."

Within a week the work of the NCC representatives became trusted enough by both AIM and the government that the NCC on March 8, 1973, was able to propose a ceasefire at a point when it was critically necessary. Developing the proposal meant moving through the roadblocks day and night, and constantly retouching every base until a solid agreement was reached.

That particular ceasefire did not last long and had to be renewed a few days later through another round of talks, but the process did test out the willingness of both sides to seriously negotiate and, regardless of the official rhetoric, it set the posture of the government in support of continuing negotiations and a peaceable settlement.

Shortly after the first ceasefire proposed by the NCC on March 13, the government sent in Harlington Wood, Assistant Attorney General, to be the chief negotiator for the United States. When he arrived he sent word over to me at the rectory that he wanted to see me. His first comment to me was, "I want to talk to them as soon as possible." I left immediately for Wounded Knee, and within mintues of arriving I was in discussion with Dennis Banks, Russell Means, Clyde Bellecourt, Carter Camp, and several local Wounded Knee residents.

Counter proposal

I told them that Wood had brought a proposal and that he wanted to talk as soon as possible. One of the group said that they would talk with him — if he would come there to the house. That simply meant that they were challenging him to come inside their perimeter and potentially be in their custody while the talks were being held. It was 10:30 a.m., and the suggestion was that he come and talk at 1:00 p.m.

I drove the 18 miles back to Pine Ridge believing that such a counterproposal would be rejected. Up until that time, the closest that an official of the United States had gotten to the dissenters was a couple of hundred yards. I didn't believe that an Assistant Attorney General would actually go inside where there would be the possibility of his being taken as a hostage. However when I told Mr. Wood of the offer, he said that he would go and I could pick him up at 12:30 p.m. to drive him out.

Just before we left, the Chief of the United States Marshals and the Special Agent in charge of the FBI came into Wood's office and asked me directly, "Can you guarantee the life of this man?" They explained that in their view any injury to him or his being taken captive would have international as well as national repercussions. I had to answer that I could not guarantee his life — or my own — but that the leadership in Wounded Knee had promised safe conduct for Wood and that I trusted their word.

Elaborate protocol

We checked through the federal roadblocks on the Big Foot Trail, drove through the demilitarized zone, and came to AIM security check point. Armed young men instructed us to get out of the car and come around behind the roadblock which was two burned out trucks. Once around the roadblock, we were met by the four top leaders of the American Indian Movement; representatives of the Wounded Knee residents; and Leonard Crow Dog, the medicine man. They escorted us on foot to the

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house.

A security force surrounded us to protect Wood. Young men stood at intervals, many of them holding their rifles at port arms in deference to Wood, and two young men on horses led the procession. It was as elaborate a show of protocol as I have ever seen in Washington.

The discussion extended for nearly two and a half hours, and it was "full and frank," as such discussions are usually described. Wood expressed a warmth and the Indian representatives showed a real openness. This was the significant point, for a new level of talks was initiated and again the government commitment to a negotiated settlement was publicly and courageously demonstrated by a high official of the US Department of Justice.

When we drove back out of Wounded Knee late that afternoon, the Special Agent in Charge for the FBI was at the federal roadblock. The agent asked Wood, "How did you get along? Were you all right?" Wood answered with a smile, "They guarded me better than you do."

Although the negotiations were beginning to work, they had a long way to go. There were a variety of issues to be considered, and some of the proposals being made by the Indians related to treaties signed more than 100 years ago and to Congressional acts passed more than 50 years ago, as well as to recent injustices and current problems.

Yet, the initial success in working toward a negotiated settlement brought other problems. The chairman of the Tribal Council was not in favor of the negotiations because some of the grievances of those in Wounded Knee were against his own administration. He, therefore, objected to the role that the National Council of Churches was playing in setting up meetings for negotiations and he initiated legal action in the Tribal Council.

On March 16, the Tribal Court of the Pine Ridge Reservation "ordered, adjudged, and decreed that all members of the National Council of Churches and all non-members of the Oglala Sioux Tribe who are not residents of the Pine Ridge Reservation and who are hindering the interests of the Pine Ridge

Wounded Knee journal

Reservation are hereby ordered to leave the Pine Ridge Reservation immediately. If they fail to leave, the Tribal Police are ordered to escort them to the nearest reservation line and they are further ordered not to return unless authorization is given by the Tribal Government."

Dick Wilson, the Tribal Council chairman, told me in a meeting which I had with him, members of the Executive Committee of the Council, and representatives of the Department of the Interior, that they resented being left out of the negotiations, which presumedly they could readily have remedied through the Bureau of Indian Affairs. But in an immediately subsequent statement he commented that he and his committee did not believe that there was anything to negotiate. Wilson threatened the government that he would gather 800 or 900 men and clean out Wounded Knee himself if the federal officers did not do it. It was understandable then, that when negotiations began to work he would take action to stop them, and it is interesting that his primary target was the National Council of Churches representatives.

There were persons from several organizations who had arrived in the past week and who were working under the auspices of the NCC. Some were from the American Friends Service Committee. Some were college students. Others were priests and ministers. They numbered nearly 35 and played a variety of important roles.

On Friday, March 16, Tribal Police came to the church and served Tribal Court orders to those working in the church. During that night those working with the NCC were reduced to five. Within 24 hours, however, the Justice Department advised me that the number had to be further reduced in order to pacify the Tribal Council and they requested that I alone remain. This arrangement, they informed me, they could protect and they definitely wanted me, as the lead liaison for the NCC, to stay and work on the negotiations. I lasted one more week before I was escorted from the reservation.

The court order was first used against the NCC, but as the weeks extended it was applied to anyone remotely related to support for the negotiations. Even the Chief Solicitor for the Department of the Interior was served with a court order and ordered from the reservation. When he protested, he was arrested by Tribal Police. He was released when he convinced them that they, being Bureau of Indian Affairs Police, were responsible to the Secretary of the Interior, Rogers Morton, whose personal representative the solicitor was at Pine Ridge. He was also, at the time, the chief negotiator for the United States and a direct representative of the White House.

Additional harassment

The original court order, aimed specifically at the National Council of Churches, was dated March 16. On that same date, a civil action was filed in the United States District Court for the District of South Dakota, against the American Indian Movement, the National Council of Churches, and "John Adams, personally. . . ." The action was filed by a white lawyer, across the Nebraska border from the reservation, and it sued AIM, the NCC, and me for $3.2 million for damages to the Bureau of Indian Affairs building in Washington, D.C., which had been occupied the previous November.

The NCC had not been involved in the November incident, nor had I, but the suit was meant to harass the NCC at Pine Ridge and to discredit its role at Wounded Knee. The suit also represented the interests of the white ranchers who lease reservation lands.

The confrontation at Wounded Knee was an extremely complex one. There were intra-tribal issues of state. At times, there were conflicting objectives represented by the Department of Justice and the Department of Interior. Frequently one could observe diverse strategies being used by the US marshals and the FBI agents.

In the midst of it the NCC representatives concentrated on opening lines of communications, offering resources for optional strategies, providing supplies for Wounded Knee (with government approval), and furnishing a pastoral ministry to persons on all sides of the conflict.

Saving lives

The role of the NCC will receive varying evaluations, but one assessment is that given by Carter Camp to the United States Attorney for South Dakota, in Pennington County Jail in Rapid City on May 8, the day that Wounded Knee was opened and weapons were dispossessed. Carter Camp had been arrested on nine different charges. Following his bail hearing (bail was set at $55,000) Carter said to William Clayton, the US Attorney, "The National Council of Churches saved many lives — both yours and ours — by helping to arrange for negotiations in early March."

I hesitate to write that paragraph, for the "success" of the negotiations really came after the NCC left the reservation. The cost of continuing the negotiations was high and the sacrifices were great.

It is important to realize that there was a real war at Wounded Knee between Feb. 27 and May 8, 1973. Bunkers were built by both sides. Roadblocks were manned night and day. Federal armored personnel carriers encircled the village. More than 50,000 rounds of ammunition were fired. Two Indians were killed.

A federal marshal was seriously wounded and will be paralyzed from the waist down for the rest of his life. Thirteen other persons were wounded. Vehicles were burned, buildings were destroyed, and a whole area was disrupted.

What took place at Wounded Knee was not a mere charade or the playing out of a simple protest scenario. It was a war, and it had all the characteristics of war.

Wars must ultimately end with negotiations unless there is a total destruction of one of the parties. The end of the War at Wounded Knee in 1973, was negotiated almost from its very beginning, and, therefore, the lives of perhaps hundreds of persons were saved, and American society escaped the trauma of another massive killing in the name of law and order.

American responsibility

Yet, having been saved from the trauma, American society and the US government did not escape the responsibility which they have to the

American Indians, a responsibility joltingly brought to their attention by the confrontation at Wounded Knee.

History was changed at Wounded Knee between Feb. 27 and May 9, 1973. Look back at history as it was written in 1890 by John F. Finerty, who had been a war correspondent for the Chicago Times on the United States Army Expedition of 1876 against the Sioux. He told that the bayoneting to death of Crazy Horse at Fort Robinson on Sept. 5, 1877, " . . . quelled the spirit of the tribes." Then Finerty reported, "They fell into apathy and in that condition for the most part, they have remained ever since. It is not likely that they will ever again give much trouble to the government. . . ."

No longer can the nation rely upon the apathy of the American Indians. That was what was learned at Wounded Knee in 1973, and it is a lesson that must not be forgotten. The leaders of movements will be jailed for their crimes, but others will take their places until the government fulfills its promises of the past and deals with the problems it is causing in the present.

For 11 weeks the representatives of the NCC worked in South Dakota — three and a half weeks on the reservation, and seven and a half weeks just outside the reservation. The NCC spent nearly $20,000 of contributions, 25 percent of which was spent on food. Ten percent more was spent on medical supplies and another 10 percent provided for the funerals of the two Indians who were killed.

Nearly 20 percent more was spent on transporting persons to their homes when they came out of Wounded Knee. Other money was spent on radio equipment to improve communications between Wounded Knee and the outside, clothing, and various supplies.

The US government spent approximately $4 million in maintaining its forces at Pine Ridge during the 70 days. Perhaps another $2 million of damages will be claimed.

The cost was high, but it is still less than that of single bomber used over Cambodia. And the cost was mainly to sustain negotiations and to allow for a comparatively peaceable settlement. Surely we can afford that. ☐

On beginning again

by James Carroll

Our contemplative vision begins
with what our bones know
in September and October:
We are living here in this place,
at this time
in exile.
I am not at home and neither are you.
Unlike the birds we have no nest.
We have no place in which to lay down our head.
Yet we are the Church,
proud to be and humble,
glad to be and frightened.
Whatever forms of jeopardy or risk
this meeting of flesh and spirit leads to,
whether large or small,
we are not the same again.
Nor is anything.
We have begun to see differently.
We have begun an act of contemplation,
which is not seeing some different thing,
but which is a different way of seeing.
We rejoice to be here.
It is that old transfiguring impulse.
God is at it again.

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I. W. Moomaw:

Healing, compassion, liberation to people everywhere

The tall gentleman who waits, portfolio in hand, to testify before the House Committee on Foreign Affairs looks quite distinguished. Could he be a university professor? An elder statesman? A roving ambassador? A political observer?

Some of the labels might apply. But put the question directly to Ira W. Moomaw. The former Brethren missionary and onetime executive secretary of Agricultural Missions, Inc., will modestly identify himself as an Ohio farm boy who throughout a long career as an agriculturist has never ceased to be concerned about rural development and the contributions farmers can make in the world's "crusade against hunger."

Still, the man who is known to most Brethren as a missionary and teacher does not seem out of place appearing before a Congressional committee. Although he went to Washington in June 1973 on behalf of the General Board of the Church of the Brethren, I. W. Moomaw could speak there as a recognized authority on economic aid, observing that "for 36 years I have been engaged in rural development, mostly in Southeast Asia."

If credits were needed, Dr. Moomaw could mention his eight books on world hunger and rural development or his many visits — as consultant, counselor, and observer — to developing areas of the world at the invitation of church leaders and government agencies. The force of his testimony is not intended to impress his audience but to persuade Congress to "provide a moderate-cost, well-conceived economic aid program for Indochina."

Whether you listen in on Ira Moomaw's testimony before a committee in the nation's Capital or whether you talk to him and his wife in the sunny quietness of their Florida home, you soon become aware of several predominant convictions that have motivated this Christian statesman during his career and which still prompt him to speak up for what he believes.

I. W. Moomaw knows what war can do to the land — and to the people who are dependent upon it. In his Washington testimony he said, "Years of war have left some six million people homeless refugees; a third of a million children are orphans. Sprayed chemicals have seared five million acres of land; 750,000 acres of forest and grove lands have been bulldozed."

My visit with I. W. and Mabel Moomaw last January in their Sebring home coincided with the signing of the cease-fire agreement in Vietnam. I could not help but recall that six years ago Dr. and Mrs. Moomaw returned from Southeast Asia, where they had gone to serve as field consultants with Vietnam Christian Service and to represent the Brethren Service Commission. At a time when general support for the war was widespread, Dr. Moomaw traveled widely describing vividly the effects of napalm on people and on land and at the same time, as has always been his method, calmly proposing sensible alternatives that could end the conflict and heal those who were suffering most.

His book *Vietnam Summons* graphically shared insights and observations and urged immediate moves toward peace. Speaking prophetically in 1967 to the Eugene Annual Conference, Dr. Moomaw said, "There could come a time when the survivors may envy the dead." Some news reports that year indicated this veteran missionary was offering a plan to end the Vietnam conflict.

So on the day of the truce signing I asked Dr. Moomaw whether he thought the terms for ending the war now, after additional years of disastrous conflict and ravaging of the land, were any better than ones he had suggested six years earlier. Modestly he observed that really the terms were no better now, that the suffering and devastation are naturally more extensive and the needs for restoration and rebuilding even more urgent. He hoped our nation had learned from its experience in Vietnam. He quoted an elderly Bible teacher he had met in Southeast Asia: "What we need are compassion and constructive help. What we don't need are your bombers and military equipment. We don't need it. We can't afford it."

Note that word "compassion." It is one that you will hear often when you talk to I. W. and Mabel Moomaw. It has been evident in their style of operation, their manner of service, and their persistent witness throughout a surprisingly rich ministry.

It is not primarily as an expert that Dr. Moomaw speaks, though he is eminently qualified to stand as one of the best informed authorities in the world on rural development and has been so recognized in the United States and abroad. But even now when Ira and Mabel travel together to some portion of the world to meet with church leaders and persons concerned about rural development, though they are invited as consultants, they go primarily to listen as well as to share. For example, on their most recent trip abroad, to five Latin American countries late last year, I. W. observed that they were eager to learn the thinking of church leaders in

by Kenneth I. Morse

Ohio State University selected I. W. Moomaw as one of its 100 most outstanding graduates in 1970. At left, he addresses a luncheon in his honor at the university's College of Agriculture and Home Economics; below, I. W. and Mabel Moomaw were among a group called to the mission field at Winona Lake, Ind., in 1922. From left, top row, Ada Dunning, Mae Wolf, Mabel and I. W. Moomaw, the Floyd Irwins; bottom, the Ernest Ikenberrys, Lola Helser, Elizabeth Baker Wampler, the Stover Kulps

Guatemala, Nicaragua, El Salvador, Costa Rica, and Honduras.

Sponsored by Agricultural Missions, a clearing center for denominations working in rural development around the world, I. W. participated in conferences on development and came in contact with leaders of many denominations, most of them Protestant, but including also some extremely active Catholics.

Quoting a church leader with whom he conferred on this trip, Ira observed that too many Christians — including many members of the Church of the Brethren — are satisfied to think of themselves simply as a "fellowship of the redeemed." Christians ought to be rather a "fellowship of the concerned," persons who find their fulfillment as they join in full partnership with efforts and movements that see Christ's ministry as one of liberation. I. W. described the activities of a former nun who had left her order to serve "not the church of the tall golden cross, but the church with the living Christ at the center." He said that people in one Central American community flocked to build their huts near the small center where this woman lived because they felt it was good to be near somebody who really cared for them.

Compassion, concern, caring. These are not merely abstract values about which Ira Moomaw can discourse readily. For him they are basic Christian

Far right, Mabel Moomaw (left) meets with Mrs. Tran Thuc Linh, an official of the Association for the Protection of the Vietnamese Women's Human Dignity and Rights (center) and Mrs. Henry Cabot Lodge to discuss the plight of Vietnamese women; right, Dr. Moomaw receives plaudits from the late W. Harold Row for his book "Vietnam Summons" attitudes that must always be translated into down-to-earth programs of action that serve persons' most basic needs. In his visit to Central America he was particularly impressed with the witness of layworkers like the three Christian physicians who were working for liberation of the people in their country even without the official blessing of their church. Their independent caravan for development is teaching peasants their rights — to land, to jobs, and to educational advantages. I. W. asks, "How can we interpret and encourage such a ministry of enablement to American Christians?"

He believes that it is right for churches to be cautious as they become involved with social issues with political implications. At the same time he feels in being too cautious or in being indifferent to the injustices that are responsible for suffering, the church can drift far from the purpose and method of Jesus Christ. He points to some of the forces at work within the Pentecostal movement in Central America, noting the possibility of such groups to appropriate concerns — like the convictions concerning peace and justice and brotherhood that have historically motivated Brethren but which Brethren are in danger of losing. It is possible, he says, that Brethren may be "outstepped by other groups."

So it comes as no surprise that when Ira Moomaw speaks on behalf of the General Board before the House Committee on Foreign Affairs he calls for an aid program for Indochina that would "separate economic aid from military aid." Or that we should urge American leaders to "come to terms with the *causes* of poverty. Concentrate on the liberation and development of *people.* "Economic aid," he noted, "has limited value apart from human development. Land reform, promised many times, is still to be undertaken seriously."

Ira Moomaw officially "retired" at the end of 1962, when he completed many years of service first as educational secretary and then as the executive of Agricultural Missions, Inc. But in the last 11 years there has been no letup in the intensity of his personal contribution to causes that continue to command his loyalty and support. At his age he might be granted the privilege to spend a lot of time in reminiscing. And indeed he could look back over years in which he has touched many lives and during which he has rightfully received many honors.

But his energies are engaged vigorously in concerns of the present, such as the controversy that prevails among farm workers and growers in the United States. His concern for agriculture will prompt him to write letters (as he did during the past year to the editor of Messenger) seeking to provide what he feels is a more balanced perspective on this issue. For the same reason he serves as a valuable member of the General Board's committee studying the farm situation. He realizes that the issue is a touchy one for many Americans, yet he points out that the use of low-cost labor has done much to eliminate the family farm. His counsel on this question will be of considerable value to the entire denomination as the question continues to arise.

But the compassion and concern that I. W. and Mabel Moomaw feel for people in 1973 cause them also to be ready with proposals that look to the future. This is evident not only in the very practical recommendations that Ira proposed in his Washington testimony but also in the action he feels the Church of the Brethren and other denominations can take now on behalf of Southeast Asia. He believes that churches should act together interdenominationally, seeking contacts with leaders in both North and South Vietnam, so that they can be a uniting and reconciling force. Ira sees Vietnam Christian Service as one of the bright spots in the whole Indochina picture. He notes that the Church of the Brethren responds well to emergency and disaster needs, but we have been slow to support programs such as FAUS, which work at some of the causes of disaster and conflict. I. W. rejoices that we are beginning to think of evangelism in terms of wholeness. But he doesn't want Brethren to be satisfied merely with being redeemed. For him it is the prerogative and the duty of Christians to bring healing, compassion, enlightenment, and liberation to people everywhere in the name of Christ. □

A Christian woman engage

"I want to

by Betty Lou Myers

In our backyard is a mulberry tree. It is an ugly tree, unshapely, and it obliterates our view of the sunsets. When the ripened berries fall to the ground they furnish an unnecessary source for stained shorts. They discolor legs, feet, shoes, dogs; even the edge of the garden, under the tree's shade, does not produce well. But it does contain a tree house which provide fun for dad and son. A rope ladder snakes up to the tree house, furnishing me with added anxiety but giving our son a sense of accomplishment when he scales to the top. And always Dad is nearby, watching and ready to give assistance, if or when needed.

So, the tree has become less unlovely. Birds fly straight to the tree, knowing what is there. Robins, catbirds, cardinals, bluejays, and even starlings and sparrows: All feed on the berries and enjoy the shade. There is new growth at the end of the branches, and the birds land there. They cling to the fragile branches, which swing up and down as self-discovery

be a thermostat”

though they will surely snap. Other times, the birds land close to the trunk, or on a main branch, and there is no giving or swaying. It remains a firm, steady resting place.

What has this to do with being a mother? There are times when we must be like the mulberry tree. Our roots need to go deep and hold fast; our branches must be unbending to withstand the storms. Perhaps we may even be unlovely to our children because we cannot agree to something we feel is wrong for them. But there are other times when we must be willing to bend and sway, even as the new growth on the branches bends and sways. Like the mulberry tree, we should be a starting place where our children can take off and fly; or a haven where they can stop and rest. It is their privilege to rest on a swaying end for a moment, or to seek the inner strength of trunk and main branches. The important thing is that the tree does not force the choice on the bird. The main branch or the swaying end are there for the asking.

The unlovely mulberry tree still has all the same old problems, but there is beauty there now. It is a silent reminder of what I want to be as a mother. I want to be firm and steadfast, worthy of trust, willing to give guidance; but also able to "let go" when the occasion demands.

I teach third grade boys and girls. It is enjoyable work most of the time. It is never boring, never the same. Each day is different. Let's look at David. He was a repeater, a nonreader, but capable of much more than his test scores indicated. He came from a disadvantaged family, and one that was loosely disciplined. One day he was working math at the board, but did not get the right answer. As I attempted to help him he said, "I'm not no good at math, either." It was not the grammar that bothered me, but the word *either*. With one word he had summed up his concept of himself. I felt helpless, but prayed for guidance. In one year I wanted to help him accept himself, accept failure and begin again, and learn to respect himself. It was a big order, but I hope I helped him gain some self-esteem.

Many children are unsure of themselves. They need constant reassurance that a sentence is correct, that a word is spelled properly, that a math problem is right. Patience has no bounds; the real joy comes when during the year a child can proceed independently knowing all is well. The reward is in the shining eyes and happy smiles when "nice work" appears at the top of an assignment page.

For those of you who have never taught, teaching is not a 9 to 3 job with a summer vacation. I am not speaking of grading papers and preparing for tomorrow's classes. I am speaking of the children in the class who stay in my thoughts twenty-four hours a day: the child whose parents are divorced, who openly hits and scratches boys because she "hates" them. The child whose artwork centers around death and cemetery scenes. The child who shows and verbally states his race prejudice. The child who can look me in the eye and lie to me, even knowing that I know the truth. The child who came to my class in the fall from the reform school, and returns to the reform school in the spring. These are the ones who stay in my thoughts for years; wishing for them more than I could give them and hoping that, at least in a small way, I did meet their needs.

Thank heavens, most children are happy, well-adjusted youngsters who provide at least one bright spot each day. Like this one: It was a hot, tiresome day, but still there was a math lesson to do. The children grumbled, but realizing a certain amount of work must be finished, one boy was heard clearly to say, "Try it, you'll like it!"

So, being Christian as a teacher is more than teaching the 3 Rs. It is helping children to stretch their minds as well as to handle their emotions, and to mature socially. It is showing consideration and kindness to students and other teachers, as well as keeping the mind open to new ideas and methods.

I have saved being Christian as a woman for last. All other things rest on this. It involves all our daily living. True, I am a mother and a teacher, but what I am as a woman determines what I am as a teacher and mother.

Let me illustrate it this way. In our hallway a thermometer hangs on the wall and tells the temperature. It doesn't do a thing to make the room hot or cold. It adjusts to the room and that is all. On the other hand, in each room there is a thermostat. It looks much like a thermometer. It hangs on the wall, but, it has definite connections. It has the ability and power, through its connections, to change the room and make it hotter or colder. A thermostat does something about its environment; a thermometer simply adjusts to its environment.

People can be like that, too. Thermometer people can be just like the group they are with; they are adjusters, compromisers, reflecting their environment. Thermostat people are leaders and transformers. They try to improve things. They do what they can, but they have connections — they have prayer — and God is a powerhouse.

I want to be a thermostat. I want to use my life to be, first a Christian mother, and then a Christian teacher. By so doing, I will fulfill the highest calling I am capable of fulfilling: being a Christian woman. □

The myth of the best-fed nation

by Shirley Fike

There are a few wars in which Brethren ought to be involved. The final battle of the decade-long clash between the Food and Drug Administration and the health food industry has been fought — and "we the people" lost.

Half our population suffers from a chronic illness. Increased heart disease dropped the US from 11th to 37th place among the nations of the world in a few short years. We have more obesity than any nation in history and more cancer than most civilized countries. Diabetes, allergies, multiple sclerosis, to name a few, are on the increase. Yet if a new FDA order is put into effect, it will be illegal for any product to infer that our super-refined, overprocessed diet is in any way deficient.

The FDA has been charged with responding to pressures from the $125 billion refined food industry and the powerful pharmaceutical companies. They claim the charge is absurd: that they only want to "protect the people" from advertisements about items which "have no proven value." On what the FDA terms "nutritional nonsense," including stone ground whole wheat flour and wheat germ, $400 million was spent last year. Our country spent $4 billion on candy, $3 billion on soft drinks, and $11½ billion on alcoholic beverages. While the FDA states that "nutritional nonsense" is of no proven value, it does nothing to limit to prescriptions the sale of proven health hazards.

The revolving door syndrome is suspect. A high official in the FDA recently retired to become the vice-president of a large firm which for years had paid him to protect their interests. Could it be possible that with the massive brainwashing done today even the FDA has become convinced, as has the medical profession generally, that America is truly the world's best fed nation? Much propaganda is released through newspaper columns written by physicians or professors who have been "convinced" by sums of money given to universities for nutritional research. Grants of money to pay for research are often given by the refined food industry. These large grants are tax exempt. But if the results are not favorable to the company providing the money the grant may not be renewed.

Millions of dollars are spent to sway lawmakers to the food refiners' advantage, to control the food advertising of radio and tv, and to pay for hundreds of articles which give innocent "factual" information designed to increase sales. At hearings conducted at taxpayers' expense the persons testifying in favor of FDA rulings almost without exception were receiving research grants from the refined foods and drug industries. Anyone interested can look up a transcript of the hearings.

University foods departments train home economics teachers who, like so many dietitians, are products of the massive propaganda put out to build wealth instead of health. Food industries have made available, in large cities, a telephone service ostensibly run by a well-known dietetics association which recommends foods that make money for their processors. The association also has arranged for the blacklisting of books which might harm their sales, urging public libraries to remove the books from their shelves.

The efforts pay off. For years, interested in nutrition, I thought my family was eating well, never suspecting that our sickness record had any connection to diet. Then I read a few books by "food faddists." In my training they were so named; thus I had stayed clear of such nonsense. *Saturday Review* (Oct. 3, 1970) carried an article called, "Bread, the Flimsy Staff of Life." Some 27 nutrients are left on the milling floor and four synthetics are added in minute amounts, and the product is labeled "enriched." Most of the nutrients removed are added to feed for livestock. Ten times more people are involved in research on animal nutrition than human nutrition, because healthy livestock means dollar signs.

Unfortunately, the medical profession has been a prime target of the brainwashing. Few patients realize that no medical school in the US taught a course in nutrition until public pressure brought it about only recently in a selected few. It is unfair to expect doctors to be experts in everything. I have questioned dozens who admit to their lack of training on nutrition. Medical libraries contain thousands of papers on nutritional research, but what overworked MD has time or interest to ferret them out when he has been assured we are the world's best fed nation? I have talked with medical students who contend that the usual one to three hours required on nutrition is adequate in a nation where "everything is enriched." On the other hand I have been confronted with angry patients who have been relieved of minor and serious problems through nutrition. They lash out against the medical profession, not realizing that doctors really do not prescribe nutrition because they are intentionally left uninformed.

Dr. Miles Robinson stated to a nutritionist, at the FDA vitamin hearings, "I used to feel critical of my fellow physicians because they underestimated nutrition so much. Now I'm convinced they've been so brainwashed by propaganda that they can't help believing our foods really do supply the nutrients we need."

There are a few nonconformists in the medical field such as Dr. David Hawkins, who heads an academy of about 150 scientists, researchers, and psychiatrists who treat patients with megavitamin therapy. So do others, but these persons are in the minority and most have never had a hearing from orthodox medical groups.

Why do "the powers that be" continue

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" is dedicated. Reader response is invited.

to ignore soundly researched evidence, equating it all with faddism or quackery? Medical people have always been adamant against quackery — the reason Dr. Harvey escaped the wrath of the medical fraternity with his idea that blood circulates throughout the body was that he had protection of the king.

But not all can count on that protection. A senator fell into disfavor with the administration when he disclosed partial results of a survey of 70,000 Americans from 10 states, indicating that considerable malnutrition exists. The full report was never published.

Dr. Linus Pauling, the only person to receive two Nobel Prize awards, is also the only member of the National Academy of Science ever to have a paper refused. His article suggests that vitamin therapy plays a role in cancer control. Virtually nothing has been done with research done as long ago as 20 years regarding cancer and nutrition. A letter by a Wisconsin physician to the Medical Tribune states, "Dr. Pauling can take little comfort from the knowledge that he is suffering the treatment accorded many of mankind's greatest benefactors, but he can be thankful that we men of science are now so civilized that we slay with innuendo instead of burning at the stake those intellectual giants we envy but cannot understand."

Anthropologist Margaret Mead has stated a matter that has received "nearly total inattention," the degree to which inadequate nutrition is a factor in social problems. Commissioner Nicholas Johnson of the Federal Communications Commission, in an address entitled "Scurvy Is a Social Disease," said that social pressures prevented the implementing of a known cure for scurvy for 200 years. Apparently skippers and owners found it expedient to be skeptical; sailors were cheaper than limes; and so they died needlessly for two centuries after it was found that fresh fruit cured and prevented scurvy.

Anything stated often enough becomes accepted as truth. We *are* abundantly fed with refined foods and non-foods, but let's refute the best-fed nation myth and insist on the basic nutrients that are being robbed from us and added to dog biscuits. ☐

Four biblical affirmations

by Harold S. Martin

One of the concern groups within the Church of the Brethren is the Brethren Revival Fellowship. The BRF is a movement within the Church of the Brethren (working within the framework of the denomination), seeking to call the church to a firm stand for the authority of the Scriptures and to an emphasis upon the teachings of the New Testament as historically understood by the Brethren.

The authority of the Bible has been the backbone of Church of the Brethren belief and practice. The earlier Brethren were biblicists; if the New Testament said it, they believed it and tried to practice it. But there are many evidences today (in our literature, from our pulpits, at our Annual Conferences) that the words of the New Testament for many are not a final or trustworthy guide for faith and practice. Note just a few quotes from our church literature:

- "We may question whether the details of the story of the cursing of the fig tree (Matt. 21:18-22) are accurate in every respect. . . . People have argued (also) about whether or not Jesus actually did have brothers and sisters. Presumably, the way we answered these questions concerning Jesus, would make little difference in our relationship with him" (*Encounter Series,* PI, SI, page 74).
- "Paul does not believe in the inerrancy of the scriptures in every detail,

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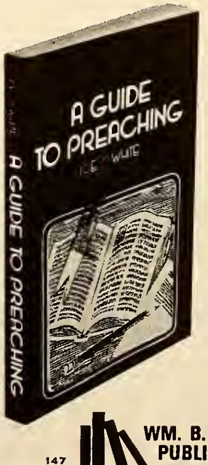

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POSITION OPEN — A full-time director of Camp Swatara, church camp of Atlantic Northeast District. Applicants should write Robert Byerly, chairperson, Personnel Committee, 30 Hillside Circle, Camp Hill, Pa. 17011.

BRETHREN TRAVEL — Leaving August 5, 1974 for 3-week tour of Western Europe, including Holland, France, Switzerland, Italy, Austria, and Germany. Write: J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

TO LEASE — Grade A dairy farm in Brethren community either with 75-cow herd or will rent real estate without herd. Contact Marion Frantz, Box 249, Beatrice, Neb. 63810.

WANTED — A copy each of M. G. Brumbaugh's "A History of the German Baptist Brethren in Europe and America" (1907) and James Pearce Root's "Steere Genealogy" (1890). Write: J. Stayer, 1346 N. Adams St., Pottstown, Pa. 19464.

EVANGELIST — Evangelistic meetings are now being scheduled. Normal length of meetings: 3 or 4 days. Day activities: prayer sessions, visitation evangelism, sharing groups, preaching points. Evening: evangelistic services. Advanced planning and coordination. Write: Terry Hatfield, Evangelist, Christian Voice Ministries, Inc., Box 340, Neodesha, Kans. 66757.

WANTED: PSYCHOLOGIST-PSYCHIATRIST — Additional mental health, family counseling, and clinical services sympathetic to a Christian perspective sought in Greater Lancaster County, Pa., area. Contact Mental Health Task Committee, Atlantic Northeast District, 900 S. Arlington Ave., Rm. 213, Harrisburg, Pa. 17109.

WANTED — Two new or used copies of "Pleasant Hill" by Ethel Harshbarger Weddle, copyright 1956. S. J. Wylie, 408 11th St., P.O. Box 630, Nocona, Texas 76255.

but says that some of his own writings are his own opinion, and subject to honest disagreement" (MESSENGER, June 5, 1969, page 9).

- "If you have settled upon the biological virgin birth as both historical, and absolutely essential for the incarnation, hold on; your foundations are shaky" (*Youth, Horizons Edition*, December 18, 1966, page 13).

There are good responses to each one of the above erroneous statements — but our concern is that when people are fed this kind of teaching year after year, there's bound to be some kind of fruit. One's view of the Bible affects his philosophy of life. Because BRF believes that the Bible is absolutely trustworthy, we call upon the denomination to reaffirm her commitment to some basic truths, among which are beliefs that:

. . . Faith in the atoning blood of Christ is absolutely the only way to become reconciled with God (Romans 5:8-9).

. . . The ordinances and symbols practiced by the Brethren down through the years are mandates to be observed without reservation (John 13:17).

. . . The semi-nakedness so evident in our dress today (especially noticeable at Annual Conferences) is a violation of the will of God (1 Timothy 2:9).

. . . The basic mission of the church is to reach persons (each of whom is an eternal soul) with the message that there is salvation through Jesus Christ (Acts 1:8).

Because of Brethren Revival Fellowship's efforts to reform the church (especially with regard to accepting firmly the authority of the scriptures) — we are accepted by some, tolerated by others, and considered ugly and divisive by still others. We are said to be reactionary (wanting to go back to former days); we are called the Pharisees of the Church of the Brethren. We are legalistic — and of course, we are bibliolators (worshiping a book with black leather covers). In fact, to a few we are even heretics.

BRF has free literature available for all who write for it (Box 8, Spring Grove, Pa. 17362). Why not write for the brochures, or better still, have your name placed on the regular mailing list; that way you can keep up with our heresy!

Our thanks to Moderator Dean Miller who would have granted us a place to make this statement to Annual Conference, but because of time limitations, we decided to forfeit the privilege. And also to the editors of MESSENGER who have provided space so that the message can be given now. ☐

Relating love and punishment

by Phil & Margaret Zinn

During the mealtime visit with our parishioners the subject of capital punishment came up in our conversation. The usual arguments were propounded and our attempt to apply Christian teaching and biblical basis resulted in the following thinking:

Love is the basic dynamic of constructive human relationship. We read in the scriptures that God is Love and that we are to love one another as Christ loves us. All other relationship is based on this fact. Along with this very nature of God's love and expressed in Ezekiel 18:32, are the words, "I have no pleasure in the death of any one."

In our human ambivalent condition we, as God's created, are not only destined to love; but also are able to hate. Even the Lord "repented that he had made man" and "the anger of the Lord was kindled"; but the scripture plainly says also that "vengeance is mine." Thus the Lord chastens those whom he loves, which means that God punishes "so as to correct" — this should be the basis of our present penal system.

Our belief in one God (monotheism) accepts the fact that God alone is the sole creator or source of the universe; therefore God is source of not only the physical and mental dimension of life but also of the very purpose for our being. Because of this only God can deliberatively give or take life, as the only one who can see life in its totality with its constantly changing variables.

Governmental authority has been ordained by God to preserve the freedom of *every person* to become *who God has created him or her to be* (this rules out anarchy).

The government, being of and for the people, has a dual role. First, it is to provide behavioral guidelines that will enhance "basic individual freedoms" within the context of community. In our constitution these guidelines are set forth with many statutes and laws to modify and support them. Second, through the court system, the government is to restrict behavior that interferes with the basic freedoms but to still respect the "offender" as a person. When we as a society treat anyone in a degrading way, we degrade ourselves.

Anytime a person insists on behavior that violates the "basic freedom" of others (and this is a difficult and relative judgment) his freedom to move about in society must be removed. This restriction should be applied, regardless of the nature of the offense, for as long as it takes for rehabilitation to be accomplished. When an "offender" indicates the willingness and proves his ability to respect the "basic freedoms" of others (this again is difficult to determine) he should have "full citizenship status" restored.

In this light, restriction of movement or incarceration should never be administered so as to "inflict punishment" — to make one pay (suffer) for one's crime; but rather incarceration should be a chastisement (punishment so as to correct) for rehabilitative purposes; for "Love is the basic dynamic of relationship." □

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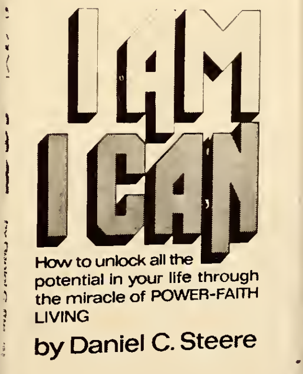
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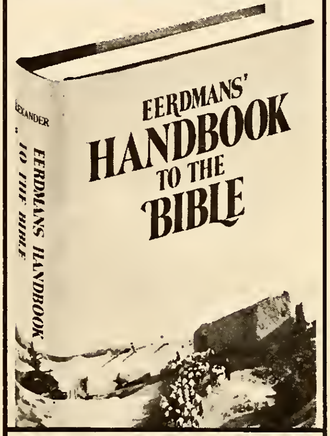
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Pastoral placements

Samuel L. Barnhart, from Oakland, Pacific Southwest, to retirement
Ernest J. Bolz, from Bella Vista, Pacific Southwest, to Live Oak, Pacific Southwest
Howard D. Breneman, to Locust Grove, South/Central Indiana
Claron Brown, from Oakley Brick, Illinois-Wisconsin, to Shelby County, Missouri
David Brunk, to Garbers, Shenandoah (continuing as student, Mennonite Seminary)
Curtis English, from laity at New Bethel Church, Virlina, to Danville, Emmanuel, Virlina
John M. Foster, from Bellwood, Middle Pennsylvania, to Dunnings Creek, Middle Pennsylvania
Norman L. Harsh, from Shenandoah County Interchurch Planning Service, Woodstock, Va., to E. Fairview, Atlantic Northeast
Kenneth W. Hollinger, from Lanark, Illinois and Wisconsin, to Cedar Creek, Northern Indiana
Howard L. Kaucher, from Beaver Creek/Sharpsburg, Mid-Atlantic, to Huntsdale, Southern Pennsylvania
Harry R. Moore, from secular position to Bradford, Southern Ohio
Elbert L. Naff Sr. to Smith Chapel, Virlina
Dorsey E. Rotruck, from Kansas City First Central, Western Plains, to retirement
Robert L. Rowe, from associate pastor, Waynesboro, Shenandoah, to Linville Creek, Shenandoah
Robert F. Smith, from denomination yoked with Church of the Brethren, to Detroit, First, Michigan
Herbert R. Thomas, from Worthington, Iowa-Minnesota, to Mineral Creek/Warrensburg, Missouri
Ralph F. Thomas, from Crab Run/Damascus, Shenandoah, to Yellow Creek, Middle Pennsylvania

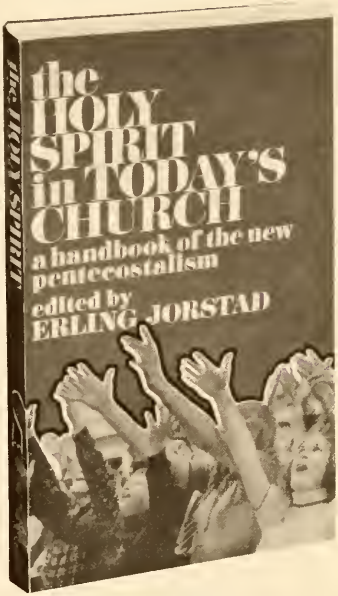
Licensing/ordination

Mary Cline Detrick, licensed June 10, 1973, Long Green, Mid-Atlantic
Robert L. Earhart, ordained June 10, 1973, Mechanicsburg, Southern Pennsylvania
Robert Dennis Kettering, licensed May 27, 1973, Hershey, Spring Creek, Atlantic Northeast
Harry R. Moore, licensed Aug. 5, 1973, Bradford, Southern Ohio
Shirley Petracek, licensed June 17, 1973, Chicago, Douglas Park, Illinois and Wisconsin
Gerald Rhoades, ordained June 10, 1973, Greenville, Southern Ohio
Paul Stauffer, ordained June 17, 1973, Polo, Illinois and Wisconsin
Robert Strause, licensed May 13, 1973, Monitor, Western Plains
Larry Taylor, ordained May 20, 1973, Lewiston, Iowa and Minnesota

Deaths

Flora Angle Bousman, Wirtz, Va., on July 25, 1973, aged 85
Orpha Brumbaugh, Altoona, Pa., on June 4, 1973, aged 82
John R. Clark, New Carlisle, Ohio, on June 7, 1973, aged 70
John Cook, Marion, Ind., on Apr. 24, 1973, aged 64
Charles DuMond Sr., McPherson, Kans., on July 19, 1973, aged 76
Austin G. Hoffman, Johnstown, Pa., on July 9, 1973, aged 79
Sidney Earl Hoffman, Windber, Pa., on July 16, 1973, aged 80
Warren K. Imler, Hollidaysburg, Pa., on July 1, 1973, aged 59
Mary Lela McMillen, Leeton, Mo., on Apr. 14, 1973, aged 81
Reuben W. Myers, Wellsville, Kans., on July 19, 1973, aged 81
Rhoda G. Negley, Mercersburg, Pa., on June 25, 1973, aged 84
Henry J. Peters, Rocky Mount, Va., on July 4, 1973, aged 78
Harry L. Phillippy, Harrisonburg, Va., on July 14, 1973
Jennie Rife, Roann, Ind., on Apr. 30, 1973, aged 82
Henry Ira Saxton, Leeton, Mo., on June 9, 1973, aged 73
Mamie Sheller, La Verne, Calif., on March 17, 1973, aged 85
Minnie Shisler, Harleysville, Pa., on June 28, 1972, aged 69
Romie Shively, La Place, Ill., on May 20, 1973, aged 91
Mary E. Sites, Canton, Ohio, on May 14, 1972, aged 91
Alta Smeltzer, Delphi, Ind., on Jan. 9, 1973, aged 88
Kristie Kay Smith, Middlebury, Ind., on March 10, 1973, aged 4
Everett L. Snoke, La Place, Ill., on June 12, 1973, aged 71
Ross G. Snyder, Woodbury, Pa., on Sept. 16, 1972, aged 80
Mary C. Sollenberger, Curryville, Pa., on June 24, 1973, aged 75
Charles Spenker, Modesto, Calif., on Nov. 2, 1972, aged 60
Ruth B. Statler, Winter Park, Fla., on July 25, 1973, aged 67
Alva Steele, Goshen, Ind., in March 1973, aged 96
Harry W. Webb, Sebring, Fla., on Jan. 8, 1973, aged 77
Matie M. White, Boonsboro, Md., on Dec. 17, 1972, aged 78
Iva Burgin Whitely, Garden City, Kans., on Feb. 28, 1973, aged 58
Bernice Winger, Marion, Ind., on March 28, 1973, aged 73
Lester W. Wyatt, Leeton, Mo., on July 15, 1973, aged 83

For the concerned or curious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Wissahickon Creek revisited: Pilgrimage then and now

Reminiscent of an event nearly 250 years earlier, 15 young persons from the Reading, Pa., Church of the Brethren this summer waded into the Wissahickon Creek near Germantown, Pa., and were baptized.

There were some stark differences, however. The similar occasion for the first six Brethren baptized in the New World occurred not on a June afternoon but on Christmas Day. And as Pastor Donald L. Robinson reminded the youth, "This is the same place but not the same water they had in 1723. Don't swallow any when I put your head under."

As families watched from the bank, Pastor Robinson immersed each youth three times, in the name of the Father and of the Son and of the Holy Spirit. And in a confession of long standing at Brethren baptismal services, the Reading youth vowed to turn away from all sin and to live by the teachings of Jesus.

A field trip to the historic site is customary for the membership class of the Reading congregation. During the pilgrimage in March the class members decided that in the 250th anniversary year they would like to observe the rite in the same manner and at the same place as did the early Brethren. At first their elders considered the request a passing fancy, but the youth persisted. Permission was obtained from the Fairmount Park Commission.

For Pastor Robinson, the occasion marked his first baptisms in a stream.

"For everything a season": Worship in a new city

Help! Someone stole the pulpit! Well, I guess they did.

I haven't seen it since I've been here. There is only a table on wheels that we roll out into the room, but there isn't even a raised platform to put it on. One thing we do have: a high Gothic arched ceiling with exposed wooden beams. It was built that way deliberately so it would hold more hay. You see, we meet in the loft of an old dairy barn. A carpet instead of hay cushions the floor and air conditioning prevents the "bakeoven" effect of the old hay mow. Circular stairs in the silo replace the traditional wooden ladder.

It's a totally new experience for me. Oh, I admit that speaking theological words in a barn is no new experience; I remember some of that from my days on the farm. But the people who gather here, the feeling they have for each other, and their approach to worship: That is a new and joyful experience for me.

I've just recently become the pastor-enabler for the Oakland Mills Uniting Church in Columbia, Md. This new congregation sponsored by the United Church of Christ, the Church of the Brethren, and the Columbia Cooperative Ministry is located in the new "planned for people" city. Begun as a fellowship in 1970, the church was chartered last year as a congregation by both the United Church of Christ and the Church of the Brethren.

Oakland Mills Uniting Church consciously differs from many congregations. A visitor may first see this difference when entering the church meeting room in the loft of "The Other Barn." There is no specific arrangement of furnishings or cultic symbols. For example, one Sunday morning as persons entered they saw a large clock outlined on the floor with chairs clustered at the numbers 3, 6, 9 and 12. As the service began, loud ticking was heard over the music. The ticking continued through the first hymn and into the second when, without warning, the shrill bell of an alarm clock sounded. A reader began the responsive call to celebration, and the ticking continued. Four persons read a series of short sentences from the Bible relating to "time." A guitarist sang "The Times, They Are A-changing." And the ticking continued.

The scripture was read in unison, Ecclesiastes 3:1-8, of course. In the midst of the reading the alarm sounded, and a person shouted, "Stop! What is going on here? Maybe you would like to talk about it." At that point, each group around the clock face shared, within the group, individual feelings and thoughts about "time." After some feedback to the total group, there was a sharing of concerns and prayers (a regular part of our worship) followed by quiet music. Then was given the opportunity to "send each other forth in your own way and time."

This style of members "doing" a worship service is tradition here rather than an exception. Each service is a little, or totally, different from the former — that too is our tradition. Preaching by the pastor, or someone else, is sometimes part of the service; there is always a time for discussion following the sermon!

No wonder I'm excited about being a part of this congregation. Others must feel that way, too, judging by the animated talk as we share coffee, punch, and cookies following the worship service in "The Other Barn." — HOWARD A. MILLER

Fellowship in the Lord: Lay Witness Mission 1

The Lay Witness Mission has been by far the greatest experience I have had as a pastor. The reason for this is the way in which the Lay Witness Mission demonstrates the New Testament church.

Firstly, the heart of the Lay Witness Mission was love, God's love. This was the heart of the experience of the New Testament church; if there was anything conveyed by the testimonies of the witnesses who came to us, it was God's love for one another.

Secondly, in the New Testament we see God using common men and women to spread the gospel and perform miracles. The Lay Witness Mission people came to us as common men and women with no qualifications except their calling from God to be witnesses to the love in their lives. Just as God worked miracles in the New Testament days, so among us we see and are still seeing miracles happen.

Thirdly, the witnesses spoke to us in straightforward, unorganized language as were many of the testimonies of the early Christians. In these simple testimonies the reality of Christ became believable as we heard and saw what he meant for each person witnessing.

Fourthly, it was as the early believers in Acts 1 and 2 were together praying that God sent his spirit upon them baptizing them with his love. The Lay Witness Mission began with a prayer vigil and prayer reminders in the homes. It continued in an atmosphere of prayer and dependence upon God. Jesus said, "You can do nothing without me" (John 15). As we met together in prayer, so too with us, God poured his spirit of love into our hearts.

Fifthly, small groups during the weekend enabled many to experience the kind of intimate fellowship in the Lord which was a frequent experience of the early church.

For me and many others this weekend has come as close as anything in my life to the experience of the early Christians in the New Testament. Let us pray for God's Spirit to continue to fill us with his love. — Larry Fourman

Happening at Walnut Grove: Lay Witness Mission 2

A weekend in May will long be remembered by folks at the Walnut Grove church in Johnstown. We had a Lay Witness Mission!

On Friday afternoon visitors began arriving from many places. These were busy people, involved in many activities at home. Many left families behind. Most held responsible jobs. Several were college students.

Why did they come? They had found something which they wanted to share with us. They were changed people as well as concerned people. They were laity who had found a new commitment to God, a new sense of purpose for their lives.

We just loved these people as if we had known them forever. The young folks, with their singing . . . their love for God shone out above everything else. Husband and wife stood and gave testimonies . . . sharing the joys, the sorrows, the discoveries in their lives. Some of us met new people, folks who had worshiped with us Sunday after Sunday . . . we met anew because we took time to listen and to share with one another. In small group meetings we prayed together and we thought about our faith, some for the first time.

How gratifying it was to know that there are those persons who will travel, at their own expense, to be involved in such a weekend with others, in an experience of witnessing, fellowship, and prayer all centered around Jesus Christ as Lord.

Oh, yes, many of us said, "It can't happen at Walnut Grove, especially over Memorial Day weekend." We had doubts and reservations. But let me tell you, something did happen at Walnut Grove on Memorial Day weekend! Something happened that will be long remembered by many! — Phyllis Strayer

Metamorphosis: From tots school to Los Angeles Art Museum

"The Serving Church" is the slogan of the Imperial Heights Community Church of the Brethren in Los Angeles, Calif. Part of that service commitment currently is expressed in the operation of a nursery school program called Playtime for Tots.

To conclude the regular school year, the nursery school staff sponsored an open house where parents and friends were greeted by Pastor Nolan Porter and nursery school director Margaret Rice. The children then followed with a presentation of songs, alphabets, and dances, the highlight of which was the acting out of a caterpillar undergoing metamorphosis. The children started out in cocoons and emerged as colorful butterflies gracefully fluttering about the stage.

Following the presentation, the audience toured the classrooms to observe the year's work of the children. Mother, Dad, other relatives, and friends all expressed delight.

The display did not end there, however, for selected pieces of art done by the children at Imperial Heights became part of a wider viewing. A citywide art show of children's work, sponsored by the Learning Tree Tutoring Service and displayed in the Los Angeles Museum of Art, included the award-winning creations of five enrollees of the Playtime for Tots Nursery School.

Regarding the nursery school program, Pastor Porter commented, "Our Brethren church feels proud to render a successful and needful service to our community."

Mission study a la carte

For 50 years congregations intent on mission study have had a choice of two themes annually, so far as resources from the churches' cooperative Friendship Press go. One theme was set in a geographic area, the second was on a general topic. The approach served well.

But in a fast, tense world where issues arise overnight, educational modes change. The preference today is for more variety, more options than are offered at the pace of two study themes a year. Hence the 1973-74 cooperatively produced resources invite selection a la carte — a cafeteria approach to mission study and action.

The menu this season offers a half dozen basic courses or themes, each augmented by an array of materials in various media. The themes and prime study helps are the following:

Men, Women, and Families: A New Look. Changes in living patterns bring changes in relationships. If the church is to be a truly supportive community, it needs to come to grips with shifting relationships. "First of All, Persons: A New Look at Men/Women/Relationships" examines roles and values from a congregational focus. "To Create a Different Future: Religious Hope and Technological Planning" offers views of seven scientists, theologians, and educators.

Ecology. In seeking to apply the Christian faith to environmental concerns, useful resources include "A New Ethic for a New Earth," an examination of the human environment by several scientists and theologians; "Earthcare," a packet on responsibility for the care of God's creation; "Christians and the Good Earth," offering the perspectives of leading conservationists and theologians; and "To Love or Perish: The Technological Crisis and the Churches," reporting the findings of the US Task Force on the Future of Mankind and the Role of the Christian Church.

Latin America. A tabloid newssheet, "World Update: Latin America, 1973," describes the mood and mode of developments in a revolutionary land. Nearly a dozen other materials also are for the choosing, including a one-act play, "The Center Forward Died at Dawn," a commentary on power structures that rob people of their humanity.

Why Christian Mission Today? What it means to be the people of God in a time when the life and problems of people in one area are vitally affected by, and in turn affect, the lives and problems of people in every other area: This is the understanding materials on Christian mission help achieve. Key items include "Mission Impossible — Unless . . . ," a group experience packet that focuses on change in mission in a biblical context; "Catalyzer," a manual for a simulation game on Christian missions as a change agent; and "For a Time Like This," probing what it means to be fully human in the context of radical change.

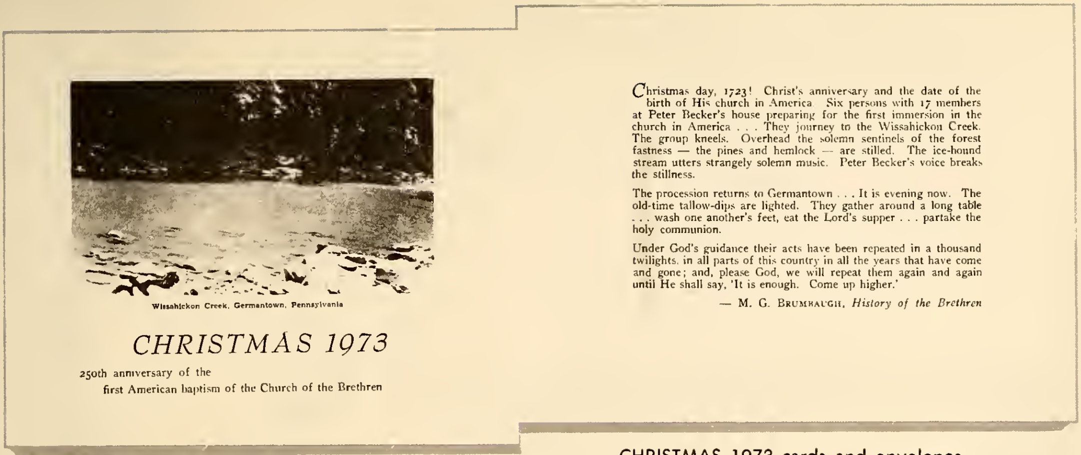
Justice, Liberation, and Development. A faithful, loving witness to the Word entails concern and action for justice, liberation, and development. This is the thesis of such resources as "Go Free," a biblical survey with learning activity suggestions; "Making a Difference," a process guide for dealing with crisis issues; "Help or Hindrance," centering on aid, trade, and the responsibility of the rich to the third world; and "Island: A Development Game," a simulation on economic growth.

Christians and the Responsible Use of Power. To inform church members what power is and is not, and how to express their commitments and concerns, such resources as the books, "The Power Structure" and "Little Us and the Great Big Power Machine"; the play, "The Center Forward Died at Dawn," and such games as "Catalyzer" and "Values" will be instructive.

With most of the themes Friendship Press also offers audio visuals and drama and, with some, materials for juniors and primaries. Many of the current themes relate directly to priority guidelines outlined by the General Board at Annual Conference, suggesting their relevance to upcoming program emphases of the Church of the Brethren.

To facilitate the selection of themes and the ordering of resource items, congregational planners are urged to obtain the 1973-74 Friendship Press catalog, "Resources for the Church in Mission." Copies may be obtained from the Brethren Press, 1451 Dundee Ave., Elgin, Ill., 60120, or Friendship Press, 475 Riverside Dr., New York, N.Y. 10027.

While writing, request also the Friendship Press "Audiovisual and Drama Catalog" which details art resources, picture albums, recordings, games, filmstrips, and plays, materials all designed to help the local church personalize human problems and rethink patterns of Christian mission. — H.E.R.



Wissahickon Creek, Germantown, Pennsylvania

CHRISTMAS 1973

250th anniversary of the
first American baptism of the Church of the Brethren

Christmas day, 1723! Christ's anniversary and the date of the birth of His church in America. Six persons with 17 members at Peter Becker's house preparing for the first immersion in the church in America . . . They journey to the Wissahickon Creek. The group kneels. Overhead the solemn sentinels of the forest fastness — the pines and hemlock — are stilled. The ice-bound stream utters strangely solemn music. Peter Becker's voice breaks the stillness.

The procession returns to Germantown . . . It is evening now. The old-time tallow-dips are lighted. They gather around a long table . . . wash one another's feet, eat the Lord's supper . . . partake the holy communion.

Under God's guidance their acts have been repeated in a thousand twilights, in all parts of this country in all the years that have come and gone; and, please God, we will repeat them again and again until He shall say, 'It is enough. Come up higher.'

— M. G. Brumbaugh, *History of the Brethren*

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editorial

There's a yearning in you. Let it out

One of the most intriguing books to come our way is Robert A. Raines' *Lord, Could You Make It a Little Better?* (Word, 1972). Through a sprightly collection of prose poems the author not only discusses but demonstrates the merit of listening to one's sighs, of giving outward expression to one's inner being, of identifying those longings and intuitions which tend to remain hidden both from other people and from oneself.

Yearning is a significant form of prayer, Raines suggests, and he cites biblical foundation for the view. Paul put it in these terms: "The Spirit helps us in our weakness, for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words" (Romans 8:26 RSV). Before Paul, the psalmist declared

Deep is calling to deep
  as your cataracts roar;
all your waves, your breakers
  have rolled over me.
In the daytime may Yahweh
  command his love to come
and by night may his song be on my lips,
  a prayer to the God of my life!
Psalm 42: 7, 8 The Jerusalem Bible

The psalmist . . . Paul . . . a contemporary preacher: The message from each is that we need to be responsive to those impulses that rise from within and from beyond our control. Spontaneity, ecstasy, and glory are components of faith.

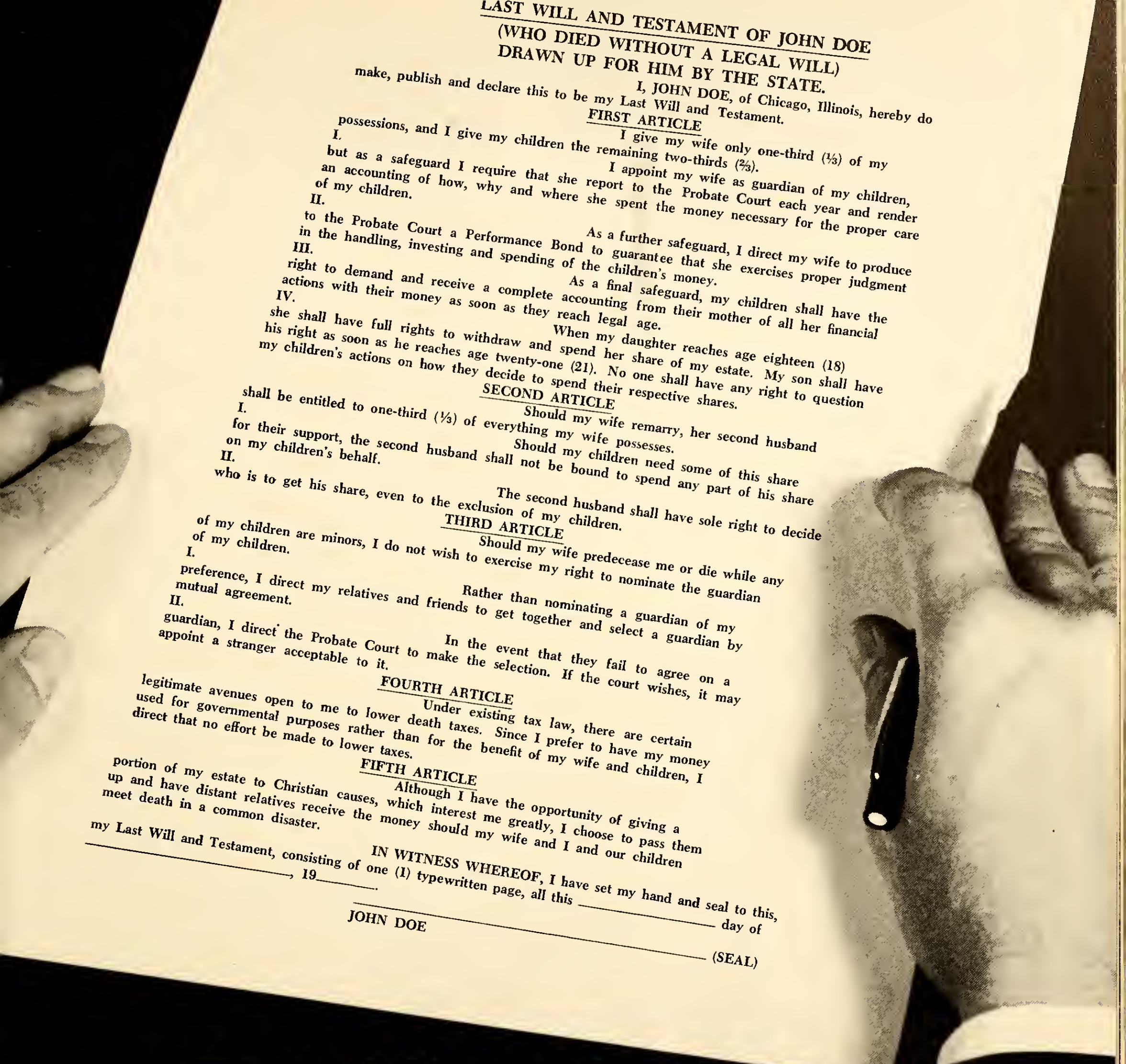
If this be so, a prime need of the church today is to turn loose a most neglected resource of its people: imagination. Deeds, study, experience have their place, but also so do the symbolic, the prerational, the intuitive. In the words of poet and theologian Amos N. Wilder, "When imagination fails, doctrine becomes ossified, witness and proclamation wooden, doxologies and litanies empty, consolation hollow, and ethics legalistic." It is his contention that human nature and human societies are more deeply motivated by images than by ideas; it is here where the power lies and where the future is shaped.

An exercise of the imagination I vividly recall occurred when church school junior highs were invited to write poetry. The response was quite different than one might think, but then the poetry was different too. Rhyme, meter, grammar, and spelling were of no consequence. Following cues from Kenneth Koch's "Wishes, Lies, and Dreams," a book about the poetry writing of youngsters in the inner city, the sole intent was to enable the youths to convey something of their own creative selves. Two themes widely used in Koch's approach are to begin with "I wish . . . ," addressing hopes and dreams, and "Once I was . . . but now I am . . . " speaking to change and growth.

While the statements of the class members generally revealed penetrating insights, my amazement fell chiefly on the work of one lad who up to that moment had given no evidence of ever having entertained a serious moment. His "I Wish" statement was perceptive: "I wish I was a blackboard and people could write great ideas on me."

To encourage us all to reach into the silence within us, to cultivate contemplation, to find forums for expressing that which stirs us is incumbent upon the Christian community at all levels. Wherever persons believe not for their parents' sake or their children's sake but for their own sake. Wherever worshipers recognize that prayer begins with the lives they lead. Wherever individuals aspire to give heed to heart and soul.

The pentecostals and the counterculture have no corner on ecstasy and spontaneity; the magnetic field of the Spirit swings wide. To dream the dream, to build the vision, to name the silence: Worship and nurture need urgently to give a larger place to these. — H.E.R.



LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I give my wife only one-third (⅓) of my possessions, and I give my children the remaining two-thirds (⅔).

I. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

II. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

III. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

IV. When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

Should my wife remarry, her second husband shall be entitled to one-third (⅓) of everything my wife possesses.

I. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

II. The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

I. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

II. In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ________ day of ________, 19____.

________________________ (SEAL)
JOHN DOE

Read it and weep.

This is not a real will. But it accurately tells what can happen when you do not have a correct legal Last Will and Testament drawn up for you by an attorney.

In advance of your appointment with the attorney there are important things you will want to know. These are to be found in two brief and authoritative booklets you may have without cost. Send for "Making Your Will" and "37 Things People Know About Wills That Aren't Really So."

Please send me, without cost:
☐ "Making Your Will"
☐ "37 Things People Know About Wills That Aren't Really So."
name ________________________
address ________________________
city ____________ state ________ zip ________

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Office of Stewardship Enlistment
1451 Dundee Avenue, Elgin, Illinois 60120

21 10/73

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She wants to go home again.

After 22 years of war, her people know an uneasy peace, yet they begin to hope. She and four million refugees like her in South and North Vietnam, Cambodia, and Laos ask only one thing — they want to go home again.

For years they have huddled together in shanty towns and refugee camps, with too little to eat and to wear. They have lost children, mothers, and fathers. Tens of thousands have lost arms and legs. A whole way of life has been destroyed by napalm, richocheting bullets, and the bitterness bred by war. What remains of home is charred ruins, overgrown fields, polluted rivers.

But they must go home again.

On hand to help them is Vietnam Christian Service, drawing on several years' engagement in refugee assistance and feeding programs, medical aid, child care, agricultural work and community development in South Vietnam. A new Fund for Reconstruction and Rehabilitation in Indonesia is being mounted ecumenically and internationally. The Church of the Brethren, through staff, volunteers, and dollars, is vitally involved in these thrusts.

But your support is needed too. You can give personally through the Emergency Disaster Fund, the source of the $50,000 the Church of the Brethren General Board has committed initially to reconstruction and reconciliation in Indochina.

With your help, and others', they can go home again!

Church of the Brethren General Board
1451 Dundee Avenue, Elgin Illinois 60120

Enclosed is my contribution to the Emergency Disaster Fund and its effort to rebuild lives in Indochina.

Name
Street/Route
City State Zip
Congregation District

In creative response.

messenger

CHURCH OF THE BRETHREN NOVEMBER 1973

THE MEANING OF THE BLACK EXPERIENCE

IN LOVE WITH LIFE ITSELF

THANKSGIVING IS THANKSLIVING

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letters

"LIBERATING THE WORD AT FRESNO"

The center-fold section of the August Messenger was truly revealing! It showed the full dimensions of inspiration, discussion, and action that constituted the Fresno Conference. To print the mental photographs of a number of observers brought depth and understanding to the report. Congratulations on the 1973 Annual Conference Review.

DAVID J. MARKEY
Indianapolis, Ind.

BUSINESS COMES ALIVE

I have read many MESSENGER accounts of our Annual Conferences but this year's report actually makes a person an active participant in the business of the Conference. Your plan of having individuals report on the various phases of the program was effectively carried out. Reading the accounts of the various sessions gave me a clear picture of the development of the theme Liberating the Word.

R. W. SCHLOSSER
Neffsville, Pa.

P.S. ON SIMPLE LIVING

We note the periodic recurrence of articles in the MESSENGER on the simple life, "Simple Living: A New Necessity" (September).

I know a family who finds this biblical and a fascinating life-style, and has filed the idea in a drawer under "things to do." Meanwhile, however, they are caught up in the "hustle-bustle, rat racing world" as T. Wayne Rieman puts it, trying to hold down the best paying jobs they can find, with their children included in "moonlighting" on the side, in order to raise the more than $35,600 needed for the education of their three children in one of our Brethren colleges.

Perhaps some realistic suggestions for this family, and others like them, would be helpful.

MILDRED GILBERT
Kokomo, Ind.

PERSECUTION OF CHRISTIANS

I have been very deeply disappointed in not seeing anything published in MESSENGER that would give its readers information about the terrible persecution and violence that is being perpetrated upon the Christians behind the Iron Curtain.

. . . Word comes direct from the imprisoned, tortured, suffering Christians behind the Iron Curtain that if American ministers would tell the facts about their persecution and if church papers and others would openly publish the real conditions existing behind the Iron Curtain, their persecution would greatly lighten. The Russians hate to have the truth get out to other nations.

We Christians who can freely worship and teach and preach God's word here in America must surely in every way possible contribute to the need of these faithful Christians who are fearlessly holding fast in their faith in Christ even unto risking imprisonment, torture, and death.

May God bless our General Board, our Messenger editors, and leaders of our churches. "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the Brethren" (1 John 3:16).

May God give us all courage to help our suffering brethren.

Raymond C. Flory

Paradise, Calif.

MYRTLE POINT CENTENNIAL

Messenger in May carried an article on the Coquille Valley, now Myrtle Point, church.

The committee of arrangements for the centennial celebration asked me to give the morning sermon. I pondered the matter. Father Time said, "You should say no for you are not in practice." But fond memories — of my baptism in 1899, of my election to the ministry in 1908, of a three-week revival in 1921, when 22 youth came into the church, of the two years of interim pastorate I held after 70 years of age — these made me say yes.

The audience room, not too large, was packed and the dining area was pretty well filled. It was a great day visiting several of the 22 and others from away. This no doubt will be my last sermon; I am now 86.

H. D. Michael

Olympia, Wash.

CONGREGATIONAL SUPPORT URGED

The SIP (Student Intercultural Program) being carried on by our church and more specifically from Lybrook Navajo Mission in New Mexico is a comparatively new, exciting program of the church, comparable to the early days of BVS. Unlike BVS, this is an opportunity for an entire family to participate in a shared experience of home missions. The host family invites a Navajo student of high school age into their home for the school year. The program enables the students to live for a time in a cultural environment different from their native one and affords wider opportunities in education. Hopefully the program will enable both the sending families and the receiving families to develop new sensitivity and appreciation for the other's way of life and cultural strengths.

This program, like Dan West's idea of Heifer Project, and BVS, comes at a time of need and gives us, in this instance, an opportunity to help place the valuable tool of education in the hands of many young Indians. At present, only a handful of students have had this opportunity, but I can see great possibilities in the idea.

Many congregations participate in the ICYE program and this is great, but there are many young people on the reservations who don't have the privilege of even a high school education. It is entirely within the possibility of every congregation to sponsor one SIP student a year.

There are those who feel we should not disturb the cultural heritage of the Indians. To this I would say we did that years ago when we forced the various tribes to leave their natural habitat upon which they were self-sufficient, and move to the reservations where it has been necessary for many of them to become welfare recipients in order to survive. Education is one tool which will help them regain their self-respect as a means of becoming more self-sustaining.

The Indians within our borders are a great people and a needy people. We have a Christian obligation as well as a moral obligation to extend a helping hand. Each one of us is living on the heritage of the American Indian — the land.

May we hear more about this program in the local congregations?

Ann Hauger

La Verne, Calif.

AMNESTY THROUGH SERVICE

I have been much concerned about draft dodgers wanting amnesty. They may think they had good reasons for not serving their country. But they weren't serving God either. Jesus went about doing good and helping people. He didn't run away or sit in jail. . . .

I can't understand how draft dodgers can have a clear conscience about doing nothing except to say they didn't want to fight. They could have been working in nursing homes, children's homes, hospitals, churches, flood or disaster areas, jails, and other places where help was desperately needed. They could have gone to the Church World Service Center to be trained as BVSers and then be sent where the need was the greatest.

One of our sons trained to be a medical doctor and served his time for Uncle Sam in a hospital in Virginia. Another son was a BVSer and worked in a hospital in Minne-

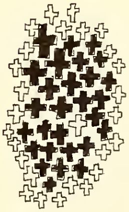
Continued on 29

page one

The need for Christians to affirm one another in their striving for mission and renewal is the theme underlying this issue of Messenger.

Leland Wilson, pastor, La Verne, Calif., illumines the theme with reflections on the black experience. Martin Marty, professor, author, and editor, assesses the quarter-century impact of a global ecumenical agency on the American churches.

Several Outlook articles similarly center on the wider sharing of faith: a new frame of reference for the ecumenical witness of Brethren; developments in a study of nonviolence by the World Council of Churches; recent new translations of the Bible; the spread of Anabaptist thought in Japan.



At the parish level, a sermon delivered by Donald R. Jordan, pastor, Dayton, Va., examines the need for accountability in the congregation. Olive Peters, East Petersburg, Pa., reports on what reaching out to retarded persons can mean from church and family perspectives. And Ruth and Eldon Shingleton, Champaign, Ill., describe how members of a family in their parish are involved with church, university, school, community, and with one another in enriching, exemplary ways.

The shared life comes through too in the thanksgiving meditation by Wilferd A. Peterson, an advertising agency executive, Grand Rapids, Mich., and in the report on family clusters by Shirley J. Heckman of the Parish Ministries staff. Other contributors are Dell Ford of the Fort Wayne, Ind., Journal-Gazette, and Ralph E. Smeltzer of the Church's Office.

Next issue the focus of Messenger will turn from mutuality across the wider Christian fellowship to Brethren beginnings in America, highlighting events of Christmas Day 1723. For Brethren everywhere, the closing months of this year of our Lord 1973 is a season for commemoration, celebration, and commitment. Rejoice and share! — ED.

Ernest Shull: 'Big game' collector

When is a butterfly not free? When Ernest Shull takes a mind to net it, that's when.

Shull, who teaches sociology and anthropology at St. Francis College, Fort Wayne, Ind., and heads the school's social service department, is a collector, not only of butterflies but of moths, birds, frogs, snakes — you name it. But butterflies are his favorite and birds rate second.

The professor is not just a sometime collector.

Not when you consider he was the first to find six species of butterfly in Indiana; that he holds 200 records for finding new species (i.e., butterflies, moths, birds, frogs) in a state (Gujarat state in India); that he donated 27,678 butterflies and moths "and a few insects" to the American Museum of Natural History in New York, plus to the same institution, 563 bird study skins.

It doesn't stop there, either. He found one species new to science. A crab spider named Misumenoides shulli in his honor. The big find occurred in Mussoorie, U.P., India.

It was also in India, where he served as a Church of the Brethren missionary from 1946 to 1964, that he set a record of netting 101 butterfly species in a single day.

In his youth and in more recent years, the resident of North Manchester has collected all over Indiana, including at the Tamarack bogs "where you seem to have no steady ground beneath you." It was in the bogs near Mongo that he netted a Mustard White butterfly, the first reported in the state in 80 years.

On his parents' farm in Girard, Ill., Shull started collecting at an early age and by 11 or 12 had started a museum in the family home. Collecting as a hobby is inexpensive, he states, something any kid can begin by making his own equipment.

His own collecting is chiefly for enjoyment, but somewhat for publication as well. He has had 20 articles on butterflies and moths published to date.

Always searching for new areas of research, Shull presently is engaged in studying the mating behavior of butterflies. "You never know," he shrugged, "what you will prove or disprove." — DELL FORD

intouch

X. L. Coppock: A Visio

All his life X. L. Coppock, the lively subject of a recently published biography, has been a lover of horses — workhorses, driving horses, riding horses, fancy horses with such fancy names as Panic, Cinnamon, Fidelity, Brilliant, Climax, Sugar, and Anna Darko. *Four Score and More,* the title of his personal story, betrays his age and suggests the span of reminiscences that stretch from Kentucky in the 1890s, by way of pastorates in Ohio, Iowa, Missouri, Kansas, Colorado, and New Mexico, to retirement in McPherson, Kans., where not long ago he preached, appropriately, on "The Four Horsemen of the Apocalypse."

All his life X. L. Coppock has answered questions about his name, which he usually signs with the unusual initials. He delights in pointing out that Xury, pronounced "Zu-ri," is indeed a proper name and appears as such in Defoe's *Robinson Crusoe* with which his parents were familiar. But his best answer to the question as to what his name means is to observe that he has tried for years to make it mean something. And what it means — for family and friends, for a dozen Brethren congregations, for communities in which he has lived, and for the church at large — is amply documented in the publication of this recent book, mostly in his own words, prepared by Jean Lichty Henricks.

ar-reaching

All his life X. L. Coppock has contended with a handicap that few men could accept as patiently and overcome as successfully. Hampered from childhood by limited vision, aided at best by less than adequate visual aids, he has gleaned knowledge from books and other sources, memorized scripture, and lived a full and active life. Now he depends largely on the "talking books" available to the blind to add to his information. As to vision, his friends would affirm that it has always been far-reaching — and forward looking.

It was probably right to picture a horse and buggy on the cover of X. L. Coppock's book of reminiscences — which, we hasten to add, is equally the story of his wife, Martha, who has shared in his life and ministry since 1914 — but don't expect to find X. L. at 85 bound to horse and buggy ideas. Though he has seen many changes in the Church of the Brethren, he is not pessimistic about the church. "Most of the changes," he observes, "have been for the best, so I go along and believe the church to which I belong to be the same church with which I united three score years ago."

The Perrys: Flight of the dove

For Richard Perry and Becky Snell Perry a dream ended in tragedy. In tragedy, however, Christian hope and love were affirmed.

Shortly after the couple was married in Becky's home church in Fresno, Calif., this past April, the two began a honeymoon bike trip to McPherson, Kans. There they planned to ship their bikes back to California and return home to prepare for a Peace Corps assignment this fall in Venezuela.

While cycling 30 miles east of Garden City, Kans., on June 1, Richard and a pickup truck collided, killing Richard instantly. Becky, riding in the lead at the time, did not see the accident happen.

A few days after the memorial service at Tulare, Calif., the Perry and Snell families jointly shared a letter with friends and with members of their respective Brethren parishes at Fresno and Whittier, Calif. In it they explained that neither they nor Becky felt bitterness but rather rejoiced in the beautiful marriage and rare relationship their children had experienced. They recalled some of Richard's qualities — his spark, his daring to be different, his determination to be true to self. They also expressed comfort that in the time of distress Becky had the presence of mind to donate Richard's eyes to another human being when it was requested of her.

One further letter followed the accident, one Becky wrote to the driver of the pickup truck:

"Dear Sir: Your name was listed on the accident report. Richard was my husband for only a short time. I just wanted you to know some of our thoughts and feelings.

"We have no regrets about our trip. Richard had planned it for so long. He was happy and doing what he really wanted to do. I'm glad he saw it so nearly completed. Now, he has the best camping site in the world — under a huge redwood tree.

"I am sorry that you also had to be involved in this accident. Fortunately, I never saw any of it. You were not that lucky. Please do not let the bad memories linger too long. I know this must be hard for you since you did not know him and cannot depend on all of the good memories.

"At our wedding, we released two doves at the end of the service. Every detail of the wedding was perfect except one of the doves escaped and flew away before it was time. We feel this is evidence that Richard's death was part of the divine plan, although we can see no reason for ourselves.

"Please know our thoughts are also with you. Mrs. Becky S. Perry."

Decentralized training offered by Bethany

Oak Brook, Ill., is the locus for the theological training in the Church of the Brethren. Right or wrong?

It is one location, but not the only one, so far as the efforts of Bethany Theological Seminary go. This fall Troy, Ohio, Elkhart, Ind., Roanoke and Waynesboro, Va., Waterloo, Iowa, Wenatchee, Wash., and Brownsville and Monrovia, Md., are also the scenes of graduate theological study in the Church of the Brethren.

The students at these locales are pastors having at least three years full time in the field. They are part of a class of thirteen members engaged in Bethany's continuing education program, an innovative approach that works toward a Doctor of Ministry degree for the pastor and renewal of congregational life for the parish. The introductory "imprint" session at Bethany occurred in September; guided study with intensive review in two summer sessions of three weeks each will follow. But the basic focus comes in service and study in the home parish, involving a local peer group of evaluators.

The in-service approach to Doctor of Ministry study is the latest in Bethany's decentralized training events. The oldest venture, 29 years now, is the summer extension school, which rotates among three eastern colleges, Bridgewater, Elizabethtown, and Juniata.

Among the fifty-two participants in the 1973 session at Bridgewater College was Albert M. Haught, a pastor from Claysburg, Pa., who has participated since the program began. Open to laity as well as clergy, the extension school on the Virginia campus included persons from 22 to 80 years of age, and with formal schooling ranging from non-high school graduates to Ph.D.s. Church renewal was the subject this year, taught by Donald F. Durnbaugh and Paul M. Robinson.

Also occurring in recent weeks was a pre-term peace studies session on the Bethany campus, sponsored annually by the seminaries of the peace churches, specifically Bethany, Earlham School of Religion, and Associated Mennonite Biblical Seminaries. Four Bethany students, five Mennonites, and one Quaker comprised the recent class. Donald E. Miller and Dale W. Brown were the principal leaders, applying the study of "Structural Violence and the Peace Churches" to the areas of consumption, the penal system, and militarism.

In regular classes, the new school year begun Oct. 1 enrolled 34 new students, an increase of 15 over last year. Registration revealed about half of the students were from Church of the Brethren related colleges: Five from Manchester, three each from Elizabethtown and La Verne, two each from Bridgewater and Juniata, and one from McPherson. The remainder were graduates of 17 other colleges and universities. Ten of the new registrants are women.

It is toward the support of Bethany Seminary and its training programs, on and off the campus, that congregations and individuals are invited to participate in the Challenge III offering on Nov. 18. Target for the Brotherhoodwide appeal is $60,000, the balance between costs and income anticipated for the new school year.

PEACE STUDIES
MASTER OF ARTS

Pre-term peace studies session is among special programs offered by Bethany Seminary

Study, use of 'soul power' urged in drive for justice

A "soul force," one that takes Jesus' law of love and makes it both a way of life and a process for action, has been urged upon member denominations of the World Council of Churches by United Methodist James M. Lawson, pastor, Memphis, Tenn.

The appeal came in August in a presentation of the WCC study of "Violence, Nonviolence, and the Struggle for Social Justice," an 11-page document challenging the churches to study and apply nonviolence where social change is due.

The study was two years in preparation, during which time significant input was offered by representatives of the Church of the Brethren and of other peace churches working in concert. The report was debated by the WCC's 120-member Central Committee in Geneva and referred to member churches for study, comment, and action.

Among the declarations in the paper is an unequivocal denial that Jesus used violence on behalf of the weak and the violated. Refuting the view of those who "read into" the scriptures that Jesus employed violence against persons in the temple, Pastor Lawson, chairman of the study committee, said Jesus instead demonstrated soul-power — "the force of transforming, redeeming love." This same style of action, he said, needs be exercised in the struggle for justice today.

More specifically, at the advent of the WCC's second quarter century Mr. Lawson called for the Council and/or its member bodies to teach, train, and advocate soul force, to dialogue on yet

James Lawson, chairman of WCC's extensive study of nonviolence and justice

unresolved issues on peace and justice, to develop crisis intervention ministries, and to take greater risks in the cause of peace and social change.

"The churches dare not be unengaged. If they are, then they vote for the evil against both God and people that already exists. Jesus denounced those religious persons who do all the ordinary things of religion — like tithing and worshiping while neglecting the weightier matters of the law, justice, and loving mercy," Mr. Lawson said.

In stressing that nonviolent action is relatively unexplored territory, the Central Committee report also acknowledged that such action may be highly political, controversial, and sometimes very dangerous as it is employed on behalf of the poor, the captive, the oppressed, and the prisoners.

As a case in point, Mr. Lawson warned that unless "we dismantle the industrial-military complex in our countries and bring the multi-national corporation under control, I see the very real possibility that a few years from now we could have an African Vietnam."

The WCC study document on nonviolence and working papers developed by the peace church consultants along the way were major resources for Bethany Seminary's pre-term Peace Studies session in August.

Brethren asked to test 'ecumenical question'

In line with rethinking under way by the Church of the Brethren Committee on Interchurch Relations, 18 persons are being invited to test some key ecumenical concepts in local situations over the next few months.

The task in brief, explains S. Loren Bowman, executive for the committee, is to gain insight in "how to pose the ecumenical question in these days."

"Collegiality" and "accountability" are two key concepts being advanced by the committee, drawing on a paper drafted by Warren F. Groff, Brethren delegate to the World Council of Churches and participant in the WCC Faith and Order studies. The committee paper underscores the need for a new frame of reference for expressing unity and action in mission across denominational lines.

The usual consensus statements ("faith and order") issued from the ecumenical vantage point lack vitality and sharpness of focus, the committee statement contends. Similarly cooperative service and action projects ("life and work") often are seen as imposed from the top down or from the outside. In the process, cooperative pronouncements and projects tend to lack "inner vitalities."

To understand the inner force, that which inspires common focus and joint effort and cuts beneath diversity, is to discover that there can never be indifference to one another, the report reasons. Thus it declares the ecumenical imperative cannot be dismissed lightly.

"Of all the particular groupings within the larger church, radical, free-church Anabaptist types such as ours should be most vividly aware that the Church of Jesus Christ, as portrayed in the New Testament, is intended to be a *collegium*, a brotherhood, marked by firmly established collegial qualities," the paper asserts. "Above all else, it is to be a family, not a closed, self-protective clan, but a family characterized by a firm self-awareness, a sense of belonging, an evident openness to other families who make up the larger family of God."

In the light of such awareness, the committee statement suggests the first question a family or a congregation or a denomination asks is not if they are bound to others only at the level of that which they cannot do alone, nor if they can cooperate merely at the fringes of their passions and life investments. Rather, the question to be asking is whether there is freedom to be accountable to one another at the points of strength and conviction, from the center of life and belief.

The declaration of the Committee on Interchurch Relations — and the point it seeks to test — is that Brethren, out of their strengths in serving human need, in working for peace, in shaping strong persons and families and family-style institutions, and in expressing faith in Jesus Christ as Lord and Savior in down-to-earth ways, out of these strengths there is a freedom to move toward a fellowship of accountability.

Pastors, executives of districts and councils of churches, and committee members comprise the list of Brethren invited to put the ecumenical concepts to the test.

Methodists in India reject merger date

The governing unit of United Methodists in India has rejected Nov. 29 as the date for merger with the United Church of North India. No reason was given for the action, which was voted 32 to 97.

Proposed merger of the Indian United Methodists — who number about 600,000 — into the 700,000-member Church of North India, founded in 1970, has been a thorny issue for some time.

The Church in Southern Asia was originally scheduled to unite with Anglicans, Presbyterians, Baptists, Brethren, and Disciples. However, it reneged at the last minute, setting off a chain of legal proceedings.

At least twice the Judicial Council ("supreme court") of the US-based United Methodist Church has mandated completion of the merger.

A strong group among the Indian United Methodists has insisted that certain issues be negotiated before the union is complete. If they do not join the United Church by the end of 1973, the plan of union on which negotiations were initially carried out will lapse.

Brumbaugh to coordinate worship, arts, resources

Wilbur E. Brumbaugh rejoined the Brotherhood staff Oct. 15 to serve in the dual capacity of editor of heritage resources and coordinator of ministries in worship and the arts.

W. Brumbaugh

The former associate editor of Messenger and one-time editor of Leader is aligned in the new task with the Parish Ministries Commission. Half his portfolio, related to heritage resources, is new, and the other half on worship and the arts carried previously by Wilfred E. Nolen, now coordinator of the General Board's SHARE program.

The creation of materials and experiences which affirm the heritage of the Church of the Brethren as a New Testament church is among priority guidelines voted by the General Board for the 1974-75 biennium.

Mr. Brumbaugh served in communication assignments for the General Board from 1960 to 1972, terminating at that time as a result of a financial crunch in the board operations. In addition to his work on periodicals, he edited leaflets and books and designed worship centers and materials for a series of Annual Conferences, including this year's. For the past 14 months he was an editor with a nondenominational publisher.

He is a graduate of Kent State University in Ohio and of Bethany Theological Seminary. He and his wife Eula, sons Geoff and Joel and daughters Caron and Julie reside at 125 Wilcox in Elgin, Ill.

Common, evangelical texts added to Bible editions

Some of the most solid achievements ecumenically through the years have come in the translation and distribution of new editions of the Bible. Two translations of the Bible released this year underscore a fact frequently overlooked: That biblical scholarship and publishing have long crossed confessional lines.

One of the recent editions is the Revised Standard Version Common Bible, issued in April and accepted for use in Protestant, Orthodox, and Roman Catholic churches and homes. A second is the New International Bible, of which the New Testament is currently being released, a research task carried out by a group of evangelical scholars.

To clear the way for the RSV Common Bible, one of the basic hurdles was reaching accord on which books belong in the Bible. The question stems back to debates over which papyrus rolls belonged in collections of scrolls comprising the scriptures. The new ecumenical edition includes in addition to the Old and the New Testaments the Apocrypha/Deuterocanonical Books, varying works added by some traditions to the Old Testament canon at a later date.

Since its first publication in 1962, the Revised Standard Version has attained a circulation of some 30 million copies. The RSV Common Bible is expected to enhance still further the impact of this version both on the corporate and the private life of the churches.

The International Bible, begun in 1965, is a translation by scholars who hold to a high view of the inspiration of the word of God. One of the translators, J. C. Wenger of Goshen Biblical Seminary, Elkhart, Ind., believes the work stands in contrast to "a spate of second and third rate versions or paraphrases" produced by individual scholars. "The tragedy is," Dr. Wenger declared, "that many people are fascinated with what they regard as the exceptional clarity of some of these Bibles, when as a matter of fact the translations are frequently careless in regard to fidelity to the original Hebrew, Aramaic, and Greek."

For the New International Bible, each book of the Bible was assigned to a team to make an initial translation. Their drafts in turn were worked over again and again by editorial groups and finally by the Committee on Bible Translation.

While the New Testament portion of the New International Bible is being published currently, it is anticipated that because of the checking and cross checking of the team process, several years will be required to complete the Old Testament translation.

First post-30 BVS unit: More options for service

When 15 post-30 volunteer trainees gathered in Elgin during August, they were asked the question "Why Brethren Volunteer Service?"

Their responses, like those of younger counterparts, reflected a diverse range, from "association with people" to "following God's purpose" to "the need to feel needed."

The first unit for post-30s in BVS' 25-year history, the group looked at church history, engaged in Bible studies, visited projects in Chicago, examined peace and nonviolence and their own motivations for service.

Termed an experiment by Charles Boyer, director of volunteer services for the denomination, the week-long event proved different from the usual training period for younger volunteers. Many of the post-30s entered the week uncertain whether or not voluntaryism is their style. By the end of the event, about half had formed definite commitments.

BVSer Jan Martin, who along with Maggie Bell Byrne and Mr. Boyer coordinated the training period, noted that the group's week of association enhanced in a general way their understanding of the work of the church.

Participants included Hazel Bartholomew, Columbiana, Ohio; Gladys and Harry Deardorf, Uniontown, Ohio (assigned to denominational headquarters, Elgin, Ill.); Edwina and Israel Gorden, Shipshewana, Ind.; Rose Gorden, LaPorte, Ind.; Ethel and Murlin Hoover, Overbrook, Kans. (assigned to the New Windsor, Md., Service Center); Iowa W.

Military inductions: How long a respite?

In a Midwest suburban shopping center this summer two men and a woman staffed a booth to recruit for the US Army. A reporter observed the scene awhile, then wrote, "They were hustling just as if their jobs depended upon it and this may be the case."

Not only in shopping centers but wherever people go — schools, ball games, fairs, civic celebrations — the military recruiters are there. During the last year the Army poured $26.7 million into advertising, in ads that accented career opportunities and sought to alter the images left by Vietnam.

Still, at summer's end Defense Sec. James R. Schlesinger said enlistments were running 2,000 a month below the Army's manpower requirements. He warned that if this becomes the pattern, the administration will request a resumption of the draft.

It was reportedly against the advice of many Defense Department, White House and Selective Service officials that President Nixon this year did not ask for extension of his authority to induct young men. Thus while the power for induction ended July 1, the Selective Service System remains intact. The general impression was that Congress and the American public were more receptive to ending the draft than to abolishing the system behind it.

It was toward the latter goal that an ad hoc group, the National Council to Repeal the Draft, worked as catalyst and mobilizer for four and a half years. This summer the council closed its national office, gratified that inductions had ceased but still troubled over the failure of Congress and the public to repeal conscription altogether.

A question earnestly needing to be resolved, the NCRD declared at its passing, is just what real national security is in terms of military manpower. How do two and a quarter million men make the country more secure? What will the men do in terms of a national emergency? Are they to be used to suppress political movements alien to our way of life in third world countries?

The NCRD plea, posthumously, so to speak, is that before any renewal of the President's induction authority be granted, critical analysis be given to the mission of the military — the role it plays and how its manpower is to be used in an era of sophisticated technological weaponry.

Resumption of draft predicted for 1974

The director of Brethren Volunteer Service, Charles L. Boyer, foresees the draft being resumed in calendar 1974. "If this is the case," he said, "the Church of the Brethren World Ministries Commission anticipates becoming again a major employer or placement agency for 1-Ws within its service program."

Mr. Boyer, whose office also is in charge of draft counseling for the denomination, explained that for all intents and purposes the draft really ended at Christmas 1972. The percentage of men entering Brethren Volunteer Service since then remained fairly consistent until this past September unit.

In the period from October 1970 through October 1972 the Church of the Brethren counseled 2,367 draftees and placed 128 in BVS assignments.

Kuehl, Polo, Ill. (assigned as activities coordinator, Sebring Manor, Fla.); Edna M. Lahr., Goshen. Ind.; Fred and Rhoda Ott, Holsopple, Pa.; Cora and Roger Rowe, Smithsburg, Md.; and Ruby Stickel, Wakarusa, Ind.

One volunteer suggested that the denomination might offer such learning experiences with their low-commitment level, more widely as a way of enabling Brethren to see more options for service.

"This was an experiment," emphasized Mr. Boyer. "Whether or not other post-30 groups will be patterned in the same way is not established. But future experiences are anticipated for older persons."

Front row, from l., trainees E. Hoover, R. Stickel, G. Deardorff, E. Gorden, H. Bartholomew. Row 2, M. Hoover, R. Gorden, H. Deardorff, I. Gorden, R. Ott. At rear, E. Lahr, I. Kuehl, R. Rowe, C. Rowe, F. Ott.

'Whittling away' of privacy is deplored by senator

The Bible-quoting lawmaker who chaired the Senate Watergate hearings, Sam J. Ervin Jr., contends the American right to privacy is being "whittled away" by the federal government.

In an article published in A. D. magazine, written prior to the televised hearings on the Watergate scandal, the North Carolina lawyer deplored what he sees as a trend toward governmental control of citizens through the collection of personal data.

He reminds Americans that they do not have to answer Census questions on whether they are divorced or have electric dishwashers.

Likewise, he said that persons cannot be required to provide anything more than proof of identity and proof of citizenship when applying for passports. He objects to Passport Office questions on travel plans and occupations.

Sen. Ervin is especially displeased with the amount of personal information collected on government employees, who he writes, are sometimes asked to respond to such statements as, "I believe in the second coming of Christ" and "I wish I were not bothered by thoughts of sex."

"Congress, and the American people in general, are only now becoming aware of the multitude of ways in which our right to privacy — our right to be left alone — is being ever circumscribed by the collection of information about almost every aspect of our lives," he wrote in the United Presbyterian-United Church of Christ monthly periodical.

The right to privacy, he explained, is not "directly expressed in the words of the Constitution itself" but is embedded in the framework of the constitutional government and reflected in the First Amendment and upheld by judicial decisions.

He revealed that the federal government "now controls more than 750 data banks containing personal information about individual American citizens."

In another area of individual rights, those of persons in prison, the senator has expressed concern about the Behavioral Research Center nearing completion in his home state near Butner. Comments by MESSENGER readers on the development appeared in the letters column in July and September.

Prompted by misgivings about behavioral modification of prisoners in general and the Butner facility in specific, the senator has asked the Bureau of Prisons to provide the Constitutional Rights Subcommittee which he chairs a detailed description of the program to be implemented at Butner.

Readers may contact their own senators for reprints of the Ervin address on the Butner development, delivered to the Senate May 8 and published in the Congressional Record, Vol. 119, No. 69.

Sen. Ervin (r.) with Deputy Counsel Rufus Edminster: Concern over 750 data banks

Extending the fellowship: Evangelism on the road

An interdenominational Christian ministry to business travelers throughout the nation is the aim of the Travelers' Christian Fellowship recently launched in Nashville, Tenn. The Fellowship is to assist Christian travelers in meeting one another and extending the witness of their Christian fellowship to others when staying in hotels and motels.

Evangelism leaders from several denominations met in Nashville to begin implementing the TCF plans. Among the advisory committee members from 36 denominations is Matthew M. Meyer, consultant for evangelism for the Church of the Brethren General Board.

Originator of the idea is James M. McDonald, a traveling businessman from Hendersonville, Tenn., who calls himself a "born-again, regenerated-by-the-Holy-Spirit Christian."

The Travelers' Christian Fellowship will establish a "fellowship alert" bulletin board in the lobby of key motels and hotels. The board will be designed to display the official identification cards of individual TCF members registered there.

"The average traveler, Christian or not, has a wide variety of evening entertainment options open in most first-class motels or hotels," says McDonald, "but most of these options are a dangerous threat to the character and spiritual welfare. As Christians, it is our duty to provide this traveler with a Christ-centered option of evening activity."

In addition to fellowshiping on the road, TCF members will be encouraged through a monthly magazine and correspondence courses to witness to non-Christians and invite them into the fellowship gatherings.

An Anabaptist in Japan: Biblical revolutionary

A noted Japanese churchman, one who since 1960 has developed a keen interest in the historic peace churches, has published a Japanese edition of *The New Left and Christian Radicalism*, a book by Brethren writer Art Gish.

The Japanese church leader is Gan Sakakibara, an economist and educator in Tokyo and a longtime leader in the movement to relate Christianity to social conditions. Retired from university teaching, he founded the Tokyo English Center and has brought groups of students to the USA not only for language study but to cultivate understanding.

Mrs. Sakakibara is a former jurist and onetime member of the Japanese Diet. Both she and her husband are evangelical Christians, devoted to peace and reconciliation.

It was at Salonika, Greece, in 1959, at a conference on the church and rapid social change, that the Sakakibaras became friends of Harold and Leona Row. The following year the Rows were among hosts for the Sakakibaras' visit to the States, helping arrange contacts with the Society of Brothers, Koinonia Farm, Reba Place Fellowship, and the Hutterian Brethren, all intentional communities in which Dr. Sakakibara had a special interest. He reported his findings in a book published in Japan in 1966.

Also the outgrowth of the encounter was the Brethren sponsorship of peace seminars at Tokyo and Hiroshima, Japan. Participation in the Believers' Church Conferences in 1967 and 1970, and continued visits with the Brethren and other peace churches, deepened the couples' attachment to the radical Protestant position.

Gan Sakakibara

In a real way, however, the Sakakibara witness for peace began decades earlier, back when out of opposition to the totalitarian direction of the Japanese government, the professor lost his teaching position and was supported from 1939 to 1948 by friendly farmers. Subsequently, the teaching job was restored.

As a fourth and latest volume of works on Anabaptist teachings, Dr. Sakakibara published the Gish book to help counter a view commonly accepted by Japanese students, that violence is a necessary tool for social change. "I translated Gish's book in order that Japanese Christian pacifists can understand the really revolutionary viewpoint that is truly biblical and Anabaptist," the professor said.

In recounting his "Pilgrimage to Anabaptism" in an article in *Mennonite Life* earlier this year, Dr. Sakakibara observed that his study in philosophy and theology has included Max Weber, Ernest Troeltsch, Christoph Blumhardt, Leonhard Ragaz, Rudolf Otto, and Walter Rauschenbusch, all of whom helped pave the way toward 1960 and his encounter with Anabaptism.

"This was not an accident," he stated. "Throughout my life I cannot but feel the existence of the providential guidance of the finger of God in all of this. I want to continue to his glory and the good of man."

underlines

THE BIBLE IS FOR GIVING ... *SHARE IT* is the theme for this year's Bible Sunday and Bible Week Celebration, Nov. 18-25. National sponsor is the *American Bible Society*.

Among modern plays comprising the *American Film Theatre* subscription series now opening in 500 cities are *Luther* by John Osborne and *Lost in the Stars*, based on the Alan Paton novel, *Cry, the Beloved Country*. Discussion helps may be obtained from the Broadcasting and Film Commission, 475 Riverside Drive, New York, N. Y. 10027.

Outreach planning will be the focus of the *Brethren Appalachian Caucus*, Nov. 5-6, Knoxville, Tenn. All Brethren are welcome. For details, contact *Rebecca Swick*, Rt. 2, Box 181, Surgoinsville, Tenn. 37873 (615 345-2714).

SCHWARZENAU II: THE NEXT 250 YEARS was the theme of the Atlantic Northeast District Conference in mid-October. In commemoration of the 250th anniversary of the Church of the Brethren in America, the district is evolving eight weeks of curriculum on Brethren history, for use in January and February. On Dec. 30, a district-sponsored program at Germantown will engage *Inez Long*, *James Myer*, *Leon Neher* and *Stanley Noffsinger* as speakers.

OTHER MILESTONES AND MATERIALS ... Observing anniversaries: 125 years, *Spring Creek church*, Hershey, Pa.; 100 years, *Leamersville church*, Duncansville, Pa.; 75 years, *First church*, Reading, Pa.; 25 years, *Williamson Road church*, Roanoke, Va. ... *Change and Challenge* is the new district history of Southern Pennsylvania. Price, $6. The author, *Elmer Q. Gleim*, York, Pa., also will compile a history of the former North Atlantic District. ... *History of the Franklin Grove Church of the Brethren*, founded 1845, has been compiled by *Carroll P. Lahman*. Copies may be obtained at $1.50 each by writing *Robert S. Roller*, pastor, Franklin Grove, Ill. 61031.

DEATHS ... Home missions leader and retired pastor *Walter J. Hamilton*, 88, Cumberland, Md., July 2. ... *Cora Winger Shultz*, 78, North Manchester, Ind., July 14. ... *Earl C. Brubaker*, 64, Berkey church pastor and Western Pennsylvania district moderator, May 30, of a heart attack. ... *D. Leonard Lutz*, pastor, Pleasant View and Clear Creek churches in Indiana, Aug. 5, of leukemia.

PEOPLE YOU KNOW ... Bethany Seminary's *Robert Neff* will lead the Midwinter Bible Conference at Sebring, Fla., Jan. 20-27. ... *Ralph M. Delk*, former Messenger circulation director and more recently with the Christian Century, is the new administrator of the Morrison Cove Home in Middle Pennsylvania. ... *Galen C. Kilhefner*, retired from a state education post, is director of development for Brethren Village, Neffsville, Pa. ... *Kurtis F. Naylor*, formerly with the National Council of Churches, is the new director of development and church relations for La Verne College in California. ... *Don Baughman*, Modesto, Calif., rode herd with a Heifer Project shipment to Korea.

Child check-up, Bangladesh

Shipment of medicines to Indochina

Enabling Palestinians to build homes

EIRENE sewing project, Morocco

Thousands upon thousands of victims may not know its name or auspices, but they know its effects. Would these activities have been undertaken by others, had the Council not taken initiative? Who will take them on now, when the needs remain but imaginations are dulled?

25

Inner city ministry, Liverpool

Erecting center for refugees, Sudan

Class on shoemaking, Brazil

Refugee settlement, Europe

WCC: Its impact on American churches

by Martin Marty

The impact of the 25-year-old World Council of Churches on American Christianity has been positive but largely indirect. That is a simple thesis, though not a popular one at the moment.

The Council's enemies are rubbing their hands in glee over the fact that at Silver Jubilee time the organization is creaky; given its fragility and the problems it has faced, they would perhaps do better to be surprised that it survived at all.

Church unity organizations are all in trouble today, and the ecumenical movement is not at the center of Christian concerns. Need it be? Having begun to have the case for unity made, Christian leaders are turning to other urgent questions. But whoever studies church history takes the perspective of centuries, not seasons; on those terms the WCC contribution to the questioning of the adjective "American" and the affirming of the noun "Christianity" has been major.

Why has the largest organizational symbol of Christ's peoples' response to the Spirit's call for unity suffered setbacks?

First, the WCC suffers from its successes. Once the Christian people got the idea of mutual acceptance and living contact with one another in the various churches, they took it for granted and became bored with necessary and sometimes petty committee detail.

Structural problems were also present. Putting together a Council of long-separated and often self-seeking churches is a complex task, like wiring together toothpicks into a craft that is so fragile it can hardly get off the ground. No one had the imagination or genius to circumvent bureaucratic organizationalism, and all the problems of bureaucracy afflicted the Geneva-based agency. Most of these problems were inevitable; many were the results of shortsightedness or unresponsiveness more than of villainy.

Third, there is backlash because of good things the Council has done. It has faced difficult questions of Christian creed and thought, and often the effort to please many has sometimes pleased few. But the urgency of theoretical and theological questions did become stamped on peoples' minds.

By bringing Western (often misnamed 'capitalist') Christians into living contact with, say, Russians or — even more problematically and with more potential — Third World Christians, the WCC served American Christians by showing the limits of their own perspectives and teaching them that they cannot always stamp their style on everything.

Some of the WCC majority actions were wrongheaded and foolish, no doubt, but not more than one would expect in an interchurch agency. But the Council is more vulnerable than a more provincial institution, and backlash resulted.

Finally, the WCC suffers from the need people have felt to go back home for a while to their own roots, to regroup confessionally, denominationally, racially or ethnically, or by generations, genders, or interest groups. A "new particularism" is in style, and universal or general styles have difficulties.

Thus the United Nations does not attract loyalties as independent nations do. What are you? I am a Methodist, or a member of First Presbyterian church; people never say, "I am a member of the WCC." They may say that their churches are members, but councils of churches are remote.

Despite the eclipse and the setbacks and even in face of the possibility that the WCC may one day have to die to make room for new life — isn't that the Christian way to do things? — the positive effects should remain.

The Council taught American Christians the values of ecumenical realism. From 1910-48 they faced the difficult issues of coming together; from 1948-73 they have learned it is even more difficult to stay and be together. But during those years it also produced a generation of leaders who have effectively begun to place on the conscience of Christians the need to see the world through the eyes of people in other nations, churches, and circumstances.

Making us realize that, no matter how attractive and overpowering the local scene is, we are part of a "global village," "spaceship earth," or the "family of man" is a task to which the WCC has devoted itself for a quarter century.

During that period the WCC has not lacked positive achievements, not only on the level of common talk and worship but also in practical activities in a suffering world. Thousands upon thousands of refugees, displaced persons, victims of war or hunger, survive and enjoy a measure of health and life as a result of WCC-sponsored activities.

They may not know its name or auspices, but they know its effects. Would these activities have been undertaken by others, had the Council not taken initiative? Who will take them on now, when the needs remain as great as ever but imaginations are dulled?

The World Council of Churches, a symbol of that ecumenical "great new fact of our era," gave American Christians a dream of transcending their divisions and prejudices. The Vatican Council further extended that dream, and various interfaith activities perpetuate it. Even the enemies of the WCC have learned to imitate many of its modes. 1948 was a year like some in the nineteenth century when, according to Alfred North Whitehead, "wise men hoped, and . . . as yet no circumstances had arisen to throw doubt upon the grounds of such hope."

Today we may be less wise, or more wise about other things; we may be less hopeful, or may be hoping for other things; certainly, we have come upon circumstances that throw doubt on the grounds of hope and challenge old wisdoms. But at anniversary time it is possible to take fresh initatives from the men and women of 1948 and their ecumenical ancestors. ☐

The meaning of the black experience

by Leland Wilson

A wealth of symbolic meaning resides in a black man — Simon of Cyrene — having borne the cross of Christ to Calvary. Shoulders that have known more than their share of the weight of slavery, also were first to know the burden of glory. Salvation history grants a special place to the black.

Could it be that salvation vision also gives uniqueness to the black? Could it be that those same shoulders are bearing the cross into the 21st century? Could it be that through the black experience, today, we encounter the divine? Today, does that experience reveal God's love and intention for us: I think it is so. I believe the Gospel is being opened to us through the black experience.

How is it so? Before we can set forth the affirmation in evidence, there must be at least two disclaimers.

First, many of us do not discover the meaning by becoming black. That option is not open for the nonblack. God has not intended us to be black. Even if we desired it, we could not take unto ourselves the black symbols and the black understanding. We cannot absorb those outside the concrete situations in which the symbols and understandings arise. We can never fully know what it means to have generations of slavery, systematic segregation, and discrimination. *Black Like Me*, that little book that reported the attempt of a white to become black for a period of time, may be a hint, an introduction. No more.

No, we cannot fully participate in blackness. But that does not mean we cannot learn from it. Indeed, the deeper meaning of the black experience lies beyond its blackness.

Second, reference to the black experience does not imply singularity or uniformity. Obviously, a reflection upon any experience is selective. Making a selection that is an honest appraisal of what seems characteristic, does not mean that all conform. Just as we could not tally a description that would fit all Americans or all Brethren, so we cannot with the black experience.

So, we yield to certain limitations at the outset. Our awareness need not immobilize our search for meaning.

1. The black experience has exposed to us the stain of racism that runs beneath our skin and permeates our being. That racism has exacted an awful toll from the black man. But, ultimately, racism is most destructive to the racist. Thus, exposure bears promise, as well as pain, for the diagnosis makes possible the necessary surgery.

Language is symbolic of what we think and believe. And it is in our language that we are suddenly and frightfully unmasked. Issues, we say, are "black" and "white." Of course, the black is evil; the white is good. Not just good. White signifies *purity*. Black carries overtones of the sinister as in "blackmail." We deny that racism is with us. We are not aware of it. But language which gives form to thought and belief exposes it.

I grew up using the word "nigger." It was in the language of the people who raised me. It was spoken by the neighbors. I thought nothing of it. That was simply what you called black people, and I assumed that they called themselves "nigger." Well along in my teen years I was, before my selection of words had to change.

From knowing no black people as a child, I have moved to having lived and worked with them. They have been next-door neighbors. My impression is that our culture has such a racial complexity that relations between the races are seldom easy and simple. Even when there is a commitment to good relationships. There looms above the encounter a haunting question with every inflection or gesture, "Why? Was it because of my race?"

The black experience can make us conscious of the attitudes we carry, and thus the possibility of the prayer of confession and the receiving of forgiveness.

Certainly blacks are as vulnerable to racism as whites. The need for us all is to be able to affirm each other in who we are — that is, not deny, but appreciate that human heritage we have identified as race. Then, there may be the possibility of common human bonds beyond race.

2. The black experience offers an insight on self-identity. That experience has dealt with the most basic of human feelings, how persons feel about themselves. And they have announced, "Black is beautiful!"

It was not always so. They lived in a society which had said that black was not beautiful. To become beautiful, blacks needed to move toward whiteness in appearance and life-style. W. E. B. DuBois once said, "It is a peculiar sensation, this double consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity."

In *Black Rage,* William H. Grier and Price M. Cobbs challenge us to identify with the inner feelings of black Americans:

"Slip for a moment into the soul of a black girl whose womanhood is blighted, not because she is ugly, but because she is black, and by definition all blacks are ugly.

"Become for a moment a black citizen of Birmingham, Alabama, and try to understand his grief and dismay when innocent children are slain while they worship, for no other reason than that they are black.

"Imagine how an impoverished mother feels as she watches the light of creativity snuffed out in her children by schools which dull the mind and environs which rot the soul.

"For a moment make yourself the black father whose son went innocently to war and there was slain — for whom, for what? . . ."

Desite all of that, there is a triumphant note in the black experience that cries, "Black is beautiful."

That is a lesson we need to learn, an understanding we need to grasp. It is especially urgent for Brethren. We have been embarrassed about who we are. People have called us a peculiar people and we have been apologetic. Indeed, there are peculiarities. The nation sounds the call to battle, and we do not rush into the ranks. We are bothersome in making affirmation rather than swearing an oath. There is a life-style that favors modesty and simplicity. Some have even maintained a distinctive dress. And sometimes we have even been heard to address each other with "Brother" or "Sister."

Much of this seems odd and out of place in a world that takes its vision from a Pepsi television commercial and reads its life models from *Playboy* and *Cosmopolitan*. The problem is that Brethren have accepted the definitions of the dominant society. We have struggled to be respectable, to seem reasonable, and often, to be thought "with it." We have wanted to be appreciated by our neighbors. So, we permitted alien definitions to be imposed upon us, though we know they do not really fit. We have been put down by those who do not hold to our beliefs.

The black experience can encourage us to reclaim our heritage. It can help us to see that human dignity and worth do not depend upon validation by the dominant society. It can give us an affirmation of who we are and who we are called to be. Not intended as a carbon copy of others, we have a special calling. And it is in that realization that we can withstand the pressures to conform to the identity of others.

The black experience can help us to see that it was precisely such a people who were called to be the children of God. Israel was chosen, not because she was better than others; she knew her father was only "a wandering Aramean." Israel's relationship to God did not depend upon her merit in God's eyes or in the eyes of the world. While the world took no note of Israel, the prophet Isaiah could say, "In the days to come . . . Israel shall blossom and put forth shoots, and fill the whole world with fruit" (27:6). While the world paid no mind to Israel, the people knew a covenant with God that was to make of Israel a land and a people.

Not just the people. The black experience can help us to see that it was precisely such a Messiah which we follow. He walked not with the princes of the world, but found himself

> . . . despised and rejected by men;
> a man of sorrows, and acquainted with grief;
> and as one from whom men hide, their faces
> he was despised, and we esteemed him not. *(Isaiah 53:3)*

Strange paradox! This is the kind of man that inspires Handel's "Messiah"! He is beautiful!

The black experience is encouragement in our self-identity. It bids us reclaim our heritage and stand unashamedly for it. It tells us to walk with human dignity, affirming who we are.

3. The black experience deals with the way of responding to God. Bishop Joseph Johnson describes the religious style of the black. It has, he says, "warmth, compassion, practical wisdom, artistic and emotional freedom. The religious services of the black man were emotional, warm with shouts of 'Amen,' 'Hallelujah,' 'Thank you, Jesus,' and 'Praise God.' The black man felt the spirit and gave vent to his feelings." The black appealed to what the scripture sometimes calls "heart."

My own religious experience was nurtured in a small rural church. It could not be described as exuding great feeling. In fact, the neighboring Nazarenes often referred to it as "the hand shakin' church." By that epithet they wished to contrast the sign of conversion: in the Church of the Brethren it was shown by simply coming forward and receiving the hand of the minister; in the Church of the Nazarene, there was an outburst of spirit, there was an emotional gathering around the altar for "praying through." Saving a sinner was not a casual affair!

While not particularly emotional, the church of my childhood was informal. The women gathered in the front part of the church. The men stayed outside on the steps to smoke and visit. By and by, it was time to begin a service and a pianist and a song leader would lead out with a hymn. During the first verse of such as "Brighten the Corner," the men would enter the church and sit in the back. The congregation sang not from *The Brethren Hymnal,* but from *Triumphant Service Songs.* The roll of the piano and the tone and beat gave a touch of frontier Pentecostalism to "When the Roll Is Called Up Yonder," or "What Will You Do?" There was no bulletin. Sometimes the service was being negotiated and planned in its very midst. The song leader, with the sermon half-completed, began thumbing through the hymnal to find a closing hymn that would fit the sermon's theme.

When I ventured out into the larger world, I discovered planned worship and bulletins. There were choirs, even robed choirs, and robed preachers. Then there was a red hymnal that some had opposed as too modern, but people who obviously knew what they were talking about said that this was the best hymnal and that many of the old songs we had sung were just not Christian.

Formalism in worship held great attraction for me. It was superior in its planning. Those who did it that way seemed intellectually superior. Thus, my own pilgrimage was not unlike that of the larger church. The Christian church generally came to value formality, order, planning, structure, objective discourse. And in music, we looked toward the stately and the classical. Brethren, who had once fought to get a piano or an organ into the church over the objections of those who saw them as instruments of the devil, came to look upon those instruments as the only valid ones for worship. Those instruments and the classical, glorious style we came to identify as "spiritual." Indeed, by identifying God in a certain kind of music, that form became an idolatry!

Now, we try to give place to the participational in worship. This has long been the black experience. We just did not understand it that way. There was a continual dialogue between the congregation and the preacher.

On two occasions, about fifteen years ago, a black congregation in Kansas City invited me to preach. Prior to that, I had been in the pew, but never the pulpit, of a black church. As I began to speak, it was startling to hear people shouting back to me. It took me a piece of time to adjust to the ricocheting returns of "Amen," "Praise the Lord!" and such. As I moved toward transition, I found the restraints were loosening. I was coming free. I was being given wings to sail. They pulled from me more than I had known before.

Looking back, I have realized they were not blanketing with endorsement all that was being said. It was not that academic. Rather, they were expressing their own deep will that the preacher proclaim God's word. And they were participating in the proclamation.

The black experience can lead us to more complete and richer forms in the way we express ourselves to God. It holds recovery of a scriptural perspective that talks of cymbals and dance in worship, but not of pianos or organs. Its treasury can add to us the spontaneous, as well as the planned, the earthy and elemental, as well as the sophisticated and learned, the beat and the color, as well as the order and the regular, the heart and soul, as well as the mind.

Indeed, the black experience is the Spirit blowing *life* back into our worship.

4. The black experience deals with the very content of the Gospel itself.

In this matter of what it means to live as Christians, a widespread notion is that it means being a good, law-abiding citizen, staying out of jail, and having no trouble with the police. The black experience suggests something else.

In 1955, in Montgomery, Alabama, a tired, middle-aged black woman named Rosa Parks refused to move to the back of the bus. She was arrested. Her arrest set off a long struggle for decency and dignity spread to other cities.

Martin Luther King told about a white family in Montgomery who summoned their black cook and asked if she supported the terrible things the Negroes were doing, boycotting the buses and demanding jobs. "Oh, no ma'am," the cook said, "I won't have anything to do with that boycott thing. I am just going to stay away from the buses as long as that trouble is going on." As she walked home on already weary feet from a full day's work, she walked proudly. Blacks by the hundreds and thousands began to march and to willingly accept confinement as they sought justice from the nation. They began to express with their lives the idea that redemptive suffering, voluntarily taken, can be useful not only to oneself, but also to the soul of another person.

Out of this black experience we began to realize that the early Christians, including the Apostle Paul, knew the insides of jails. We began to recall that the Church of the Brethren itself was born in an act of civil disobedience: the baptism at Schwarzenau. The black experience opened to us the possibility that justice and peace may be of more value than an unblemished record. It opened to us the possibility that faithfulness could lead to prison.

Further, the black experience identified with the Hebrew people in their slavery. Thus, they have pointed toward the Exodus event as central in the faith of Jews and Christians. Moses has been for them a hero. The night before an assassin cut him down, Martin Luther King used the imagery of Moses and the Promised Land, of being up on the mountain and looking over into the Promised Land.

The black experience has understood the identification of Jesus with the Isaiah passage of proclaiming release to the captives. It has seen Jesus as the Liberator, indeed Christianity and salvation as essentially a liberation experience. Triumphant notes were sung in the black spirituals. Though they were poor, when they got to heaven, they would have shoes. Tired from their labors, still they could sing:

> Walk together children,
> Don't you get weary,
> There's a great camp meeting
> in the Promised Land.

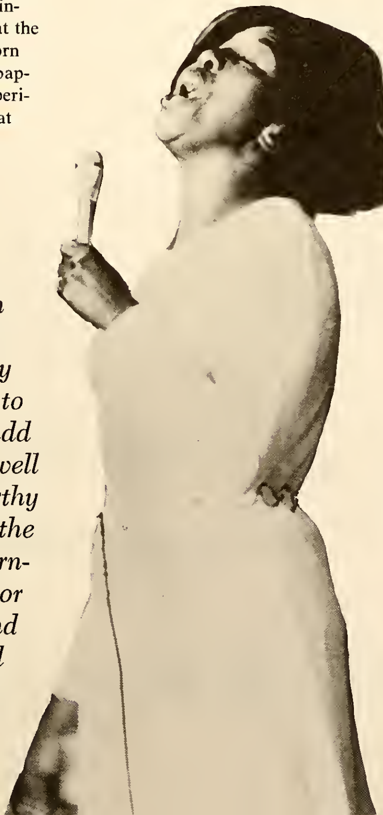
With images of Exodus, the Promised Land, and heaven in mind, the black experience began to act upon those visions to realize them within history. The kingdom of God had come for them. Exodus was not just ancient; it was also now. The Promised Land was not just Palestine; it was also here. Heaven was not just future; it was also present. The black experience has helped us to recover the importance of the Exodus event, the promise of liberation, the assurance of deliverance in our time of need. It has helped us to know Jesus Christ as one who liberates and frees us from bondage.

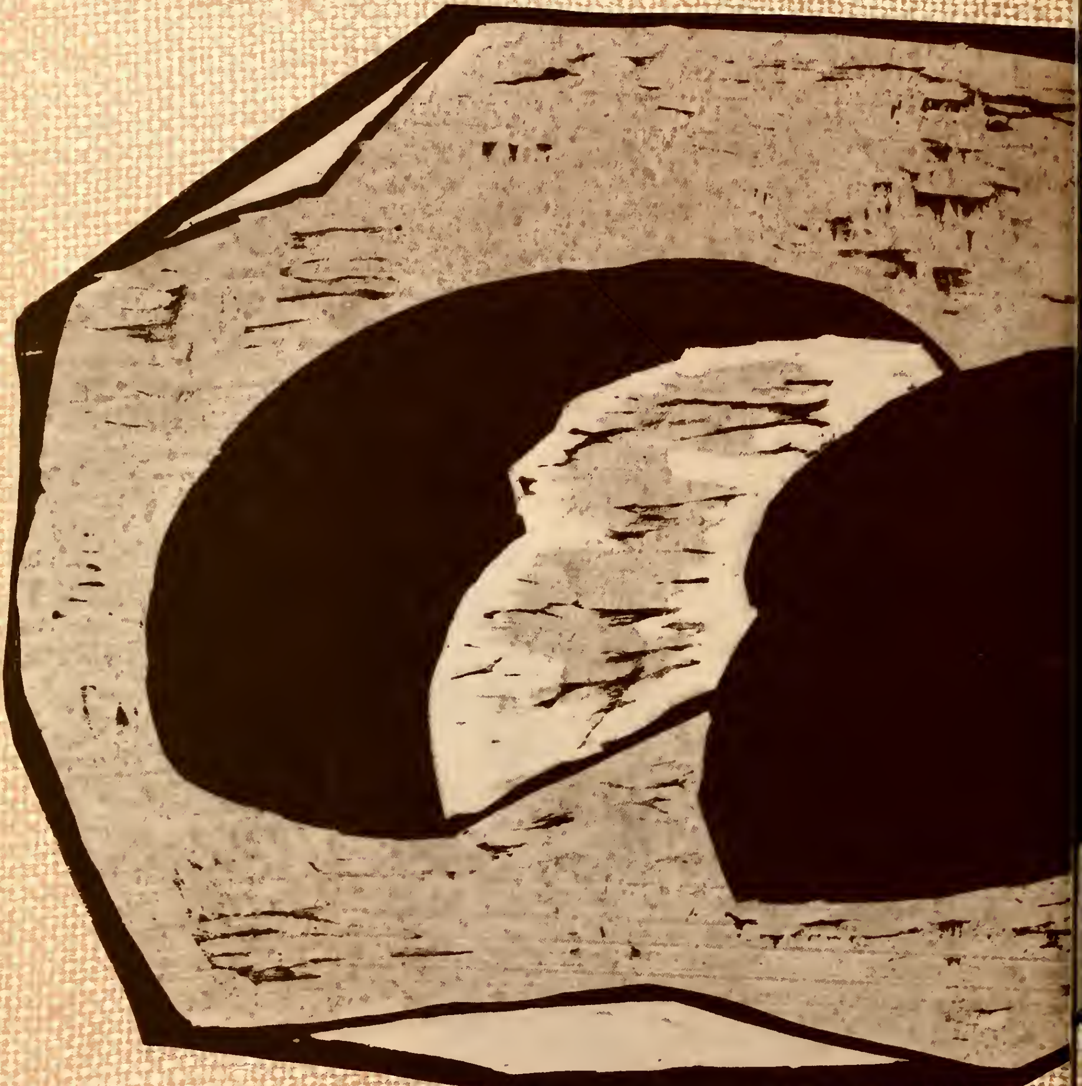
And the black experience brings Jesus Christ to us in a new way. It has changed our image. Bishop Johnson points to Jesus, the leader of blacks, saying, "We are not talking about the docile, anemic, pale, blue-eyed, sickly white Christ of the white church establishment. This Christ is the enemy of the black man and of all the oppressed and exploited people of the world. Jesus who is our leader is the ghetto-bred lad of Nazareth who grew up in the rough and tumble of life." James H. Cone, the Union Theological Seminary professor most identified with "black theology," says that Jesus is not only "black," but must be black to be the liberator. And many black artists and poets portray a black Jesus.

The black experience does not force us to make Christ black. It does force us to a new honesty. He was not Anglo-Saxon. Not even German. He was Jewish. His features were Jewish: dark and weather-worn from sun and wind. And he was kosher. Perhaps the extreme of the black Christ can help us to recover a more historical Jesus of Nazareth. With that experience, we can realize that Jesus was sent to the cross as a revolutionary.

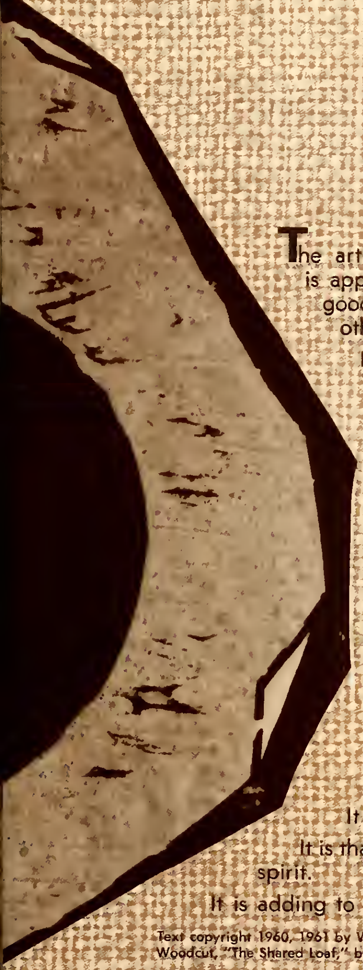
Here, then, is a preliminary meaning in the black experience. ☐

The black experience can lead us to more complete and richer forms in the way we express ourselves to God. . . . Its treasury can add to us the spontaneous as well as the planned, the earthy and elemental as well as the sophisticated and the learned, the beat and the color as well as the ordered and the regular, the heart and soul as well as the mind





thanksgivin



The art of thanksgiving is thanksliving. It is gratitude in action. It is applying Albert Schweitzer's philosophy: "In gratitude for your own good fortune you must render in return some sacrifice of your life for other life."

It is thanking God for the gift of life by living it triumphantly.

It is thanking God for your talents and abilities by accepting them as obligations to be invested for the common good.

It is thanking God for all that men and women have done for you by doing things for others.

It is thanking God for opportunities by accepting them as a challenge to achievement.

It is thanking God for happiness by striving to make others happy.

It is thanking God for beauty by helping to make the world more beautiful.

It is thanking God for inspiration by trying to be an inspiration to others.

It is thanking God for health and strength by the care and reverence you show your body.

It is thanking God for the creative ideas that enrich life by adding your own creative contributions to human progress.

It is thanking God for each new day by living it to the fullest.

It is thanking God by giving hands, arms, legs and voice to your thankful spirit.

It is adding to your prayers of thanksgiving, acts of thanksliving.

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Woodcut, "The Shared Loaf," by Rudolf Werner Ackermann, from the National Gallery of Art, Washington, D.C.

by Wilferd A. Peterson

is thanksliving

Family based, church centered, community and world oriented and

IN LOVE WITH LIFE

by RUTH AND ELDON SHINGLETON

Nestled in the heart of some of the most fertile farmland in the Midwest lies a fast growing development of homes very near Champaign, Illinois, and the University of Illinois campus. A family-built home and two student-built houses give the community of Rolling Acres a special importance to five of the residents there.

Marianne and Bob Pittman, with the children, Oralea, Paul, and Rhonda, constitute a beautiful family. Only rarely does the Good Creator combine so many fine qualities. These people are in love with life itself. They are happy people, fulfilled and involved, yet always with time for each other. Each member of the family receives a week-long birthday celebration and that is just one example of how they live together. Where did these people come from? What makes them tick?

Probing to answer these questions, we note that we cannot attach superhuman qualities to the Pittmans which would excuse us from involvements such as theirs. They are regular people. That which makes them different is the miracle of mutual reinforcement of each other's interests and involvements. Let's look in on them.

Marianne Pittman, r., wrote and directed drama under rehearsal by university students

In September Bob Pittman teams up with twenty to twenty-five boys and builds a house, a project of the Vocational Building Trades program in the Champaign public schools. You have to see it to believe it. Those boys actually build a house and in the process learn the basics of carpentry, plumbing, and electrical skills. We mused through Project House on a typical 1973 day watching the students work and learn. Some were laying subfloor, some hardwood floor; others were finishing dry wall. We stared fixedly at the "central air" compressor outside the window, the protruding pipes and wires waiting for another day's assignment, the exquisitely hung front door, and we said "This is beautiful."

Speaking of beautiful, "Marianne Pittman is one of the most beautiful people I have ever met," according to Terry Grabb, student at the university. True, she is just that. She goes all the time, yet never seems to tire. In hours of suicide prevention counseling she absorbs the despair of persons and helps them to embrace the affirmation that life is good. It must be only one in a million who can be so dynamically involved in so many things without receiving much criticism. The same is true of Bob.

They are kind and patient people. Neighbor Donna Clark told how the Pittman children are respectful, how Marianne helped when they brought the new baby, the first, home from the hospital, how Oralea gives good care as a baby-sitter, how Bob is "right there" when a problem with their house arises.

Professionally, Marianne is in charge of the Church of the Brethren's campus ministry at the University of Illinois, sponsored by the Illinois-Wisconsin District. She maintains contact with the Brethren students as friend and counselor. Her work at the university also involves hours with the foreign students, precipitated by an experience in the hospital when Rhonda was born. An Indian mother lost her new child. Marianne resolved to visit the family later, did, and loved them. Now, she meets foreign students at the airport, helps them get settled, often opening the family home to them until housing is found, and finds host families in the Champaign-Urbana

ITSELF

Bob Pittman, top r., boys with house class built

Mutual reinforcement a sustaining factor: Oralea, Paul, Rhonda, Bob, Marianne

community who will extend hospitality to them.

Marianne and Bob Pittman grew up in the quiet, little, western Illinois community of Astoria. Marianne recalls a home where everybody was welcome. "We never went anywhere, but the world came to us" she recalls. Traveling church workers often enjoyed the hospitality of the Paul and Orpha Rhoades home. Through the years, the family circle — a sister and two brothers — widened to include a foster brother, a German exchange student, a city boy who needed time in new surroundings, and a displaced family. The philosophy of that home was "God will give you the strength to do what the church asks you to do and Christian friends will give help and encouragement for those tasks."

Bob was blessed with a patient family where his talent to build things could blossom. There were eight children in the farm family of A. J. and Leta Pittman. Bob chuckles to remember the scars his sisters and brothers sustained when holding boards for him, since he was constantly building and tinkering.

Upon graduation from high school, Marianne was off to Manchester College and four years later after receiving her degree in home economics and drama was back in Astoria teaching while Bob was away in Brethren Volunteer Service. He drove a Brethren Service truck over 100,000 miles during his term of service. Later they were married at Astoria and moved to McPherson College, where Bob received his degree in industrial education. Returning to Illinois to teach at Fairbury, they spent several summers working at Camp Emmanuel. It was during the construction of the camp manager's home by volunteers from over the district under Bob's supervision that the state supervisor of vocational education happened onto the job.

Subsequently, the Pittmans landed in Champaign where Bob was teaching vocational building trades, the family was growing, and Marianne was finding the university to offer her a growing and challenging experience.

A student at the university who is also a member of the district campus ministries committee, David Baker says, "Marianne possesses a unique quality of sensitivity to people working with her coupled with an aggressive task orientation." David also astutely observes that "her leadership qualities are reinforced

Sometimes I pray
for nuclear war—
But I've never yet
*said Amen**

A STRATEGY FOR PEACE:
Reflections of a Christian Pacifist
by Frank Epp

Will America go into another war? In these stirring and searching essays on war and peace, Epp—a Mennonite pacifist—faces head on this and dozens of other questions that have been gnawing at the consciences of citizens not only in this decade, but for centuries. " 'Christian' nations, such as America, easily go to war," says Epp, "because the churches lack a theology of peace. The peace movement of the early 60's faded quickly for this very reason: it lacked adequate religious foundations." Among the essays included are: **Sometimes I Pray For Nuclear War—But I've Never Yet Said Amen, On Being Afraid of Communism, The Law Above the Law of the Land, The Unrealism of Militarism, The Unilateral Disarmament,* and *The Church and Nationalism.*

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IN LOVE WITH LIFE / *continued*

at home." Marianne is reinforcing Bob, too, as his supervisor pointed out: "It is a classic example of teamwork."

It is indeed a team family. Each member is vitally involved in living, with a sense of belonging. Their home is family built all the way. The children and Marianne are carpenters under Bob's supervision. They now live in the third house they have built themselves. At age eight Paul nailed right along with the rest. Even little Rhonda — aged two — followed Daddy around with her rubber hammer.

Now five, Rhonda frequently goes with Mother through the day's activities at university and church. The Campus "Y" refers to her as its youngest Selective Service counselor. It is a treat to have her participate in the sharing time in the church's Sunday celebrations. Paul, a fifth grader, is already expressing creativity in building and tinkering. He is sensitive to social injustices he sees and hears about, and presses to know why things happen as they do. He is in the Gra-Y sports program at the "Y" and carries on an ingenious life. At junior high school Oralea was recently admitted to the National Junior Honorary Society. She achieved recognition with a political cartoon about war and peace inspired when she met draft resister Bob Gross. In other ways her peace witness contributes to lively class discussions.

The Pittmans, along with another family in the congregation, posted bond for Bob to be released from jail into their custody. As Bob Gross recalls it, he was arrested while passing through the state and detained to see the federal judge at Danville for refusing to obey the Selective Service law. The magistrate was impressed that families would place so much property in jeopardy for a total stranger. It was a real joy to have Bob share with the church family. Said Bob: "Their willingness to help a stranger and to risk a great deal in doing so is a clear expression of agape love, which simply gives, asking nothing in return."

Opening their home to Bob Gross was just one in the whole phenomenon of the Pittman hospitality. They can sleep fourteen and seat twenty-four at the dining room table. Their huge tablecloth is a gift from Marianne's parents and made by the women of the Sebring, Florida, church. About fifty of the meals eaten in their home each month are by guests. They are named in the will of three families involving guardianship of eight children in event of tragedy. So far this year the home has been shared for two months with a woman in the local congregation recovering from an injury sustained in a fall and four months with a Bolivian girl who needed a base throughout her visit in the United States.

Most of the guests are church friends: local, district, national, or university-related. In addition to the university work, Marianne is immediate past moderator of the district of Illinois and Wisconsin. She just concluded a term as local church board chairperson, succeeded by her husband Bob. She was a member of the Annual Conference abortion study committee. Several times she has been invited to allow her name to be submitted as a nominee for Annual Conference moderator-elect. Bob earlier was district moderator. Executive Secretary Carl Myers, with his expression of appreciation for the Pittmans, declares there would be very few families in the Brotherhood whose heads both have served in this important post. Bob is currently serving as chairperson of the district board's stewards commission and has been chosen by the national church to help introduce its new plan of Stewardship Enlistment. It must have been a struggle when they chose to remain with the ministries here rather than answer the call to Nigeria.

Marianne and Bob Pittman feel they have been richly blessed by the ministries of the Church of the Brethren. The Pittmans have participated in a number of training opportunities offered by the District and Brotherhood, such as Mission 12, Group Life Lab, Curriculum Workshop, and Race Awareness Workshop. They speak with great appreciation for these training opportunities provided by the church. It is our faith that the Lord Jesus will give them the continuing strength to be dynamically involved in the ministries of our vital church. ☐

A pastor calls his parish to Accountability

by Donald R. Jordan

Accountability is a new word in my religious vocabulary. I first remember the word being used at Annual Conference at a hearing on the paper on ordination and the expectations of ministers. One young minister spoke at this session with a good bit of feeling. He felt that the paper should say more about accountability. How are the minister and the congregation accountable to each other?

In a report at Fresno from the interchurch committee, the chairperson indicated that significant time had been given to studying a paper by the dean of Bethany Seminary, Warren Groff. The paper suggested that the ecumenical movement may be moving away from merger of denominations to developing accountability between denominations.

This was evidently the year for the word accountability at Conference. When the report on the two-year goals or priorities of our denomination was presented, it included the following statement: "Participation in the mission of Christ does not require that all make the same witness in the same way at the same time. But each is *accountable* to the other . . . and to Christ. Accountability, not uniformity, opens one door to the power of Christ."

Now, I suspect that the word accountability and the illustrations will raise different images and ideas for you. If you are associated with accounting, the word accountability may remind you of ledgers and records and money. Others of you may think of authority. Just who is it that you are accountable to? That's the crux of the issue.

And the practical minded may say, "What in the world does it have to do with us this morning here in Dayton?"

As I stated, I began really to think about this word at Annual Conference and then when I looked at the scripture for today, there was the parable of the steward who failed to be accountable with the money entrusted to him.

And I came to realize that accountability expresses something I feel very strongly about the church and about our faith, something I want to relate first to scripture and then to the congregation.

In the story of Cain and Abel, you recall the famous question that Cain posed when God confronted him at the death of his brother, "Am I my brother's keeper?" The story implies that we are our brother's keeper, that we are accountable for our fellow human beings. We are accountable to God for the welfare of all of God's children.

Even earlier, by about one chapter, the Bible declares that we are accountable for the earth and all that goes to make up earthly existence. It says, "That God gave to the man and woman he had created dominionship over the earth and all the living creatures." That is accountability.

Going to the New Testament, one particular faith statement underlies all others in reference to accountability. "Christ is Lord" is perhaps the most basic faith statement in the New Testament. It is a vow that we took at baptism, a vow that clearly carries with it accountability. To confess that someone is Lord is to confess that you are accountable to him.

Biblical scholars of late have discovered that this confession is a lot broader than we thought. We usually think it means that Christ is Lord of my life because I've committed myself to him.

But the Bible is really declaring that Christ is Lord of all life. All of life is accountable to Jesus Christ, even though not all of us may be aware of that or acknowledge it.

One last biblical illustration. In Paul's writing he often used a phrase to describe the church and those of us who make up the church. "We are members one of another" is Paul's way of saying we are accountable one to another.

We are accountable to God and Christ, but the New Testament makes that real and concrete by saying "that each of us is to hold each other to that accountability." In a real sense we all represent Christ to one another and by being accountable to each other, we are accountable to Jesus Christ.

Let me illustrate this by my relationship to you as a pastor. I was employed by you as a congregation and so I am accountable to the Dayton Church of the Brethren. But sometimes that gets rather vague. You have a lot of different ideas about what that means for me, and I have a lot of different ideas about what I would like it to mean. And so I think as an act of wisdom, the church designated a specific group, the executive committee of the church board, to represent them. I'm accountable to that group and they are accountable to me. And they in a sense represent all of you in helping me to discover your expectations of me. You see, I am saying, "We are all accountable to Jesus Christ," but it is of wisdom to say that each of us helps each other to work out that accountability.

Quite frankly, I think that this is not the way we usually operate in our churches. I think we would rather consider that we are directly accountable to God. One of the reasons for that is because it is easy to fool ourselves when we stand alone before God. We can say, "Well, I know God wants me to be a certain way, and I'm pretty sure I'm doing that." But when we have to open ourselves to our brothers and sisters, and when they serve as a check on our actions, it's harder to trick ourselves.

As a parent, for example, I have a set of values that I consider important. I like to be a certain type of father. Often I con myself into thinking that I'm doing a pretty good job of being a father. Then a friend out on the ball field sees the way I react to my son and says something about my reaction. Perhaps how I am putting my son down. And I realize I haven't quite made it.

When there is a brother or sister to call you to task, it's harder to fool yourself. And the New Testament says we are to be accountable to Christ, through one another. To help each other in that process.

I'm not sure how that always works out in congregational life. I want to share, however, a couple illustrations of how we might work at it.

The New Testament lesson about the steward who was called to account for his money suggests a focal point: We all are accountable for our money and how we use it, for all of our money. For the moment, though, I want to speak more narrowly about the money we give to the church. How are we accountable for the church's money?

One way to get hold of accountability is by the promises that we make. And annually our congregation promises that we will give so much money to the Brotherhood Fund, to the college, to the home, to the district, and I could go on. When money gets tight it's pretty easy to look at those as abstract organizations and say, "What's really real is that our pastor needs his salary, and the building needs taking care of. . . ." But you know, the people in these organizations are also real. Their salaries are dependent on our fulfilling our promises. And there are other people who cannot perform their ministries without our support — BVSers and missionaries.

Of course all of us may sometime need to renegotiate the promises that we make. We might have to say, "You know, I promised something and I'm not going to be able to keep it." But we should not lightly fall down on our promises; they are one way that we are accountable to one another, a way we can measure concretely.

On individual giving I find it helps me to be accountable to the congregation if I look at my resources and if I look at the needs of the church, and if I make a promise about what I'm going to commit to the church for a year. Then I need some way to measure whether I am meeting that and for me the envelope system helps. Some of you object to this system and have conscientious reasons for your objection. I respect that, but I feel that we are called to accounta-

A passerby reflects on / Love lavishly given

On July 30, 1973, while I was driving through northern Ohio, taking my parents back to their hometown of Mt. Morris, Illinois, after a brief vacation east, my father suffered a heart attack. We took him to the nearest hospital, in Cuyahoga Falls, Ohio. The staff at the hospital were very kind and my dad received the best of care. But my mother and I were stuck, 500 miles from anyone we knew, and the wait was destined to be at least three weeks.

Alone in a strange city, I did the only thing I could think of: I got the phone book and called the local Church of the Brethren. Pastor Paul L. Groff didn't know me nor my mother, but he never hesitated to drive the fifteen miles from his home to the motel where we were staying. He was ever so kind to all of us while we were there.

After a week, when my father had gotten out of the intensive care unit of the hospital, I was in need of returning to my home here in Florida. I hated to leave my mom in that situation, but Pastor Groff and his lovely family so kindly volunteered their home to my mother for the duration of her stay in the Akron area. There is no way that my family will ever be able to repay the Springfield Church of the Brethren and, particularly, Paul Groff and his family for what they did for three deserted and desperate people.

Someday I hope that I will be able to provide the same kind of Christian love and fellowship that were so lavishly given in Akron. I thank God that the Church of the Brethren is a denomination of such loving and friendly people. I know of few other denominations which are so close-knit. — *Marcia L. Kump, Sarasota, Fla.*

bility, whatever method we may employ.

In another area, that of morality or ethics, I know that we in this congregation have different opinions about many current issues. I know we don't agree on the Indochina War or even on war in general. Or on Watergate, race relations, life-styles, appearance, and dress. I know these things from listening to you and trying to understand you.

In applying accountability to moral issues, I do not mean that we need to agree, nor that the church or pastor should dictate what we think. What I mean is that we should be willing to discuss our differences with each other. To listen, to hear, to understand what other members of the congregation think and feel. To search the scripture and try to understand what it says to us. To open ourselves to what other Christians outside our congregation say. And to be open that we might change under the leadership of the Holy Spirit.

Accountability means that we won't cop out by saying, "What I believe and feel is my own business and I don't care what other Christians think." That's the opposite of accountability. Accountability calls us to hear and respect and to submit ourselves to each other and to struggle to try to find the mind of Christ for each of us.

I've discovered here at Dayton, and I discovered the same thing in churches in Indiana and Illinois, and I guess I'll go on discovering it all my life — when conflict occurs in our congregations it often comes because we all have different expectations of the church. Some of us expect it to comfort us, and others to challenge us. Some of us expect aggressive community witness and others want to focus on developing our own spiritual growth and quality of life. Some want to emphasize service, giving bread and food to the hungry, and others want to emphasize witness and testimony. Some expect worship to remain the same as it has been since childhood because it's meaningful and others want it different every Sunday. Tension develops because we have different views and we each want the congregation to be accountable to *our* view. We are pulling for what *we* think the church should be, and we haven't talked enough *together* about our expectations. We haven't talked to the point where we can say, "Yes, there are some common priorities that we agree on. There are some things that as a body of Christ we should be doing and we can agree on those and measure the church by those."

Let me give you an illustration of how this happened in one family in a way that applies to the church. A good friend of mine relates that he used to surprise his family by taking them for trips in the car occasionally — *unforewarned*. He would simply walk in and say, "I've got a surprise planned for us all. Let's get in the car and go." It went miserably, much to his chagrin. As soon as they would pull out of the driveway, his wife was thinking, he's going to turn left at the corner and go for a drive in the country just like I used to love to go with my family. His son was thinking, he's going to turn right at the tollway and go in to see the Chicago Bulls play basketball. His daughter was thinking, he's going to the Dairy Queen for ice cream. And his younger son was screaming because he couldn't stand not knowing what they were going to do. So my friend got wise and decided to sit down and talk to the family beforehand. Often they disagreed, but gradually they would come to some consensus.

What I'm saying is, that we are in a car here together. We all want the car to go where we think it should be going. Those of us who don't know, I guess are just screaming (complaining). What we need to do is talk together. To discover common directions, priorities.

I am glad that the executive committee, with the approval of the church board, has decided to work at this problem. It is planning a retreat for the church board to deal with priorities, and beforehand they want to hear from you. To find out what you think is important. We may not be able to do what everybody wants but we hope we can come up with some priorities that we can all affirm to guide us. Something that will enable us to say, "Yes, we are accountable to this set of goals for the next year or two."

As we seek to find ways to be accountable to one another, not to force each other to agree or to follow what we think, but simply to be accountable to one another, we will become more important to each other. Beyond that, we will feel like a body of Christ moving to be his witnesses in our world. ☐

A parishioner reflects on / Mission here and now

I saw him standing in the front row of more than 50 children in the East Petersburg church. He was hardly more than three feet tall and quite possibly the same number of years old. His arm was straight by his side while the other arm was slightly bent to the front where the thumb and forefinger formed a small circle at the fingertips. He appeared to be rather angelic with light brown hair that set off large eyes rimmed with thick lashes. He wore a white shirt with brown pinstripe short pants. His eyes focused on the face of the music director and he formed the words of the song they sang with the round O of his tiny mouth: "Fairest Lord Jesus — ruler of all!"

I did not question whether he knew the fairness of the meadows and woodlands, or the twinkling of the starry host, for, in his expression, I actually saw HIM and His love for all of us! The sliding tears heated my inner eyelids as I watched the lad sing that Jesus IS fairer and Jesus IS purer than ALL of the angels that heaven can boast!

I watched the recessional. Each child received a pure white long-petal, long-stemmed daisy. Some ran and some walked to the back of the church and I choked back the tears as I thought, "Dear God, this is the future church! Please let us keep our horizons wide enough to include not only those we have taught, but help us to reach out to those with little chance for opportunity and guidance. The wide mission field is here and now!" — *Olive Peters, East Petersburg, Pa.*

We reassured Wayne that he was *Already ministering effectively*

by Olive Peters

Where does the retarded child fit into the life of a church congregation?

As parents of two, we have wrestled with answers. Our daughter Judy, who died in 1966 at age 17, was our first consideration. The children in her early nursery group became increasingly more able than she to handle themselves. Finally a teacher, dedicated to each child as an individual, suggested that we consider leaving her in the same class for awhile. By the time she reached first grade in church, she was three years ahead of her classmates in chronological age. Being small in physical build, this answered the placement need for most of her life.

Our son Wayne followed Judy with four years difference in age, but with more alertness and physical ability to cope with situations. Though I was teaching church school myself for a few years, for awhile the concern of fitting the two into the public school system became greater than church school.

Eventually, we decided that placing them in northern Pennsylvania's Selinsgrove State School would aid their development. These decisions are not the easiest ones to make and many things go into the final one. Now, though, we can say that we were never sorry we placed them in a school with excellent reputation. They adjusted happily and the experience has given us better understanding for today's parent who undergoes all of the uncertainty. During their years there, we visited and corresponded regularly. We became acquainted with the chaplain at the school, and constantly tried to interest friends and church members in caring. As government began taking a look at institutionalization, Wayne was one of the first to be sent home to find his place in the community.

For at least a year, our church youth readily accepted Wayne into the Sunday morning class and group activity. He fitted into the larger church membership through being able to express himself with the use of puppets. We willingly created short stories and Bible stories to be used in church school, Bible school, and an Easter sunrise service. Then we discovered that Wayne was changing and growing, just as the rest of the youth at East Petersburg were maturing. New classes were coming into the group, there was a change in leadership, and Wayne felt that he was less a part of the class and that discussions were beyond him most of the time. He wished for a class where he could participate as we did!

One answer to Wayne's wish had been developing at the Lititz, Pa., Church of the Brethren since the fall of 1971: a church school class for retarded persons. It began with letters to all the churches in the Warwick Ministerium requesting that they pool resources and form a class for the retarded. Mrs. William Regester, a Rockville Methodist, had been teaching retarded persons in the public schools and knew they could benefit from a church school class. She collected lists of those enrolled in varied levels at school and sent a personal letter to each set of parents inviting them to participate.

Six persons, age 8 through 19, responded to that first invitation. A number of effective teachers developed goals and overall lesson plans. This prompted the use of a logbook in which each teacher noted the name and type of activity, songs, and stories, recording which the children liked the best and their reaction to them in the class session.

Several of the dozen denominations in the Warwick Ministerium Association participate in the program. Currently, Mrs. Donald Campbell, a semi-retired elementary teacher and a member of the Lutheran Church, sets schedules and makes phone calls when substitute teachers are needed.

The Moravian Christian education director, Miss Frances Hueter, is her aid, typing the schedules and visiting in homes. Not too much has yet been done to bring new pupils into the class but this is in future plans. Thus far, choice of teacher and curriculum has taken priority.

The committee felt that it was necessary to have teachers representing many denominations and they wanted to encourage each one to participate in their own church as much as possible. Thus, there are six teachers taking turns.

"It wasn't at all difficult to get helpers for the class," Mrs. Campbell said. "Youth want to be involved, and one time in the classroom seems to captivate most of them, for working with a retarded child can be most rewarding." Eighteen volunteer youth range in age from eighth grade through college; three help in the classroom each Sunday.

The format calls for informal play during the opening moment of the session. Ring toss and bean bags, favorite pastimes, teach coordination. There is always a Bible story or a Bible verse turned into a story.

Typically the class spends a number of Sundays talking about overall themes, like "God Promises Seasons." An apple tree mounted on a turntable so that the children could see the bloom mature into the apple was a favorite with them. A snack is included with each Sunday and the children, regardless of age, look forward to it.

During adult worship, the children have their own chapel hour. Lititz church is nicely equipped for this service. The children conduct it as much as they possibly can. There are ushers to collect the offering. There is a greeter at the door and some of them like to try to play the organ with the teacher by their side. Near the end of the hour, while awaiting their parents, the children have free time when they might try a puzzle or play records. One of the students knows the record player inside out and seems able to correct all its little faults.

After a lesson that tells of God's love for the small creatures of the earth and sea, the youth become excited when their teacher gives each one a plastic sealed bag containing a goldfish in water. A parent calls for the child who eagerly holds out the fish and small packet of food. Then, throwing a kiss, the youth calls out, "See you in church, next Sunday!"

In an extension of the church school, Camp Swatara provided two weeks of camping for the retarded. They held their own Olympics program with such events as crawling under a lowered pole without allowing the pole to touch any part of the body, swimming, kickball, and shuffleboard.

When we heard of the formation of the class at Lititz, we made the immediate decision to participate. In it our son Wayne could take his puppets. He could be a leader and there was nothing that Wayne loved more to do! He would come home with a live interest in what they accomplished in class and he acquired his own set of offering envelopes from the Lititz church for giving and keeping record of the portion of his salary that he felt belonged to God. God had truly walked closely with Wayne for he began in Goodwill Industries upon his return to the community. After training in dishwashing and janitorial work and trying a job or two, he found his place in the Lancaster Ramada Inn. He is proud of being able to hold a job and has celebrated his first year there. In May he was chosen student of the year in the adult basic education class at Lancaster and cited at a dinner attended by 400.

More recently, Wayne began attending our own church at East Petersburg again. This fall he set out to tape the church school and worship sessions each week to take to shut-ins. He has spoken to several groups about his own enthusiasm for job, night school, church.

Wayne dreams of having larger positions to fill in the church and has successfully read scripture and led in prayer in worship services. We have seen him grow in his presentations of puppet shows, with a greater interest in Bible stories for children. We listen with a lump in our throats as he says, "If I could have my choice in this life, I would be a minister!" We reassure him that he is already ministering effectively.

The Lititz program for retarded persons is one way of drawing out a significant contribution from one group in the church. One of the memories I shall always hold special in my mind occurred in a weekly Bible study and prayer group. Our circle was pouring out its problems and concerns to our God who can heal and sustain. Voices were broken with emotion and feeling for one another and then there was a moment of silence. From Wayne came the cool, calm reassurance that "The Lord is my shepherd, I shall not want," and he ended the full recitation of the Psalm with the joyous words, "I shall dwell in the house of the Lord forever!" ☐

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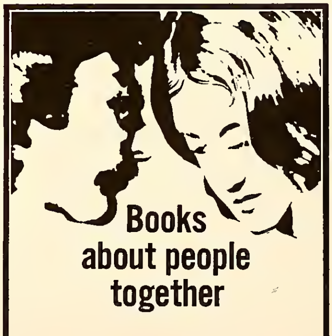

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Watergate and Christian vocation

by Ralph E. Smeltzer

"Do you have any advice for the young Americans who are expressing their disenchantment with government and the political process?" a witness before the Ervin Watergate Committee was asked. His reply: "Stay away."

A later witness strongly disagreed. "Our government and our politics are only as idealistic and honest as the people . . . who administer the laws and run the campaigns," he said. "If some young Americans know that their ideals or ideas or motives are sounder or purer than those of the people now in politics or government, then we should say to them, 'Come and do better. Don't stay away.' . . .

"In politics and government . . . there is always someone to fill the job. If you don't take it . . . somebody else will. We are either going to have highly motivated, able people running the political campaigns and filling the offices in government or we will surely have seat-warmers and hacks . . .

"If you favor change in what our government is and what it does . . . you will have to fight for it. No such thing has been won here by default . . . "

Several White House aides testified to participating in illegal immoral acts because they wanted to be "good members of the team," or because "they all do it" or because "this is the way politics is run." One witness even said, "I was there to follow orders, not to think."

The Watergate hearings have revealed at least three attitudes toward participation in political life and public service: 1) politics is evil so stay away; 2) all politicians and parties engage in corruption so accept it and go along; 3) politics reflects the quality of the people in it so get in and improve it.

Christian vocation in public life

In its 1967 statement on "The Church, the State and Christian Citizenship," Annual Conference said, "Public service offers a significant channel for witnessing to Christian values. . . . The Church of the Brethren encourages its members to consider seriously the call to public life as an opportunity for Christian vocation and mission."

Andrew W. Cordier is one Brethren who followed this call, first as foreign policy adviser to Republican Presidential candidate Alf Landon, then to the US delegation to the United Nations constituting convention, and then to three United Nations Secretary Generals. Because of his integrity as well as his political and diplomatic skill, he was nominated for the Nobel Peace Prize.

His style, and that of some other public servants, stands in stark contrast to the acts and reasoning revealed in the Watergate hearings. Jeb Stuart Magruder in confessing his approval of illegal bugging, burglary, and cover-up, said he was influenced toward lawbreaking by his former ethics teacher, Yale Chaplain William Sloan Coffin who was indicted for civil disobedience in antiwar demonstrations and opposing the selective Service System. Coffin responded, "Jesus and Jimmy Hoffa both broke the law, but there's a world of difference between what they did. Whatever we did, we did in the open to oppose an illegal war in Vietnam. What Magruder and others did, they did behind closed doors."

A challenge to the church

Watergate symbolizes sordid public servanthood: burglary, cover-up, campaign dirty tricks, misuse of funds, White House horrors, reelecting the President by any means, the secret illegal bombing of Cambodia, and clandestine efforts to overthrow the Chilean government.

Watergate emerged from the soil of such government practices as unwarranted secrecy, surveillance, overconcern for national security, fear of opposition and demonstrations, and influence by moneyed interests and givers to campaigns. Watergate also emerged out of the soil of pervasive moral/ethical disorder in which public servants acted on the basis of unquestioning loyalty to nation, President or boss, and national security.

Part of the church's vocation in this situation is to call the nation to ethical standards of truth, honesy, integrity, individual responsibiliy, respect for law and the Constitution.

Good and evil

Neither Republicans nor Democrats have a monopoly on evil or good. Although it appears that individuals related to the present administration represent some of our nation's worst examples of subversion, lust for power, violation of law and order, and incredibility, it is my guess that new Republican leaders will

Jesus and Jimmy Hoffa both broke the law, but there's a world of difference between what they did. Whatever we did, we did in the open to oppose an illegal war in Vietnam. What Magruder and others did, they did behind closed doors. — William Sloan Coffin in response to testimony by Jeb Stuart Magruder arise to "put their house in order." Democratic administrations involved us in the immoral Indochina war until new party leaders arose to force out that leadership. In the deep South state governments bugged, wiretapped, intimidated, and stole to prevent social change for civil rights and civil liberties. But new Democratic leaders arose to establish and enforce legislation to grant and protect the constitutional right to vote, use public accommodations and attend desegregated schools.

Just as leaders in both parties have been guilty of conducting a horrendous illegal war in Indochina and of oppressing persons and groups working for civil rights and liberties, so also have new leaders risen, or will new leaders arise, in both parties to bring about needed reforms.

Today's mission field

Both parties need honest, courageous, enlightened leaders and workers. Political life and government service is a "mission field" — one of the neediest if we are to avoid waging meaningless wars and oppressing movements to assure civil rights and civil liberties. Christians both young and old are called to manifest and witness to Christian values in this "field white unto harvest."

Nehemiah 12:37 refers to a water gate, one of Jerusalem's sites where many gathered to celebrate the building of the city's wall despite threats by hostile outsiders. It may seem as if our Jerusalem is in ruins and its foundations eroding. But let us not be overcome with disillusionment. In the spirit of Nehemiah's call to build and rebuild, let us make it our Christian vocation to participate in rebuilding a healthy political structure.

Democracy is not a spectator sport. Watergate has taught us that democracy belongs only to the vigilant, that there is no security in nonparticipation, that all it takes for evil men to triumph is for good people to be silent. Let us become Christian irritants to the public conscience in helping America find itself once again. Let us be active in turning our country away from the moral rot of Vietnam, Cambodia, and Watergate toward "one nation under God, indivisible, with liberty and justice for all."

turning points

Doctor of Ministry Students

Bethany Seminary

John Bollinger, chaplain, MacNeal Memorial Hospital, Berwyn, Illinois

John Fielding, associate pastor, First Congregational Church, La Grange, Illinois

J. D. Glick, Troy, Southern Ohio

Terry Grove, Elkhart Valley, Northern Indiana

Wayne Judd, Waynesboro, Shenandoah

Donald Kline, Waterloo City and South Waterloo, Iowa and Minnesota

Olden Mitchell, Fort Wayne, Lincolnshire, Northern Indiana

Harold Moyer, Williamson Road, Virlina

Albert Sauls, Wenatchee Valley, Oregon-Washington and Immanuel American Baptist Uniting

Armond Simone, pastor, Tent Ministry "The Salt Shaker" and counselor, Family Counseling Service of Elkhart County, Indiana

Owen Stultz, executive secretary, Virlina

Glenn Timmons, Brownsville, Mid-Atlantic

David Young, Monrovia, Maryland

103rd BVS unit

Uli Clever, of West Germany, to Austin Community Development, Chicago, Ill.

Linda Gotthardt, of Dunn Loring, Va., to Dayton Project, Dayton, Ohio

Volker Heitmann, of West Germany, to Innisfree Village, Crozet, Va.

Kurt Hofmann, of Switzerland, to Bloomington Christian Center, Bloomington, Ind.

Dale Kreider, of Palmyra, Pa., to Brethren Service Team, Lorman, Miss.

Gary Lau, of Rockford, Ill., to Christ the Carpenter Parish, Rockford, Ill.

Jan Mason, of Sebring, Fla., to Bethany Brethren Hospital and First Church of the Brethren, Chicago, Ill.

James McAvoy, of Whittier, Calif., to Brethren Service Center, New Windsor, Md.

William Pennell, of Baltimore, Md., to Lititz Community Center, Lititz, Pa.

Pearl Rohrer, of Elgin, Ill., to Dayton Project, Dayton, Ohio

Martin Ruther, of West Germany, to Grant County Day Care Center, Inc., Ulysses, Kans.

Elisabeth Stauffer, of Switzerland, to Bloomington Christian Center, Bloomington, Ind.

Diane Strite, of Jefferson, Md., to Church of the Brethren Home, Windber, Pa.

Jim Sweigard, of Seaford, Del., to Voice of Calvary Bible Institute, Mendenhall, Miss.

Pastoral placements

Lester A. Altermatt, from secular position to Chico, Pacific Southwest

Donald Edwards, from student to Mt. Bethel/Mt. Joy/Pleasant Dale, Virlina

Paul C. Eller, to Rocky Mount, Virlina, serving on volunteer basis

Elvin Frantz, from Elkhart, Ind., to Regional CROP Director for Kansas

Galen A. Heckman, from United Methodist Church, Roselle, N.J., to West Richmond, Virlina

Donald F. Hoover Jr., from Bethany Seminary and UCC-Lombard, Ill., to Bellwood, Middle Pennsylvania

W. Owen Horton Sr., from York, Madison Ave., Southern Pennsylvania, to Canton, First, Northern Ohio

Horace Huse, from Canton, Illinois-Wisconsin, to Toledo, Heatherdowns, Northern Ohio

Alan G. Kieffaber, from overseas assignment, Nigeria, to Ivester, Iowa-Minnesota

Larry Killingbeck, from student to Pleasant Valley, Northern Indiana

Samuel W. Longenecker, to Knob Creek yoked parish, Southeastern

Mark McAuley, from Deepwater, Missouri, continuing at Turkey Creek, Missouri

Roy McVey, from Cave Rock, Virlina, to Collinsville, Virlina

Vernon Merkey, from Blue Ridge, Virlina, to Ottumwa, Iowa-Minnesota

James Emery Miller, from overseas assignment, Nairobi, to Beaver Creek, Mid-Atlantic

Marion Nansel, from Oklahoma City, Southern Plains, to Circleville, Southern Ohio

Herbert Root, to South St. Joseph, Missouri, part-time

Clifford R. Ruff, from McFarland, Pacific Southwest, to Peace Council Bluffs, Iowa-Minnesota

Alvin Schmucker, from team pastor, Illinois, to director, Camp Mack, South/Central Indiana

Fred Van Tatenhove, to Cedar, Iowa-Minnesota, part-time

Ralph W. Wagoner, from Nettle Creek, South/Central Indiana, to Castine, Southern Ohio

Wedding anniversaries

Mr. and Mrs. Clifton G. Crouse, Queen Anne, Md., 50

Mr. and Mrs. Jacob M. Garber, Bridgewater, Va., 50

Mr. and Mrs. Franklin Haas, Hutchinson, Kans., 50

Mr. and Mrs. Perry Huffaker, Sebring, Fla., 50

Mr. and Mrs. Gerald Munn, Grundy Center, Iowa, 50

Mr. and Mrs. Russell West, Moorpark, Calif., 50

Mr. and Mrs. Lloyd M. Hay, Mill Run, Pa., 58

Mr. and Mrs. Harry Leedy, Lima, Ohio, 60

Mr. and Mrs. Paul Rhoades, Astoria, Ill., 60

Mr. and Mrs. Howard D. Michael, Olympia, Wash., 63

Mr. and Mrs. Ralph W. Schlosser, Brethren Village, Neffsville, Pa., 64

Mr. and Mrs. C. E. Bower, Winter Park, Fla., 65

Deaths

John Lewis Anderson, Boones Mill, Va., on June 20, 1973, aged 55

Ethel Benthusen, Hutchinson, Kans., on Aug. 10, 1973, aged 72

Ralph Berkebile, Washington, D.C., on Apr. 27, 1973, aged 93

Earl Brubaker, Windber, Pa., on May 30, 1973, aged 64

Glen Finfrock, Hutchinson, Kans., on June 14, 1973, aged 74

Kyle Jeffries, Eden, N.C., on Aug. 11, 1973, aged 67

Mary F. Jolly, Hollidaysburg, Pa., on Aug. 21, 1973, aged 77

Mearl Kirkpatrick, Kinross, Iowa, on July 1, 1973, aged 86

Clyde Koogler, Lima, Ohio, on June 16, 1973, aged 77

Myrtle Marshall, Silver Lake, Ind., on Aug. 12, 1973, aged 79

Avis E. Martin, Chambersburg, Pa., on May 23, 1973, aged 77

Susan G. Merkey, Manheim, Pa., on July 6, 1973, aged 72

Wilson Minteer, Steamboat Rock, Iowa, on Jan. 29, 1973, aged 60

Nurture in family clusters

by Shirley J. Heckman

You do not have to go it alone. Others in the faith community are in isolation similar to yours — whatever that is. Rather than existing in isolation as an individual or as a separated family, you can create within the congregation ways of relating together. The sense of community, of mutual helpfulness, within the context of the Christian faith is one of the marks of a Christian congregation. Nurturing in the faith community is to enable individuals and groups to grow in faith through relationships, to one's self, to others, to the world, and to God.

One way of providing that nurturing in the Christian faith community is through Family Clusters. A Family Cluster consists of four or five family units who meet together about once a week for several weeks for shared learning experiences related to the questions and concerns of their everyday life, in the context of the Christian faith. The exact content of each meeting is planned by the group itself. The cluster eats together, plays together, sings together, works on a common learning goal together, and shares in depth together.

The extended family that is created in Family Cluster is a way of reversing the trend toward segregation by age that is present in much of the rest of our lives. It is a natural program for the church because the church is the one institution of our society in which the whole family participates.

The kinds of families that can be in family clusters are all sizes and shapes — mother and father and child (children), mother-or-father and child (children), a single person either formerly married or unmarried, a couple without children, more than one generation in the same household, people of any age.

Children need grandparents — either their own or persons of the generation of their grandparents. Most children and young people will not tolerate hearing their parents or adults the age of their parents telling them about how life was when they were the age of the younger generation. But some of them will listen when a grandparent describes the life of the parent when that parent was their age.

On the other side of the generations span, the grandparent-age persons in our communities of faith need the contact with other than their own age. Many older people have wisdom and insight to share with the younger ones. In the process of mutual sharing, the older ones renew their zest for and interest in living while the younger ones gain from the experience of the others. If you missed the story about such a relationship in the September MESSENGER, look for it on page 28.

Parents need to know children other than their own. The younger generation needs to know styles of parenting other than the ones in their own household. Children need to know children near their own age but different from it — those who have lived through their own age and those who have not yet embarked on the peculiar adventures of being exactly the same age as they are.

Family Clusters provide a program in which such intergenerational, interpersonal sharing can happen. Some of the reasons people give for being involved in Family Clusters have included:

. . . to improve family communication.

. . . to see how other families are different from or similar to their own.

. . . to join with other families in the difficult faith nurturing task.

. . . to clarify personal and family values.

. . . to meet and come to know other persons in their Christian community.

. . . to provide support for individuals and groups as they are in mission — as they live out their faith in the world.

. . . to gain new self-understanding.

. . . to interact with all age levels.

In Family Clusters, a contractual agreement with the whole family (however many that is, one to many) is important for its commitment to the cluster. One such arrangement is a written agreement, a family commitment card which might read: "As the __________ family, we desire to participate in the Family Cluster experience of __________ congregation for the period of time from __________ to __________. We anticipate the discovery of new meanings of the Christian faith and the planning together of creative family learning events. We commit ourselves to regular participation in the Family Cluster meetings, and to support other participating families as together we seek to grow toward a deeper level of commitment to life as Christians in a family." Space would be provided for every member of the family to sign the commitment card.

For further information about Family Cluster possibilities for your congregation, order *Educating by Family Groups,* $1.25, a 16-page booklet available from The Brethren Press. A three-page description of the Steps in Setting Up a Family Cluster in Your Congregation can be obtained without cost by writing to Ralph McFadden, Parish Ministries Commission, 1451 Dundee Ave., Elgin, Ill. 60120. ☐

Driven to one another . . .

"Christians are by definition a people who nurture. Their religious experience requires it and determines its nature. . . . Christian experience is an interaction between the individual and God. It is not unlike the interaction between human persons. So far as is known, it never takes place apart from the individual's relation to persons. But the Christian interest in community is not merely to prevent loneliness; it is to certify the divine-human relation. Therefore, the nurturing community of Christianity is more than a human huddling. It is a gathering of people who care. . . . Nurturing Christians is conducted in a community of loving persons who love God. The reality of God drives them to one another. Relating to one another opens the way to God. It is a covenant which sustains and enriches life." — Wayne Rood: "On Nurturing Christians," Nashville, Abingdon Press, 1972

sota for a while and then went to Europe where he helped to build Kassel House, worked in a children's home, and finally in a hospital helping to care for elderly people.

What excuses can draft dodgers give for their actions except self-pity, laziness, or unwillingness to help the unfortunate? I with many others say they should be made to spend some time serving God and humanity, now, as they haven't done their share up to now.

We should try to teach our young people to do their duty in serving God and mankind whenever and wherever the need is. They don't need to go to fight if they are true conscientious objectors. Using their abilities and strength to serve others will prove their beliefs.

Mrs. Lewis Nafzinger
Earlville, Md.

QUESTIONS AND COUNSEL ON BVS

After reading Wayne Zunkel's article in "Here I Stand" (June) I feel compelled to respond, particularly concerning BVS. Within the past year I have found that there is a vast difference between what BVS *seems* to be and what it *really* is.

One would think that when persons choose to give one or more years in BVS they must have strong feeling for the church and its related work. Therefore, one would also expect that part of their training period would include urging that person to feel a responsibility to continue in support of the church. Not so! I find that sensitivity groups and occasional meditation periods replace church attendance during training.

I visited a project last summer and came away completely disillusioned. Although there are nearby Churches of the Brethren, this is a community project with no church affiliation or guidance. I am sure some project policies would have been very different under church guidance.

The booklet "Point of View" is sent to the volunteer before he enters training; and on page 17 it states that each volunteer is furnished board and room and $15 per month and intimates that this comes from the project. Not so! At the project referred to above the BVSers got no allowance from the project and paid for their own food. The community says there is no money for this. What does the BVSer do? He uses what money he had before entering BVS, receives $15 per month from his home church, works part time aside from the project, and telephones parents for supplementary funds. . . .

Our conception of what BVS is and how it works is quite different from the facts. . . .

If we are to have *Brethren* Volunteer Service, then surely some Brethren background, as well as biblical, theological study would be appropriate as a part of the training period. And then I would suggest that BVSers be sent only to projects with church affiliation and guidance.

Mrs. Russell L. Moubray
Dayton, Ohio

KNOWING CHRIST AS PERSONAL SAVIOR

Recently I have attended several Churches of the Brethren. Although I find the people friendly, and talking a great deal about love, I have found something lacking. I have talked to some of these people about my Lord and savior Jesus Christ, and I have realized they don't really know him as their personal savior. . . .

I asked one person from your church, "Do you believe in the virgin birth of Jesus Christ?" He turned away from me without answering. This has happened many times; they freely talk about love . . . and yet don't know the one who came down from heaven; who, being without sin was the sin bearer of the whole world and shed his precious blood on Calvary for us. "Without the shedding of blood there is no remission of sin."

We have to accept Jesus Christ as our personal savior. Far too many sincere church going people only know him as an historical figure. My heart goes out to these people. Only by believing that Jesus Christ paid the penalty for our sins, was our substitute on the cross, can we have the gift of eternal life.

And anyone that knows Jesus in such a way, cannot help but worship him, adore him, and tell others about him.

Mrs. David Corepp
Aurora, Ill.

CLASSIFIED ADS

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The Brethren Press
1451 Dundee Ave.
Elgin, Ill. 60120

editorial

'A lovely zoo, but not much of a jail'

"Today I am an animal. I didn't used to be that way, but this prison has made me this way. . . . Believe me, they are creating monsters here. They are creating monsters who will go back to Chicago and make the place unlivable."

In chilling terms a convict in Illinois' Stateville Penitentiary, George Carney, expressed what 14 years of "beating, stomping, macing and tear-gassing" in prison had done to him. The 37-year-old inmate spoke face to face with the new director of the State Department of Corrections following a prisoner revolt in the penitentiary.

Not only in large, maximum security institutions like Stateville is the humanity of prisoners being destroyed. Larry Anderson, a newcomer to prison and member of the Beacon Heights Church of the Brethren, Fort Wayne, Ind., described conditions in the Allen County Jail, where he is sentenced for nonregistration with Selective Service. "We never see the sunlight . . . no recreation . . . our meals are pushed into our cells . . . no library . . . no worship services . . . we never get out of our cell block unless we get visitors," Larry revealed to his pastor, Guy Wampler Jr.

Appalled, Pastor Wampler stated poignantly his concern to the Beacon Heights church board: "Fort Wayne has a lovely zoo, but not much of a jail." He likened the century-old facility to a medieval dungeon and lamented that in the name of security, efforts toward prison reform and prisoner rehabilitation repeatedly were blocked.

So widespread are conditions like those at Stateville and Allen County that the former director of the US Bureau of Prisons, Myrl E. Alexander, last year told a church body, "The giant penal institutions and the thousands of county jails where people are warehoused under the care of untrained people have got to go." He said the prison system must be coordinated from arrest to release, adding that "much of the care of offenders has to be at the community level and must take place before sentencing."

The lack of human respect, the absence of clear-cut rules of behavior, double standards of treatment drawn upon race or wealth, the arbitrariness with which regulations are enforced make most jails a pit for punishment more than a center of rehabilitation.

If our correctional system is to be corrected, community attitudes towards prisoners need be reshaped. Two recent developments suggest ways church groups can center in.

At the congregational level, Beacon Heights' newly-formed Jail Reform Task Group is spurring the Associated Churches of Fort Wayne to explore a prison chaplaincy service and to study plans for a new regional correctional center. Pastor Wampler has been named to a downtown subcommittee preparing proposals for the use of federal funds for prison services.

Nationwide, a Task Force on Higher Education and Criminal Justice, including ex-offenders, has been formed by the National Council of Churches. Initial efforts include issuing a monthly newsletter, furthering educational release programs to enable prisoners to work toward college degrees, and sponsoring next June a Conference on Developing Alternatives to Incarceration.

Elsewhere quite different approaches may be required. But whatever the course, one point is crucial: Churches, locally and nationally, need give weight to the movement for penal reform.

Not until one of our church members was caged there, was the plight of the more than 100 inmates brought home to us," Pastor Wampler commented on the Allen County situation. The motivation for response, he added, stems from Hebrews 13:3 — "Remember those who are in prison, as though in prison with them."

To remember, to relate, to humanize, to heal: This is the cry from the prisons to the churches in virtually every community. — H.E.R.

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Joel Kline: *"My experiences at Bethany have strengthened my faith in Christian community and in much of the Brethren tradition such as the peace witness and the concept of the priesthood of all believers."*

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Discover and exercise your gifts. It's your response-ability.

Stewardship enlistment

Church of the Brethren General Board

messenger

CHURCH OF THE BRETHREN DECEMBER 1973

LOVE CAME DOWN AT CHRISTMAS,
LOVE ALL LOVELY,
LOVE DIVINE; LOVE
WAS BORN
AT CHRISTMAS

BRETHREN BEGINNINGS IN AMERICA: A CHRISTMAS SKETCHBOOK COMMEMORATES 250 YEARS

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26 **A Door That Opens Outward.** In a third segment of the special insert, "Brethren Beginnings in America," Warren F. Groff relates how learnings from the formative period of the church's life may guide Brethren thought today

29 **Think Big! You Are the People of God.** Addressing the theme of identity and the church's calling, Rick Gardner — pastor, Christ church, Wooster, Ohio — recounts an imaginary conversation with Peter based on 1 Peter 2:1-10

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letters

VISION IN MINISTRY

Though I find MESSENGER full of interesting material every month I am particularly grateful for the October issue with the articles on "Wounded Knee 1973," by John P. Adams, and the tribute to Ira W. Moomaw, written by Kenneth I. Morse.

The Church of the Brethren has been most effective in its ecumenical commitment and in the breadth of its vision in ministry around the world. We are tremendously grateful in the National Council of Churches for the leadership which Joel K. Thompson gives as chairperson of the Division of Overseas Ministries of our Council. We are grateful for outstanding Christian leaders like Ira Moomaw who even in retirement continue to remind us all of the world responsibilities we dare not shirk. We are grateful that the ecumenical witness of the churches through an NCC presence at Wounded Knee in a most difficult situation is lifted up for reporting and analysis.

Many journals come across my desk every week. I look forward to each issue of MESSENGER as one of the finest I can read.

EUGENE L. STOCKWELL
Associate General Secretary
National Council of Churches
New York, N.Y.

PLUS TWO, MINUS ONE

Thank you for publishing the portrait and fine writeup of I. W. Moomaw in the October MESSENGER. With this coverage MESSENGER honored itself and its readers.

Beyond that, it is high time for me to express on behalf of Mary and myself our great appreciation for MESSENGER in toto. It is most attractively done, and the content is just great. . . .

Now a gentle demurrer, if I may. I find very distasteful the use of such terms as "chairperson." I think you bow to the most silly and touchy manifestations of the Women's Lib movement when you use such a term. You are not alone. I find it in other materials from Elgin. It is badly distorted English, and doesn't enhance the image of woman at all. A recent cartoon in *Saturday Review* showed a woman saying to another in a women's club meeting, regarding their presiding officer, "To call her chairperson sounds like she is an upholsterer!" I am equally turned off by the use of Ms., unless some persons really insist upon it. It is confusing, and I think degrading to use it. So much for my bias!

EDWARD K. ZIEGLER
Frederick, Md.

LIBERTY AND JUSTICE FOR ALL?

One should be quite distraught with the American complacency in the overthrow of

Salvador Allende. Chile had a democratic government and its citizens had more civil liberties than most citizens of other countries. Now we are told that the State Department knew in advance of the planned coup d'etat with no concern in warning the government of Chile. Our country claims to support freedom and democracy around the world, yet the United States spends billions of dollars to protect corrupt and repressive governments such as those in Greece and Vietnam and does not even make a statement of regret when the democratically elected government of Chile is violently overthrown.

Allende insisted his credo would never restrict basic freedoms. He said: "My word is formally engaged to respect all the fundamental rights of man. No matter how extensive our economic and social reform will be, we will not only respect human rights but actually increase them. Human rights are not merely political; they are also social and economic."

When Allende came to power, the United States decreased the economic aid to Chile so that the military aid was ten times as great. Our government made it impossible for Chile to receive loans from the World Bank and other banks we controlled, thus making it more difficult for the Allende administration, and making it easier for the military to overthrow the government.

Although you may disagree with his ideology, Allende was deeply committed to following the constitution of Chile. Disregarding the democratic process, the military junta broke the law and violently killed to bring themselves to power.

What is the US criteria for supporting a foreign government — is it the degree of their democracy and their civil liberties or is it their compliance with our economic policies? And why did we give the military so much support?

The United States must bear the responsibility for making it economically difficult for the Allende administration to survive. The United States must bear the responsibility for supplying the Chilean military with arms to carry out this revolt which has cost the lives of many persons.

Peter Mack Michael
North Manchester, Ind.

BROADFORDING: BUSING THEM IN

I enjoyed very much the article by Pastor William Freed in the September issue. I have been watching the growth of his congregation for quite some time. He has built his ministry upon the inspired Word of God and has not compromised it to suit the itching ears of the natural man.

Pastor Freed also believes a minister should not just be interested in the spiritual condition of man but also the physical. Jesus never sent out his disciples without giving them instructions to heal the sick (Matt. 10:8). He has been conducting healing services twice a month on Sunday evenings. He is too humble a man to tell us this but many miracles of divine healing have taken place at these services. I sincerely believe this is confirmation that God approves of this Christ centered ministry at the Broadfording Church of the Brethren. . . .

I also know that his congregation planned to have 1,200 for Summer Bible School 1973. Turned out they had over 1,600 present. Many accepted Christ as Savior. Praise the Lord!

Landis Hornberger
Ephrata, Pa.

RIGIDNESS OF DOCTRINE

Even two months after reading of the Brethren Revival Fellowship's proposed Bible school (Outlook, July), I still stand appalled.

As a member dropped out of the Church of the Brethren because of creeping conservatism, I hesitated to write, but someone must attempt to stop this total violation of the teachings of the Man Jesus.

The real emphasis of the teachings of the Man Jesus seems to me to be total rejection of all rigidness of doctrine. Yet here is a group attempting to establish a prison of mind and body, i.e., "each student must agree to cooperate with the discipline of the school. . . . That all . . . girls (are) to be veiled at all public appearances on campus. A statement of faith . . . must be signed each year 'as a safeguard for preserving purity of doctrine,' " etc.

Where is freedom of all personal religious and social experience? Where is the freedom to search for truth? . . .

E. Lee Chrisman
San Diego, Calif.

QUESTION AT CHRISTMAS

I am enclosing a news item [describing a court decision banning the nativity scene this year in the government-sponsored Christmas pageant of peace near the White House].

I fail to understand how five individuals can manage to keep the . . . nativity scene off the Ellipse. I am sure there are millions of Christians who would like to see something nice in Washington during the Christmas season. My question is, why do we as Christians have to sit back and let these things happen in Washington?

Bessie M. Crim
Greenville, Ohio

page one

To observe the 250th anniversary of the Brethren in America, Messenger and the Parish Ministries staff enlisted three persons to help shape the commemorative section in this issue. The three were Donald F. Durnbaugh, Bethany Seminary teacher, historian on Brethren life and interpreter of the free church movement; Kermon Thomason, writer/artist from Bridgewater, Va., who recently returned from 13 years in Nigeria; and Warren F. Groff, theologian and Bethany Seminary dean.

What these men and Messenger present, however, is but a beginning, for if Brethren heritage is to be understood and to be built upon meaningfully by today's generation, congregations and families should engage in reconstructing their own past. "Daily our grandparents are moving out of our lives," states the compiler of *The Foxfire Book,* the work of students of a mountain community in Georgia that retells the stories of suffering, sharing, building, planting, and harvesting experienced by their elders. *The Foxfire Book* suggests that the logical researchers of a people are the grandchildren, not outsiders.

So it is the wish of your editors that this 250th milestone for Brethren will not end with the commemorative articles in this issue, nor even in turning to the discussion and resource suggestions which Shirley J. Heckman lists at the end. Rather, we wish that the young in each congregation might go on to prepare their own *Foxfire Book,* their own reconstruction of "Brethren Beginnings" in tandem with the senior members of the parish, and in the process build reservoirs of warmth and generosity and assurance for the future.

To know who we are and from whence we have come, to sense something of the self-reliance and the interdependence of those who have preceded us, to be at home with our own cultural and spiritual roots so as to be influenced but not imprisoned by them — this is the promise and the challenge of heritage. — The Editors

Martha Rupel Gilbert: Adventure and service

Each year the senior class of Wenatchee, Wash., High School looks over the list of alumni and picks a person of accomplishment to honor as alumnus of the year. Heretofore the selections have all been athletes and/or businessmen. But this year's class chose Martha Ann Rupel from the class of 1920. She is the first woman to have been so honored and the first to be honored for humanitarian services to others under the auspices of the church.

When the young people heard of her achievements, they realized that not only was the graduating class honoring Martha, but Martha Rupel Gilbert was offering a goal for their lives and the investment of their talent. How many Brethren remember her active participation in the life of her church?

Martha Rupel Gilbert was educated in north central Washington, at Wenatchee High School, at Manchester College in Indiana, and at Bethany Seminary in Chicago. She earned a Registered Nursing degree in Pasadena, Calif. She taught in Indiana rural schools, served in Appalachia, was a member of the first work camp in the Brotherhood in Steven's County, Wash. (yes, she's been told Pennsylvania had the first one, but record checks prove that the camp at Chewlah, Wash., opened twenty-four hours before the one at Devil's Mountain).

Martha was the only woman on the first Brethren relief team at the time of the Spanish Civil War, where Dan West dreamed up "Heifers for Relief." She served later in Civilian Public Service camps across the USA, was with the Mennonite Central Committee's work in bombed-out London, with the team feeding refugees in Paris and participating in the restoration work in flooded Holland. International Volunteer Services sent Martha into a hill hospital in Laos which she reached by plane, train, boat, and elephant back. Her favorite assignment: helping to build a health program among the peasants of Iraq.

Telephone calls to the high school in Wenatchee came in long after the commencement exercises were over and Martha Gilbert had returned to her Pasadena home, to say how much her witness had meant to those who heard it. She had become living proof to her hometown people that her days of adventure and service to people are not over. — Geraldine Crill Eller

intouch

Jean Wehrheim: Innovatic

I've always been interested in low cost housing, but it wasn't until I joined the church that I found support for action."

Thus Jean Wehrheim, architect of custom homes, explains her efforts to provide low cost homes in a time when limited space and soaring costs work against housing for low income families.

In 1969 Jean and a Sunday morning group in her home congregation, the York Center Church of the Brethren near Chicago, began exploring ways of making low cost housing possible in their community. In a pilot project for which Jean was the architect and general contractor, a two-story home was designed, built, and sold to a family of six headed by a woman on ADC — Aid to Dependent Children. It was a first in DuPage County.

Spiraling costs prevented the York Center group and its liaison agency, HOPE — Homes of Private Enterprise — from repeating the achievement. Jean and the church group persisted, however, turning to new building concepts. Intrigued by R. Buckminster Fuller's idea of "getting the most from the least," Jean began designing a home using the geodesic dome principle.

In September, on land owned by the York Center church and as a witness to the community, a 1200 square foot dome house was raised. The intent is to hold costs to the point where the house is within means of families with modest incomes.

in housing

In her designs Jean strives diligently to bring out personalized touches of the client and to favor natural materials that highlight the basics of earth, fire, sun, and water. She has taught 11 courses at a local college and her designs have been featured in *The Chicago Tribune's* Home of the Week series.

Jean was a member of the Annual Conference Committee on Housing and for 11 years has been architectural consultant for the York Center Cooperative at Lombard.

A widow 11 years, Jean finds architecture an ideal career for a woman with children. "During school terms my work was finished by 3 so I could be with George and Marsha when they came home from school."

The freedom to plan her own schedule today gives Jean time to be with George and Marsha now 19 and 16 and granddaughter Jessica, three months. Listing other advantages of women in architecture, Jean says, after all the woman of the family usually spends more time in the home than anyone else. A woman is therefore better able and more interested in planning a livable home than a man." — JUDY KASER BAILEY

Calvin Keeling: A question of ministry

Is a pastor's ministry limited to the church paying the salary? Calvin Keeling, Bakersfield, Calif., pastor, felt the call to serve. He learned that volunteers were needed by the World Ministries Commission to rebuild houses in flood-torn Rodney, Miss. His carpentry skills, genuine warmth, lively humor, and a compact camper uniquely fitted him to the task.

The members of his parish, facing the prospect of serving their own pastoral needs for awhile, met to consider the meaning of ministry for themselves and their pastor. The call was to one man, yet to the whole church, "to heal the broken and seek homes for the homeless."

The church voted to send Calvin as its representative for six weeks to work with the people of Rodney. It paid his expenses, continued his salary, and sent an additional $600 to help.

Upon arriving in Mississippi, Calvin experienced "acute frustration." Years of exploitation and deception by whites had given deep roots to the suspicion and hatred with which they are regarded. "The people tried extremely hard to tell me just what they thought I wanted to hear, and to hold me off at arm's length. I spent the first two or three days sitting on the porch of a store, getting to know the black community. The first Sunday I was asked to preach, and I explained that our teaching is to go where there is need."

Preaching, talking, and working helped the people know a different kind of person, one they could respect for his industriousness, honesty, infectious humor. When requested, Calvin quickly put in a new floor and paneled the narthex of the Mt. Zion Missionary Baptist Church.

Also engaged in the task were BVSer Dale Kreider, carpenter David Knepper, and work groups of traveling Brethren. Calvin, who wears a full leg brace as a result of childhood polio, explains that "Dale was my legs. He did yeoman service in lifting and carrying. In three weeks' time we had the first house roughed in. The people were amazed that a house could be built that well, that fast."

Family members helped rebuild their own houses. "I learned that in poverty there's a quiet dignity and a pride that is not destroyed, and we need to be very careful to encourage the people and even insist that they work along with us, side by side, so that what we have done, we have done together."

It's a question of ministry. A congregation may be called to reach out in service by sending someone, even their pastor, in their behalf.

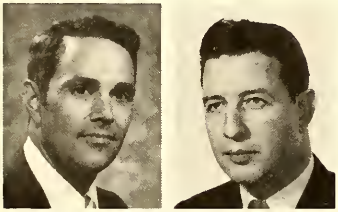
"Ministering," says Calvin, "has to take on a physical aspect sometimes. What we did in Rodney may not be the most profound sermon I ever preached, but I probably perspired more doing it." — JOHN G. FIKE

1974 Evangelism Congress: 'Those Who Bear the Name'

For most congregations Easter is the high point in the church year, a time when many members reaffirm their faith in God and loyalty to the church. Yet church attendance, to take one indicator, reveals that the enthusiasm of many Christians "peaks" at Easter. And then the tide recedes. You can see the difference one week later.

But next year may be different. For one thing, Brethren will have a unique opportunity to move on from Easter, to move out into their communities and to share their resurrection faith. Giving them new impetus for witness will be the Brethren Congress on Evangelism scheduled for April 17-20.

In the planning stages for months, the Congress hopes to involve up to 1500 people in an intense investigation of evangelism under the theme, "Those Who Bear the Name." Conference leaders anticipate that the meeting, planned for the new convention center in Dayton, Ohio, will make next year's Easter a launching time and not a retrenching time for active Brethren.


Galen Snell, Leland Wilson

In the words of Matthew Meyer, Brotherhood director of evangelism, the purposes of the Congress are "to follow up on the Key 73 evangelistic thrust . . . to respond to a growing interest in evangelism in the Church of the Brethren . . . to provide workshop learning opportunities . . . to offer inspirational experiences through biblical expositions . . . and to assist Church of the Brethren congregations to grow in the faith sharing process."

Toward these ends the Conference program has been designed so that it will include a series of sessions for the total group, using music and drama in worship and offering inspirational addresses. The speakers include Galen Snell, president of McPherson College; Leland Wilson, pastor in La Verne, Calif.; Anna Mow, former missionary and educator, now a nationally known writer of inspirational books; Wayne Geisert, president of Bridgewater College and moderator of Annual Conference; Earle Fike Jr., executive secretary of the Parish Ministries Commission; Merlin Garber, pastor in Frederick, Md.; and Tom Skinner, nationally known evangelist and former Annual Conference speaker.

Anna Mow, Wayne Geisert

One day of the Conference, Friday, April 19, will be devoted chiefly to special interest programs running concurrently. On that day persons inquiring into the possibilities of work with small groups will meet with Lyman Coleman, director of Serendipity House, a research foundation. District evangelism counselors and lay persons interested in developing a Brethren Lay Witness program will meet with representatives from the Lay Witness Institute. Robert Neff and Donald Miller, seminary teachers and authors of a recent book on Bible simulation will demonstrate their unique approach to the use of biblical materials.

Earle Fike, Merlin Garber, Tom Skinner, Lyman Coleman

The use of arts and drama will be reviewed and practiced under the leadership of directors of the Association of Arts in the Church of the Brethren.

On two of the afternoons provision is made for a series of workshops. The workshops already scheduled and their leaders are as follows: "Evangelism Through the Church School," under the leadership of Donna Forbes of the York Center, Ill., church; "Sharing Faith Through Music," led by Warren Eshbach, chaplain at the Brethren Home, New Oxford, Pa.; "Visitation Evangelism," led by Jay Fifer, an active layman in the Frederick, Md., church; "Evangelism Through Social Action," led by Dean Miller, pastor of the York Center, Ill., church.

Other workshops include: "Peace Evangelism," led by Larry Fourman, Pastor of the Pipe Creek church in Md.; "Summertime Evangelism," led by Don Snider of the Highland Avenue church in Elgin; "Evangelism and Audio-Visuals," led by Eugene Carter, United Methodist Agency Offices in Dayton, Ohio; "Contemporary Music and Practical Theology," led by James Myer of Lititz, Pa.; "Evangelism and Prayer," led by Jo Kimmel, on the staff of *The Upper Room,* Nashville, Tenn., and "Total Church Evangelism," under the leadership of David Grubbs, pastor of the Salem Avenue Church of God in Dayton, Ohio.

Formal sessions will conclude with the address of Tom Skinner on Saturday evening. But plans are being developed for a "Brethren Dispersion" on Sunday when Conference delegates who are en route home will visit other Brethren churches on the way and likely utilize opportunities to share some of the values of the Congress as well as to bear witness to their own faith.

As one means of underlining the importance and extending the effectiveness of the Congress, the Parish Ministries department of evangelism is cooperating with Brethren Press in sponsoring the publication of a paperback book devoted to evangelism and the Church of the Brethren. The book is scheduled to be released just prior to the opening of the Congress. Under the editorship and at the invitation of Dr. Paul M. Robinson, president of Bethany Theological Seminary, twelve Church of the Brethren contributors, all of whom are identified in one way or another with evangelistic activity and interpretation, will discuss various aspects of evangelistic concern. Among those who have agreed to prepare chapters for the book are: Leland Wilson, Vernard Eller, Wayne Zunkel, Harold Martin, Phyllis Carter, Thomas Wilson, Russell Bixler, Merlin Garber, Art Gish, DeWitt Miller, and Matthew Meyer.

CO presses high court on GI educational benefits

Support for the granting of veterans educational benefits to conscientious objectors who have performed alternate service has been urged by the National Interreligious Service Board for Conscientious Objectors.

The Washington, D.C., based agency, of which Church of the Brethren ministers Warren W. Hoover and James E. Tomlonson are executive and associate directors, entered an amicus curiae, or friend of the court brief, with the US Supreme Court in a case currently being considered.

The brief raises the fundamental question of whether the educational assistance provision of the 1966 Veterans Readjustment Benefits Act violates in any way the "due process" clause of the Fifth Amendment. The 1966 Act provides financial assistance to one group of veterans — those who have served on active military duty — but not to another group — those COs who have completed an alternate service assignment.

Numerous attempts by COs during the past 20 years to obtain equal benefits to those given to military veterans have all failed. Early this year William Robison, a CO from Fairfax, Va., won the first favorable decision by a US federal court on this question.

Robison followed a somewhat different line of reasoning than those who made earlier attempts at obtaining veterans benefits. He presented a persuasive argument that Congress, in passing the 1966 Veterans Benefits Act, had intended the educational benefits provision to serve as compensation for the disruption of an individual's educational pursuits as a result of being drafted. He further reasoned that since COs are drafted at the same time and in the same manner and since they undergo some of the same disruptions, they should be entitled to some of the benefits.

US District Court Judge Arthur Garrity ruled that COs should, in fact, be eligible for the GI educational benefits. The case was immediately appealed by the US Veterans Administration to the Supreme Court, which agreed to hear the Robison case along with a similar case from California. A decision is not expected before spring.

1860 James Creek church scheduled for demolition

The old red brick church with white shutters had served well for 113 years. Within its walls several generations of Brethren received spiritual nurture, including a future governor of Pennsylvania and several pioneers in publishing and in higher education in the Church of the Brethren.

But by Nov. 15 the James Creek church near Markleysburg, Pa., had to be abandoned because it stood within the boundaries of the new Raystown Dam on one of the branches of the Juniata River. Although the church property itself will not be flooded, the land on which it stands is being taken over by the Army Corps of Engineers, and the building is to be razed.

A final business meeting and a final love feast and communion service at the old church on Sept. 30 marked the end of one era, associated with the historic building, but not the end of congregational activity. For the church began immediately to hold services under the leadership of Pastor C. Roscoe Wareham in the Markleysburg Methodist church, a building that has not been used for regular worship services for a number of years.

The James Creek church was the home church of Martin Grove Brumbaugh, who served as governor of Pennsylvania from 1915 to 1919. A nationally known educator, he was once superintendent of schools in Philadelphia, the first commissioner of education in Puerto Rico, and for two different periods, president of Juniata College. His *History of the Brethren* reflects the vital interest he held in the origins and early years of the church.

From the James Creek congregation came others of the Brumbaugh family, including two brothers, H. B. and J. B. Brumbaugh, who in 1870 began to mail from the James Creek post office the first issues of *The Pilgrim,* one of the predecessors of *The Gospel Messenger.* Both men later served in editorial capacities with *The Gospel Messenger.* But they are perhaps best known in Pennsylvania for their efforts, along with another brother, in launching Juniata College, oldest college in the Brotherhood.

James Creek, razed after 113 years

Near the church is the Valley View cemetery where many of the Brumbaughs are buried. It will not be disturbed by the new dam. At the present time there are approximately 50 members of the James Creek congregation.

World Ministries names four area representatives

Clockwise from top: R. Ingold, L. Gibble, M. Crouse, S. Bhagat

"A dynamic mission and service program needs to place Brethren in circumstances where we can be in a servant-role, but it should also enable us to find situations in which we can be served by others." That is the essence of one of the 1974-75 priorities established by the Fresno Annual Conference for the program of the General Board.

In order to widen possibilities for a flexible, expanded program, the World Ministries Commission has assigned four of its present staff members to responsibility for specific geographical areas abroad — Africa, Latin America, Asia, and Europe.

Under the new alignment Roger Ingold, Nigeria field representative, is to increase his Nigeria responsibilities to include other African countries.

Merle Crouse, WMC staff member who is also part-time executive of the Florida and Puerto Rico District, has been named as the Latin America representative with specific responsibility to explore opportunities beyond current programs of Puerto Rico, Haiti, and Ecuador.

Shantilal P. Bhagat, community development consultant, is assuming responsibility for Brethren witness in Asia consolidating relationships in India, Indonesia, and Indochina under his care.

H. Lamar Gibble will retain the direction of European and Middle East program while expanding his peace and international affairs responsibilities. This enlargement of program is made possible by shifting all domestic and foreign disaster, relief and rehabilitation programs to Kenneth E. McDowell, WMC associate.

"More than simply shifting responsibilities, this redeployment will allow for exploration of more opportunities for

Security and compassion: A plea for defense budget cuts

"Both a healthy self-interested concern for security and a concern for Christian compassion dictate major reductions in military appropriations," declared Robert C. Johansen in testimony prepared for the House subcommittee on defense appropriations.

The political scientist and professor at Manchester College in Indiana represented the Church of the Brethren General Board at October hearings on proposed defense budget expenditures. His prepared statement began with refutation of the US government's assumption "that the purpose of military spending is to protect American values."

"In the first place," he said, "the external military threat to the United States since World War II has — whether consciously or deliberately — been consistently exaggerated. This is because perception has been warped by a predisposition always to interpret the acts of foreign opponents in the most threatening *possible* way, instead of the most realistic or probable way. . . . For the US Congress and the diplomatic community to operate with such a view of reality is tragic because it prevents the movement toward reduction of tensions and eventual creation of a world order in which military power will decrease in importance."

Second, continued Dr. Johansen, "the United States cannot afford to spend what the Pentagon asks because of other, more pressing domestic needs. US security is endangered less," he noted, "by cutting funds for the Trident or F-14 or B-1 or overseas manpower than by internal loss of morale due in part to past military adventures; the alienation of morally sensitive youth repulsed by the growing militarism of America; the polarizing consequences of lack of equal opportunity for the dispossessed; and a general deterioration of the quality of life."

"Why do we continue to believe that power equals security and that the greater the power the greater the security?" he pressed the subcommittee. "We know that is untrue domestically (where) security is increased by dealing with the causes of crime, by providing adequate pay for law enforcement, by reinforcing community established norms through self-restraint." In a similar way, Dr. Johansen continued, the US could reinforce its security abroad by "supporting agencies that serve global interests" and by engaging in multilateral rather than unilateral processes.

Dr. Johansen cited specific excesses which could be omitted from the appropriations: "$3.1 billion in US military operations in and aid to Southeast Asia; $4.0 billion from general purpose forces and weapons systems; $3.3 billion in military manpower efficiency improvements; $3.0 billion in elimination or stretchout of new strategic weapons procurements made unnecessary by recent SALT agreements; and $556 million in discontinuance of unproductive and even counterproductive foreign military assistance."

In conclusion, said Dr. Johansen, "If a reversal is not forthcoming and is not forthrightly demanded, no future historian will be able to say that there were no warnings about the catastrophe that awaited those who acquiesced in the continuation of national priorities and the existing international system long after their continuation had become a greater threat than service to the survival of humanity."

reconciliation ministries in tension areas, the pursuing of programs for a more just and peaceful community; and the creation of additional mission and service opportunities in Africa, Asia, and Latin America," stated Joel K. Thompson, executive secretary of the World Ministries Commission.

Mr. Thompson indicates new program possibilities currently are being explored with sister churches, community agencies, and governmental representatives in Australia, New Guinea, India, Spain, Algeria, and Indonesia. Staff will also be making explorations in Latin America and African countries in the near future.

Service of celebration to mark anniversary

An event termed as an "old-fashioned Brethren meeting" will occur at the Germantown church in Philadelphia, Pa., on Sunday, Dec. 30, marking the 250th anniversary of the first baptism there by Brethren in America. The sponsor is the Atlantic Northeast District.

On the theme, "250 Years: A Guide to the Future?" Leon C. Neher of Quinter, Kans., will bring the major address, followed by responses from James Myer, free minister, White Oak congregation; Inez Long, teacher and writer, Lancaster, Pa.; and Stanley Noffsinger, Manchester College student and licensed minister, Conestoga congregation. Mr. Neher is a free minister, college teacher, farmer, and chairperson of the Goals and Budget Committee, Church of the Brethren General Board.

The service will begin at 3:30 P.M. and is open to the Brotherhood. Art Gish of Philadelphia will be the "presiding elder" for the service and George Landis, pastor of the Amwell church, will lead a cappella singing.

At 5:30, a carry-in dinner and period of sharing "in the Brethren tradition" will close the day.

A joint Christmastime observance by the various strands of Brethren churches who trace their American beginnings to Germantown has not materialized in spite of efforts by M. R. Zigler to plan a sequel to the Brethren Assembly held this past June. A follow-up event may occur in 1974.

underlines

PEOPLE YOU KNOW ... *Dr. Roy Pfaltzgraff,* missionary in Nigeria, presented several papers to the International Congress on Leprosy in Bergen, Norway.

William D. Rummel, Western Pennsylvania treasurer, on the occasion of his 80th birthday preached to the Maple Spring church, Hollsopple, Pa. Five other octogenarians were among those present for the service.

La Verne College's president emeritus, *Harold D. Fasnacht,* retired in September from a four-year extra assignment with the college as director of deferred giving.

Raymond W. Bowman, administrator of Pinecrest Home, Mt. Morris, Ill., for 13 years, will serve in a similar capacity at a new home in Dixon, Ill., beginning mid-Dec.

Billy Lewis, pastor of the Navajo fellowship at Lybrook, N. M., is enrolled this year at McPherson College.

The Pomona, Calif., church honored its moderator, *Frank D. Howell,* for 50 years' service in the ministry.

D. Alfred Replogle, pastor of the New Carlisle church in Southern Ohio, underwent cardiac surgery in October.

Under doctor's orders *J. Ira Metzker* of the Lindsay, Calif., church has had to relinquish all pastoral work.

J. Edward Smith, for the past 10 years pastor of the Portland church, South/Central Indiana, died Oct. 8.

J. Robert Boyer, 315 W. Center St., Bourbon, Ind. 46504, is interested in filling Sunday preaching appointments and conducting weekend evangelistic meetings.

BRETHREN ON RECORD ... "Brothers," including "Me and J.C.," "Camp Bethel Song" and several original compositions, is an album recorded by three Virlina district youth, *Jeff Quay, Terry Houff,* and *Jim Jones.* ..."Ralph R. Travis at the Organ," an album of vespers, is available through the La Verne church in California. ... Recording artist *Slim Whitman,* member of the Jacksonville, Fla., church, soon will release his 25th anniversary album. The record was cut at a concert in Liverpool, England. He also toured New Zealand and Australia recently.

WHAT'S HAPPENING ... Surveys of the Old and New Testaments, studies of Genesis and Romans, personal evangelism, church history, homiletics, and biblical theology are courses tentatively scheduled for the summer Bible Institute at Elizabethtown College, July 29--Aug. 24, 1974, under auspices of the Brethren Revival Fellowship. Information is available from P. O. Box 41, Ephrata, Pa. 17522.

Booklet 7 in the *Heinicke History of Ephrata* series, containing a listing of the 750 members of the Seventh Day Baptist congregation, Ephrata Cloister, is available Dec. 1 from the Historical Society of the Cocalico Valley, 249 W. Main St., Ephrata, Pa. 19522. A supplement is to follow early in 1974. The price is $1.25.

HOMES DEDICATION ... Clyde R. Shallenberger, Baltimore, Md., was the speaker for the dedication of the *Greenville Home*'s new retirement center and medical center in Southern Ohio, Nov. 4. ... *Timbercrest Home,* North Manchester, Ind., dedicated a new wing and a chapel on Sept. 29.

turning points

Licensing/Ordination

James Eikenberry, licensed Aug. 26, 1973, Freeport, Illinois-Wisconsin

John W. Handley, ordained Aug. 5, 1973, Lake Breeze, Northern Ohio

Pastoral placements

Willis Bosserman, from La Place, Illinois-Wisconsin, to Walnut, Northern Indiana

Merrill C. Branson, from Tire Hill, Western Pennsylvania, to County Line, Western Pennsylvania

Gary K. Grasmick, from Lindsay, Pacific Southwest, to Rocky Ford, Western Plains

J. Richard Greene, from Detroit First, Michigan, to Frostburg, West Marva

Galen A. Hoover, to Snake Spring, Middle Pennsylvania

Edward L. Kerschensteiner, Toledo-Heatherdowns, Northern Ohio, to Mountain View, Idaho-Western Montana

Oscar Sines, to Hambleton, West Marva

Claude Summer, from Bethel/Petersburg, West Marva, to Berkey, Western Pennsylvania

Charles G. Taylor, to Morgantown, West Marva (interim)

Wedding anniversaries

Mr. and Mrs. Ezra E. Barnhart, La Verne, Calif., 50

Mr. and Mrs. Pierre Coppess, Gettysburg, Ohio, 50

Mr. and Mrs. Vernon Hohnadel, Mt. Morris, Ill., 50

Mr. and Mrs. Gilford Ikenberry Sr., McPherson, Kans., 50

Mr. and Mrs. Harvey Long, Mt. Morris, Ill., 50

Mr. and Mrs. Guy Ludwig, La Vale, Md., 50

Mr. and Mrs. Ralph McKinsey, Fresno, Calif., 50

Mr. and Mrs. Galen R. Miller, Bridgewater, Va., 50

Mr. and Mrs. Walter Penrod, Santa Ana, Calif., 50

Mr. and Mrs. Ocal Robins, North Manchester, Ind., 50

Mr. and Mrs. Boyd Stouffer, Mt. Morris, Ill., 50

Mr. and Mrs. Russell West, Pampa, Tex., 50

Mr. and Mrs. Olan Wine, Decatur, Ill., 50

Mr. and Mrs. Virgil Knox, Girard, Ill. 51

Mr. and Mrs. Roy Sell, Martinsburg, Pa., 51

Mr. and Mrs. Elmer Shank, West Milton, Ohio, 53

Mr. and Mrs. Estell Wrightsman, Virden, Ill., 53

Mr. and Mrs. Medford Neher, Pompano Beach, Fla., 54

Mr. and Mrs. William Nye, Hershey, Pa., 56

Mr. and Mrs. Ralph G. Rarick, Elkhart, Ind., 56

Mr. and Mrs. J. Ross Hanawalt, La Verne, Calif., 60

Mr. and Mrs. R. W. Keiper, Johnstown, Pa., 60

Mr. and Mrs. Harley Rank, Kokomo, Ind., 60

Mr. and Mrs. Frank G. Replogle, West Lafayette, Ind., 63

Mr. and Mrs. Dorsey Berkebile, Johnstown, Pa., 66

Mr. and Mrs. Clarence B. Rhodes, Martinsburg, Pa., 68

Deaths

Earl Allen, Mt. Morris, Ill., on May 6, 1973, aged 80

Mae Brannen, Altoona, Pa., on Sept. 9, 1973, aged 78

Betty Stiverson Breshears, Omak, Wash., on Sept. 9, 1973, aged 68

Ralph Emerson Breshears, Omak, Wash., on May 24, 1973, aged 72

Keren Baker Burket, Martinsburg, Pa., on Jan. 30, 1973, aged 91

Ernest L. Byrd, Lompec, Calif., on June 25, 1973, aged 49

Glen Royer Evers, Bridgewater, Va., on May 13, 1973, aged 64

Gertrude Netzley Filson, Glendora, Calif., on Aug. 30, 1973, aged 87

Nettie E. Frederick, Curryville, Pa., on July 18, 1973, aged 83

Austin R. Grove, Baltimore, Md., in August 1973, aged 51

Althea Gertrude Hamer, Waterloo, Iowa, on Aug. 4, 1973, aged 85

Florence Lee Hanchett, Empire, Calif., on July 12, 1973, aged 78

Peter S. Heisey, Neffsville, Pa., on Sept. 14, 1973, aged 89

Martha Henry, Ashland, Ohio, on July 13, 1973, aged 72

Mary Z. Hershberger, Woodland, Mich., on July 21, 1973, aged 76

Blanche Hollingsworth, Oakland, Calif., on Aug. 13, 1973, aged 94

Ray W. Hoover, Martinsburg, Pa., on April 29, 1973, aged 60

Robert F. Isenberg, Martinsburg, Pa., on Aug. 1, 1973, aged 51

Pearl Alice Kappler, Empire, Calif., on May 28, 1973, aged 71

D. Leonard Lutz, South Whitley, Ind., on Aug. 5, 1973, aged 65

Clarence M. Miley, Lima, Ohio, on Aug. 4, 1973, aged 72

Emmanuel Miller, Decatur, Ind., on Sept. 8, 1973, aged 88

Esther Miller, Ashland, Ohio, on July 16, 1973, aged 68

Claude Mundley, Eden, N.C., on Aug. 10, 1973, aged 68

Ralph Murphy, Eden, N.C., on July 9, 1973, aged 48

Orville K. Perrin, Williamsburg, Pa., on Aug. 7, 1973, aged 83

Taz Lee Reed, Floyd, Va., on May 30, 1973, aged 81

Eva Replogle, Altoona, Pa., on Aug. 9, 1973, aged 84

William A. Robeson, Avilton, Md., on Aug. 30, 1973, aged 61

Vernon Royer, Virden, Ill., on Aug. 22, 1973, aged 49

Deane Rumberg, Roanoke, Va., on June 17, 1973, aged 69

Perry H. Sanger, Lebanon, Pa., on June 18, 1973, aged 92

Posey C. Saul, Boones Mill, Va., on Aug. 9, 1973, aged 57

Minnie Scott, Ashland, Ohio, on July 21, 1973, aged 106

Mabel Hoover Settle, Martinsburg, Pa., on Aug. 20, 1973, aged 75

Ida Shumaker, Windber, Pa., on Sept. 5, 1973, aged 94

John H. Sloan, Dixon, Ill., on Sept. 2, 1973, aged 73

Mahlon D. Smith, Martinsburg, Pa., Feb. 21, 1973, aged 43

Mary Snyder, Myerstown, Pa., on Aug. 15, 1973, aged 87

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special report

Key 73: Did i

by Matthew M. Meyer

Throughout 1973 one hundred forty denominations and organizations, including the Church of the Brethren, participated in the cooperative evangelistic effort known as Key 73. It has been the most massive evangelistic attempt in American history. Never before have so many portions of scripture been distributed, so many Christian tracts been handed out, so many doors been knocked on or so many Christian slogans been displayed in the name of Christ. But the question persists: Was Key 73 a success or failure?

Some critics of Key 73 declare it an emphatic failure: "Key 73 is a bust." "8 out of 10 non-churched people would not even know what Key 73 was." "Key 73 will surely get the 'disappointment of the year' award." "Key 73 produced nothing more than a giant yawn." A Chicago clergyman and Key 73 committee member said that attempts to hold mass rallies were disastrous and the campaign could accurately be called a non-event. Conceivably, most of the individuals who pronounced Key 73 a failure never were for it from the start and seemingly delighted in their harsh judgments.

Whether Key 73 is viewed as a success or a failure depends heavily on the expectations a person had for it. If the hope was for a massive, spectacular, spiritual sweep for Christianity, then Key 73 was a failure. If the goal was an immediate, significant increase in the number of Christians in our nation, Key 73 was a failure. If, however, the goal was for broadening cooperation in openly declaring the Christian message and in making available free portions of scripture on an extensive scale, then Key 73 made a major impact.

The leaders of the Key 73 organization will readily agree that Key 73 had not developed as originally planned. For example, the proposed two million dollar mass media budget turned out to be more nearly a six hundred thousand dollar budget. Thus the mass media use

succeed? Did it fail?

was less than earlier projected. Even so, the one-half hour tv Key 73 launch film, "Faith in Action," was broadcast 667 times on 200 stations. The one-hour film "Come Together," produced by Pat Boone and associates was shown to 50 tv stations. In addition other tv series, such as "More Than You Are," with Bruce Larsen and guests, and various radio spots were aired moderately throughout the year.

For those who expected a drastic change in the national religious atmosphere, there must be a certain sense of disappointment. For some there needed to be a more realistic approach. There is no magic path to success, even if 140 denominations and organizations officially join hands in a venture like Key 73. Two hundred ten million Americans will not make any huge change in their spiritual and religious commitments quickly or easily.

It should be recognized also that even from the start Key 73 had opposition. One group who couldn't quite get with the program were liberals who viewed Key 73 as an evangelically born and controlled movement. Another group of objectors were conservatives who looked at the unusual mixture of participants and felt that to cooperate with Key 73 would mean being "yoked with nonbelievers." And, as could easily be expected, the non-Christian groups voiced their objections that Key 73 would hinder relationships between Christian and non-Christian groups.

In spite of hindrances and failures Key 73 has some marked achievements. The evidence of significant Christian witness as a result of Key 73 is widespread. According to Ted Raedeke, executive director of Key 73, 85% of Nebraska's homes were visited by Key 73 representatives who left a copy of the booklet "Touched by Fire." The American Bible Society and the World Home Bible League report that forty million portions of scripture were distributed in connection with Key 73 which is far more than in any previous year. Six million of these were used in youth programs, camps, national parks, and state fairs.

The Christian Reformed Church has carried out a serious study on the nature of the church, as a result of Key 73. Ten thousand small groups have explored the question, "Who are the people of God in the world?"

In Brownsville, Texas, the Good News for Brownsville Committee distributed to every home a copy of "La Luz del Mundo" (The Light of the World), a Spanish edition of the Gospel of John.

In Nashville, Tennessee, ninety-five thousand scripture portions were distributed last spring.

In Riverside Park, Buffalo, New York, one hundred thousand persons passed by the Key 73 booth. Key 73 representatives gave out drinks of cold water and engaged passersby in conversation about "living water."

A majority of Brethren congregations have participated in Key 73 events and programs. The types of involvement have varied: mass evangelistic rallies, district-sponsored evangelism clinics, community-wide scriptural distribution, area-wide census projects, ecumenical and local church evangelism workshops, local church lay witness missions, even booths at fairs and floats in parades. Many of these events were sparked directly by Key 73.

From the Beacon Heights congregation at Fort Wayne, Ind., Pastor Guy E. Wampler reported this experience:

"Fifty-eight persons distributed our 760 Bibles in about an hour. During the refreshment period afterward, there was a lively exchange of experiences. . . . One parishioner found out about the death of a man who lived less than a block from the church. He had died on Friday and by Sunday no family had been located. He lived alone. A neighbor was concerned that there might be no funeral service.

"The end result was that I had the funeral the following Wednesday. Strange how we know so little about some of the people who live in the shadow of our church; when the church sends out as many people as we did that Sunday, it gets to know the families in the community a little better."

The biggest impact of Key 73 came in cooperation among denominations. Some people and groups have joined hands in witness projects for the very first time. It happened nationally, and it happened in local communities. Many Brethren were excited about the fact that they were actively working with other Protestants, sometimes diverse groups, and Catholics in carrying out a mission in the name of Christ. Curtis Dubble, pastor of the York, Pennsylvania, First Church of the Brethren, served as chairman of the local city Key 73 Task Force. In reference to the wide cooperation and "celebration of the recognition of our oneness in Christ and the Holy Spirit," he said, "this is a first for the York Council of Churches."

Forty persons built the Key 73 float for a county fair near Milledgeville, Ill.

While Key 73 did not produce all that was hoped for, it did bring positive results that will not be forgotten. Once you've joined together with other groups to witness to your faith, you know that you can do it again in whatever area the need arises. That learning experience alone makes Key 73 a resounding plus. The promise is that Key 73 will have started a process of cooperation and joint witness which will bear much fruit through the years.

GO TELL IT ON THE

by Sherwood E. Wirt

'Go
tell it on the mountain
that Jesus Christ is born.'

A rather singular idea when you reflect on it
for who lives on the mountain?
    bighorned sheep marmots and edelweiss
    and woodpeckers in a toppled ponderosa
    untouched by Adam's sin.

If Christ is really born in our midst
    God with us
        Emmanuel
        the Savior of the world
might we not better proclaim him where people are
    where the human voice will carry
    in the ghettos suburbs trailer parks
    condominiums dormitories high-rises
    low-rents hospitals and prisons
    and every Middlesex village and farm
might we not better share the Christ child
    with the pushers
    and fender benders
and politicians
    and heart patients
    and decent godless folk
who don't live on mountains?

Let's rewrite the song
    forget the mountain.

Yet which mountain are we to forget?

Shall we forget Moriah
    on whose summit Abraham our father
    prepared to sacrifice a son
    to the will of God?
No. Go tell Moriah of another Son
    God's own Son, a Christmas gift
    from the Father to us
    the one all-sufficient Sacrifice for sin.

Shall we forget Sinai
    where barefoot Moses took the Law?
No. Tell Sinai
    that men are saved not by Title II of the
        Senate bill
    or Section Eight of the Penal Code
        but by grace and truth
        in Christ Jesus.

MOUNTAIN

Shall we forget Tabor
where Barak and Deborah ran down
upon the iron chariots of Sisera?
No. Tabor needs to hear
of One who climbed its peak to be transfigured
not the provocateur of war
but the beloved Son of the Father.

Shall we forget Nebo
from whose apex the Israelite viewed
the land of promise?
No. Let Nebo know
of a land fairer than Canaan
untroubled by import-export quotas
and long hot summers of despair
where power runs down from the watershed
and a man can build in peace.

Shall we forget Mount Zion
where the Lord God roared and Israel trembled?
Rather tell it on Jerusalem mountain
that the prophecy of Jeremiah has come to pass
through the immeasurable love of a Nazarene
in circumcision of the heart
and in loaves
and fishes
and tribal dispensaries.

Shall we forget the Mount of Beatitudes
where Jesus sat and opened his mouth and spoke
as no man ever spake?
Shall we forget that unknown crest
where a solitary figure prayed all night
or the mount called Olivet
with its Gethsemane
where Holiness drank the bitter cup
for us?
Shall we forget the green hill far away
shall we forget
shall we forget Calvary?

Oh, sing it again
tell it on the mountain
scale the snowy summits with a new story
raise up antenna towers on the crags and pinnacles
for us in the land of walk and don't walk
so skipping children will know
that when God delivered his people
the mountains skipped
so youth clapping the beat will know
that when God keeps his promise in that day
the mountains will break into singing
and the trees of the field will clap.

Tell the poor and heartsick and insecure
that the Virgin Mary had a baby boy
that to us is born a Savior
Christ the Lord
and he shall redeem the whole creation
in that day when every knee shall bow
and mountains and all hills
shall praise him.

Mountains yes
Shasta Cook Whitney Rainier Kennedy
Washington Eisenhower
Pikes Peak and Chimney Rock
Denali and Fairweather, Skiddaw and Ben Lomond
Blue Mountains and Snowy
Lhotse and Annapurna, Everest and K2
Shiprock and Kilimanjaro
Fuji and Mauna Kea and Popocatepetl
and all the high Alps and Andes
they shall praise him.

Go tell it on the mountain
that the Glory of the mountain is with us
and the Glory of the valley is with us
that Jesus Christ is born.

Go tell it
Go tell it
how beautiful upon the mountain
are the feet of him that bringeth good tidings
that death has died
that Love is coming for his own
in a moment to be
when those blessed
feet shall stand
astride headlands and promontories of the earth
proclaiming glad tidings of great joy to all people
and men who know him
shall lift their eyes beyond the hills
from whence cometh our help
to the Lord of peace
who shall publish his peace forever and forever.
Hallelujah!

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My dear God-rest-ye-merry-gentlemen (women) Christians, who imitate angels on stereo records and reproduce stars out of styrofoam and plastic:

So Christmas is acomin' and the geese are getting fat, and you've got your sights set on tinsel-town, Bethlehem, that glistens with heavenly moonlight and miles and miles and miles of hope? We can't blame you. We recall centuries ago when we made our angelic debut before the Bethlehem audience. How exciting it was for the celestial brother (sister) hood. Of course, as you recall, it was a celebration to end all celebrations, the introduction of the Christ Child to mortals like yourself. Stars flashed with pride, the heavens exploded with hallelujah-style choruses, and you never saw a more shaken up group of shepherds in all your life.

But don't misunderstand us. We wish to make one thing perfectly clear. We're not here to reinforce your fantasies with a romantic-gentle-little-Jesus-meek-and-mild piety. Although it has its place with children, with adult mortals, it's a harp of a different chord. Actually, the purpose of writing this celestial parchment is to warn you against the hazards that lie in Bethlehem.

Perhaps the most serious danger is the temptation (thanks to our adversary, Satan & Associates) to *embalm the Christ Child with irrelevance.* Although few of us up here (or is it out there?) possess PhDs in celestial psychiatry, on occasion our Heavenly Father has permitted us to wire-tap your unconscious thoughts. At this point many of you have been thinking, "Don't grow up, little Christ Child. We like you the way you are, so beautiful and gentle. For in growing up the Christmas star will fade, the Magi will pass into life, and the angelic chorus will cease to publish glad tidings about silent nights and first noels. Besides, by growing up you will be exposed to a cruel world. You will suffer and die. And that means that I, your servant, will have to suffer, too. You see, Jesus, I live in the twentieth century, and I want to keep my religion comfortable with as little responsibility as possible." Could this attitude in part account for the fact that toy manufacturers make the nativity scene more professionally attractive each year?

Another danger we would caution you against during the Bethlehem celebration is the enticement to *bury the humanness of the Child.* By no means are we suggesting that, in your understanding of his mission to planet earth, you slice his personhood into sacred-secular segments. He was divine; but even more incredible, he was fully human, too.

Again, we will give you an instant replay picture of an unconscious motivation which many of you possess: "Religion is OK as long as we keep Jesus in his place. There he can keep tabs on our sins and keep occupied with the administration of heavenly affairs. But yank him into the dirt-grime-blood-sweat-and-tears of our place here on earth, well, that's too threatening to our man(woman)hood.

But mortals, that's why he came in the first place, to bring the authentic "us" out of the woodwork of our callous relationships and masks. He came to be more than one of the boys. Through a mastery of the hard knocks of life (temptation, suffering, and death) with his love, He became a real man. And through this love you can become fully human, too. That's the real message of Christmas!

Sincerely yours,
Angel Gabriel

You can become fully human, too!

a Christmas message

by James Weekley

From James Weekley's forthcoming book, *Making Love a Family Affair.* Copyright © 1973 by Abingdon Press. Scheduled for publication Jan. 14, 1974. $3.95

Brethren beginnings in America

Strangers and exiles

where the Brethren came from, by Donald F. Durnbaugh

The adventurous spirit pursued

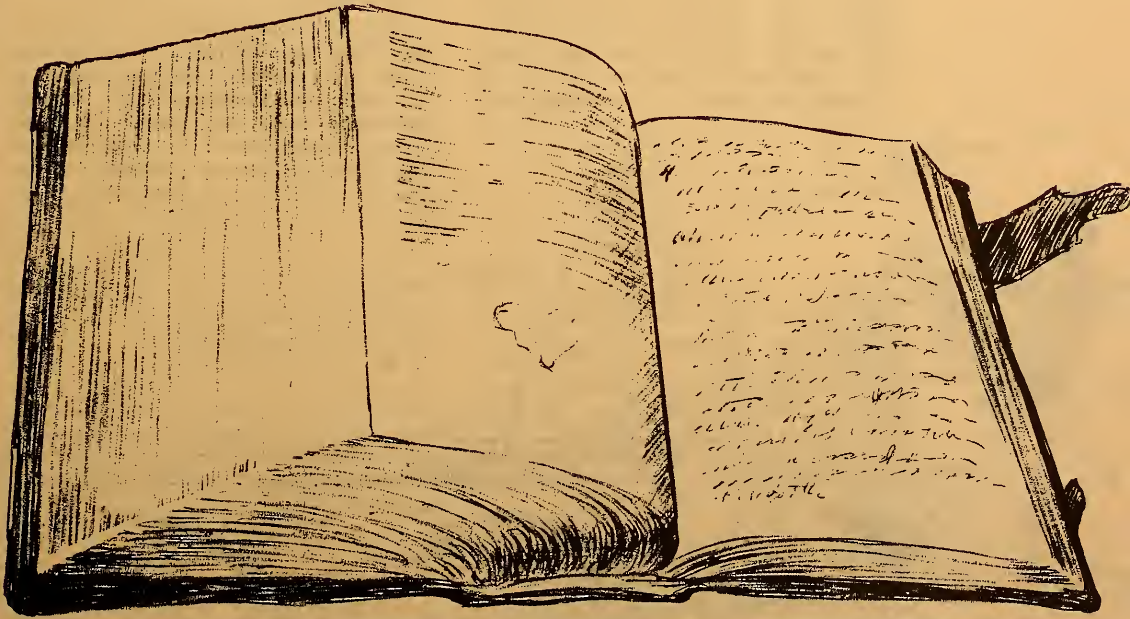
sketchbook of Brethren History Land, by Kermon Thomason

A door that opens outward

a way of looking at heritage, by Warren F. Groff

Retelling our story

resources by Shirley J. Heckman



The Saur Bible, the first printed in a European language in the colonies

Strangers and exiles

by Donald F. Durnbaugh

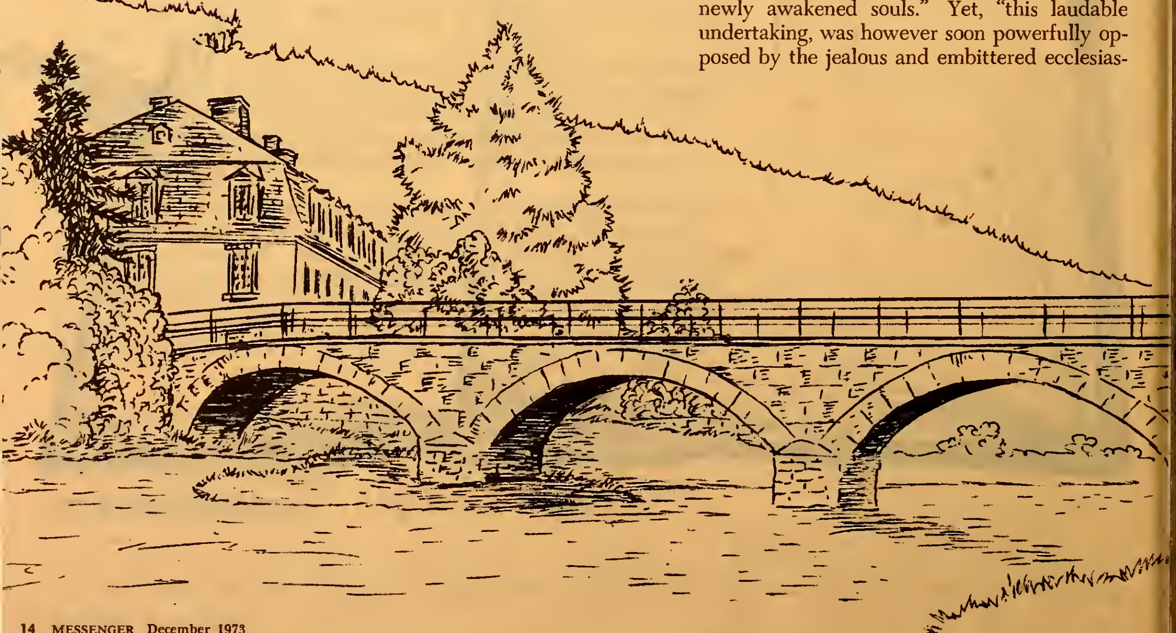
They were continually longing for a place where, by the blessin

Thoughtful Christians are coming to appreciate more fully the concept of the church as a covenanted company of pilgrim people. When the institutional church is subject to attack – both from a society that fears the church's prophetic words and witness and from young people who reject its over-concentration on machinery and ritual – Christians in America may begin to experience what happened to others in the long sweep of church history.

For the Judeo-Christian tradition is a story of an often-battered group of refugees and pilgrims. The grand themes of the Old Testament are those of exodus, exile, and dispersion – and the reaction of the covenant people to them. From Pentecost the church's experience has more often than not been that of expulsion, persecution, wandering. Frederick A. Norwood has shown in his comprehensive study of religious refugees, *Strangers and Exiles,* how homelessness and suffering have been persistent marks of the church.

Brethren should have no difficulty in comprehending this view of the church. As Norwood points out, "Almost the very birth of the Church of the Brethren took place in the course of migration." Their movement began in the early 18th century among a small band of refugees of conscience who had found an asylum in the isolated country of Wittgenstein, Germany. Alexander Mack Jr. penned a brief narrative of these beginnings as an introduction to a reprinting of his father's religious treatises (1774).

The young Mack described how those who became Brethren, "feeling their minds devoutly pressed and inclined to bear a testimony to the truth," had established private meetings "for the edification and building up of the newly awakened souls." Yet, "this laudable undertaking, was however soon powerfully opposed by the jealous and embittered ecclesias-



of God, they might be able to pass the rest of their time in liberty of conscience

tics, influencing the earthly power, and commencing a series of persecutions in various places" such as Switzerland, Württemberg, Palatinate, and Hesse Kassel. "They were cast out as exiles, but the Lord provided for them a place of rest, or security, in Wittgenstein, under the protection of a prince, eminent for this moderation."

It was, then, five men and three women, homeless because of their faith, who founded the Brethren in 1708. They "entered into a covenant with each other, by the help of God, to endeavor to attain to the answer of a good conscience by rendering obedience to all the commands of the Lord Jesus and follow him as their good shepherd and leader through good and evil report." They searched the scriptures and the pages of history to discover the beliefs and practices of the "first and best Christians," finding the "footsteps of the primitive Christians, and following and imitating the example of Jesus Christ."

After the first baptism in late summer, 1708, the Brethren added many members in the Schwarzenau area and expanded into the Palatinate, northern Germany, but especially in the Marienborn area. The congregation there was expelled in 1715. The decree of expulsion certified that they had conducted themselves honorably in their personal lives, but complained that the Brethren had "taken up the teachings of Anabaptism, and desire to hold their gatherings here publicly on Sundays and other specified days, which the honorable count . . . had not intended to permit. Because of this religious activity it has not been possible to tolerate them longer in this territory."

This group found shelter among the Mennonites in Krefeld, on the Lower Rhine, only to come under renewed pressure from the authorities because of their evangelistic zeal. Brethren experienced here and elsewhere such penalties as confiscation of goods, expulsion, imprisonment at hard labor, and physical mistreatment. It is not surprising that these forms of persecution bulk large in the recounting of Brethren experience in their homelands.

Nevertheless, it was not persecution alone which moved the Brethren to shake off the European dust from their heels and turn to the New World. At least two other elements were involved. One was internal difficulty. It is likely that a congregational squabble at Krefeld (over the question of marriage outside of the fellowship) helped to trigger the first migration. According to one account, more than one hundred prospective members were alienated by this conflict.

The other consideration was economic. As refugees, the Brethren had lost their original lands and trades. Contemporary records reveal struggles in meeting basic needs. Alexander Mack Sr. is known to have spent his considerable personal fortune in supporting the brotherhood. The Schwarzenau area, although it provided religious freedom, offered but a meager livelihood. Friends in the Netherlands had to send aid to the "needy Schwarzenau people."

Moreover, when the Brethren left Schwarzenau in 1720 to move to Friesland, they did so voluntarily. Their patron and protector, Count Henry Albert, reigned for three more years, although he was under increased pressure from relatives and imperial authorities because of his liberal policies. But the Brethren could have found toleration as well a few miles to the west in the Berleburg territory, ruled by the pietist Count Casimir. He guaranteed religious freedom for dissenters until his death in 1741.

It seems clear that it was a mixture of motives which led the Brethren to the momentous decision to risk the hazardous ocean crossing. A Quaker historian, Samuel Smith, secured information on the migrations from Brethren informants later in the 18th century. "Some of them commemorate that in great poverty they frequently experienced the special providence of God, but since they could never gain enough strength in Europe to eat their own bread . . . they were continually longing for a place, where by the blessing of God, they might be able to pass the rest of their time in perfect liberty of conscience. . . . In their native country they had not full liberty of conscience, nor in Holland, besides there, many could not maintain themselves, but were helped by others, which made them all come over (to America) by degrees."

The two major migrations were in 1719 and in 1729. Most Brethren chose to take passage to the Quaker-led colony of Pennsylvania. They knew that other colonies did not offer the religious freedom of Penn's Woods. (There were Anglican or Puritan state churches in most American colonies.) They also knew that special invitations had been made to the German dissenters to settle in Pennsylvania. Reports had come back of the pleasant climate and available land.

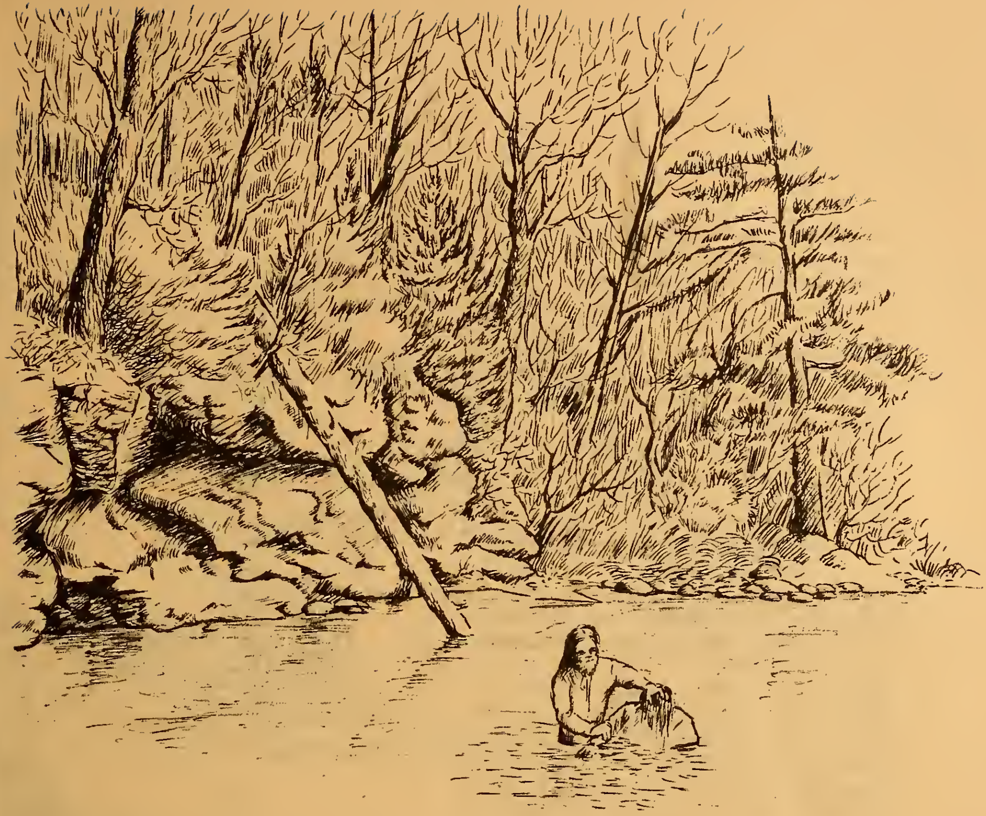
Between the arrival of the first families from Krefeld in 1719 and the first baptisms and love feast in the new land, a span of four years occurred. Brethren historians have not agreed on the reason for the interval. For some the delay has been an embarrassment. It is difficult to resolve the question because of the bias of the contemporary account of the beginnings in this country. This source is the chronicle of the Ephrata Community, a schismatic movement from the Brethren after 1728. To justify their own existence, the Ephrata chroniclers attempted to portray the Brethren in unfavorable ways. They explained the delay before the 1723 baptisms as simply the result of hard feelings from the church dispute in Krefeld. Other historians, such as the well-informed Baptist, Morgan Edwards, point rather to the economic problems of establishing new homes in America and the dispersion in southeastern Pennsylvania in order to find land.

In any event, when Peter Becker and other brethren from Germantown began to visit the scattered fellowship in 1722, according to the Ephrata chroniclers "they were willing to put aside all unkindness and hard feelings in order that the work might be the more blessed in its progress." The sense of unity deepened. In time requests came from newcomers to join the group, leading up to the famed winter's day baptism and ensuing love feast, usually called the birthday of the Church of the Brethren in America.

Probably a better way to interpret the events of December 25, 1723, is to see them as marking a revival, one of many which have been identified in early Brethren history. This is the way it was looked on by observers at the time, some of whom reported these developments to friends or officials back in Europe. What happened here is probably best understood as comparable to the revivals which helped to form American Christianity. The Brethren activity was an early forerunner of the better-known episodes of the "Great Awakening."

From the revival new congregations at Coventry and Conestoga, and later in other places, were formed. Leaders came together in early councils to decide thorny questions. In the 1810 edition of the writings of Mack Sr. is a summary of the extension: "The emigrants settled first at Germantown . . . where they formed themselves into a society, which through the kind providence of God continues unto this day, notwithstanding repeated removals into different parts of the continent, where societies have since been formed." The writer mentions specifically the interior of Pennsylvania, New Jersey, Maryland, Virginia, North Carolina, Kentucky, and Ohio. He concludes that there "instead of the fathers, are the children, who are risen up as their successors to bear witness to the truth of those principles, in which many of their predecessors lived joyfully and died triumphantly."

Thus opened the first decades of Brethren life and work. A pilgrim people, strangers and exiles, religious awakening, obedience to Jesus Christ, authority of the scriptures, inspiration of the early Christians — these are the great themes of the Brethren in Europe and colonial America. Who is to say that these are not equally valid and vital for 1973?



The adventurous spirit pursued

by Kermon Thomason

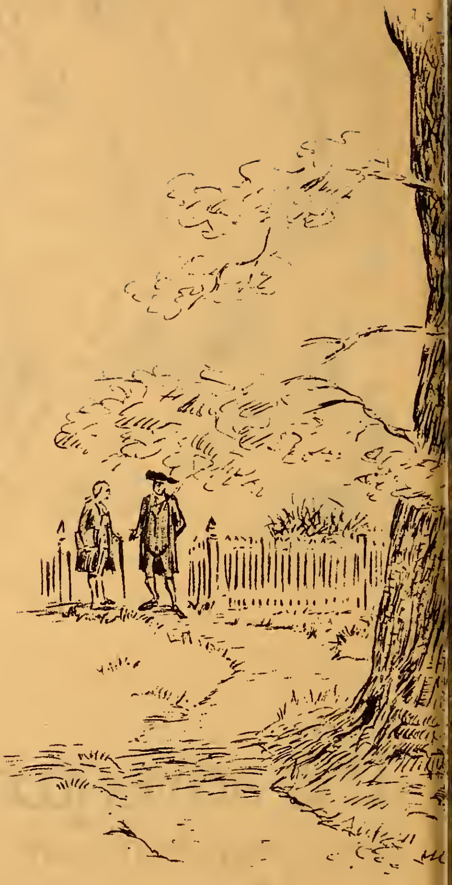
What changes since 1723 in Brethren History Land?

"Don't swallow when I put your head under," the pastor warned his youthful baptism candidates. "This is the same place but it is not the same water they had in 1723."

The same place . . . Wissahickon Creek in Germantown, Pennsylvania. Fifteen teenagers from Reading had asked to be baptized at the site of the first Brethren baptism in America in the two hundred fiftieth anniversary year of that event.

The same place . . . but the water had changed. I stood at the creek side a few weeks after the 1973 baptism and wondered what else I would find changed in Brethren History

Land after two hundred fifty years. I had come up from Virginia to find out. Certainly Pastor Robinson had been correct that this place was the same. The creek still gurgles and glides down a rock-strewn ravine, shaded by massive hardwood trees and graceful hemlocks. Except for the August weather, one might not have been surprised to see Peter Becker himself leading the six new Dunkers and his congregation down to the baptismal pool, or perhaps to catch a fleeting glimpse of the mystic Kelpius, "maddest of good men," who a decade or two earlier peered down "from his hermit den by Wissahickon."



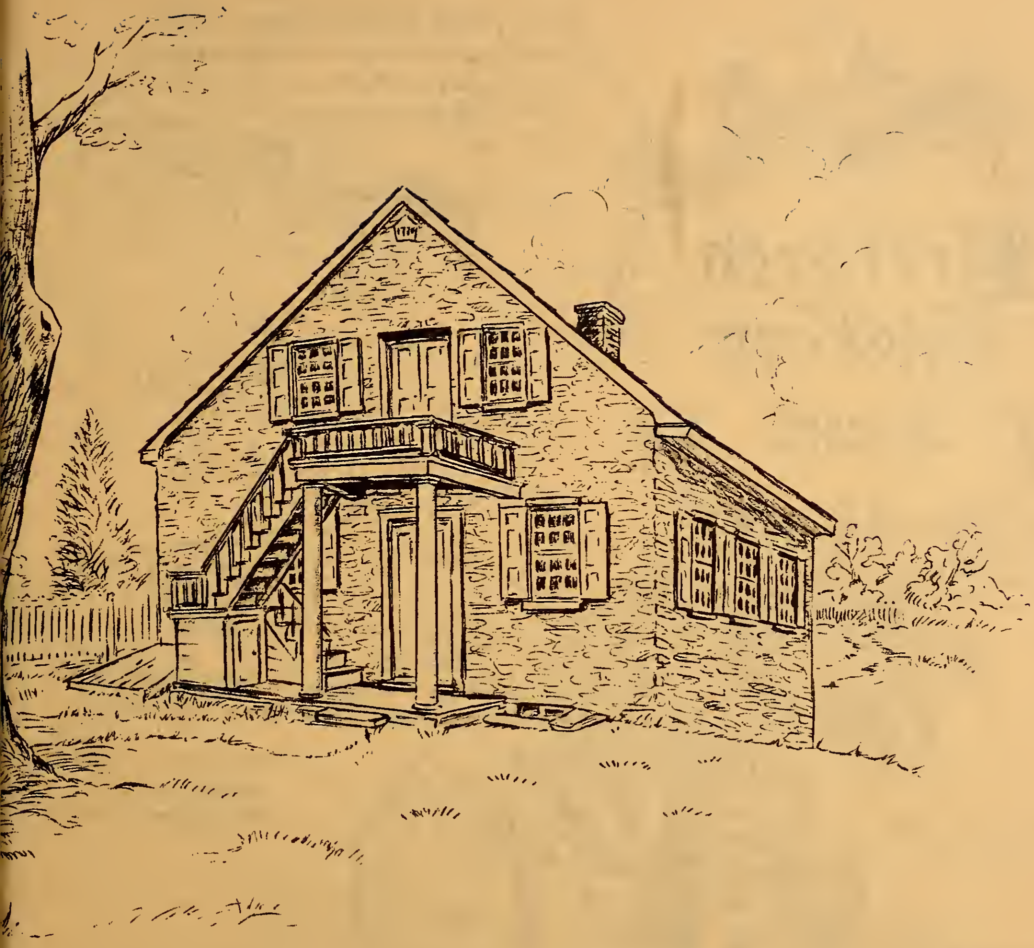
Back in town I bounced in my Volkswagen along the cobblestones of historic Germantown Avenue and sought out Number 6613, the old Dunker Meeting House. The gray stone structure was not hard to recognize; its familiar facade had been featured in so many Brethren publications through the years. As a five-year-old in 1941 I had admired it on the dust jacket of Miller's *The Story of Our Church*, little dreaming I would wait over thirty years to visit it.

But I was here and there was much to see at the 200-year-old church, the partially restored sanctuary, the burying ground out back, the collection of early artifacts in the little basement museum. There I examined a precious Bible, produced by Christopher Saur (Sauer), and I pondered the impact that this talented man had on the early Brethren and the other German-speaking colonists. Saur was not even a printer by trade. It was illegal by act of Parliament to print the Bible in England or the colonies. So facing possible arrest, to say nothing of the practical problems of printing such a large book, Saur persevered and in August 1743 announced to the public that his Bible was ready. With the Bible and his other publications it is possibly true that Saur did as much as any of the Brethren elders to implant the new church in America.

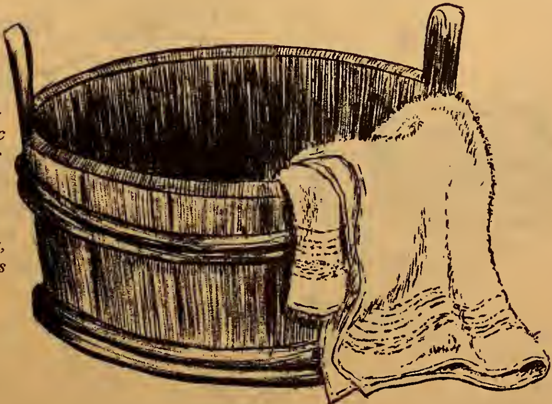
I put the old Bible back in its case, knowing I had come to the right place, for I wanted to capture some feeling of the *spirit* that permeated the Brethren in 1723 and the decade preceding the Revolutionary War. Germantown's sturdy little Dunker church seemed an appropriate spot to pause and contemplate the events and values of the Brethren in those formative years of the early 18th century.

Peter Becker led the first group of Brethren to America in 1719 and the four-year interval between their settling at Germantown and the 1723 baptisms has puzzled generations of Brethren historians. To explain the delay in expansion as the result of the church dispute at Krefeld back in Germany seems unnecessarily unfavorable to the Brethren. It seems

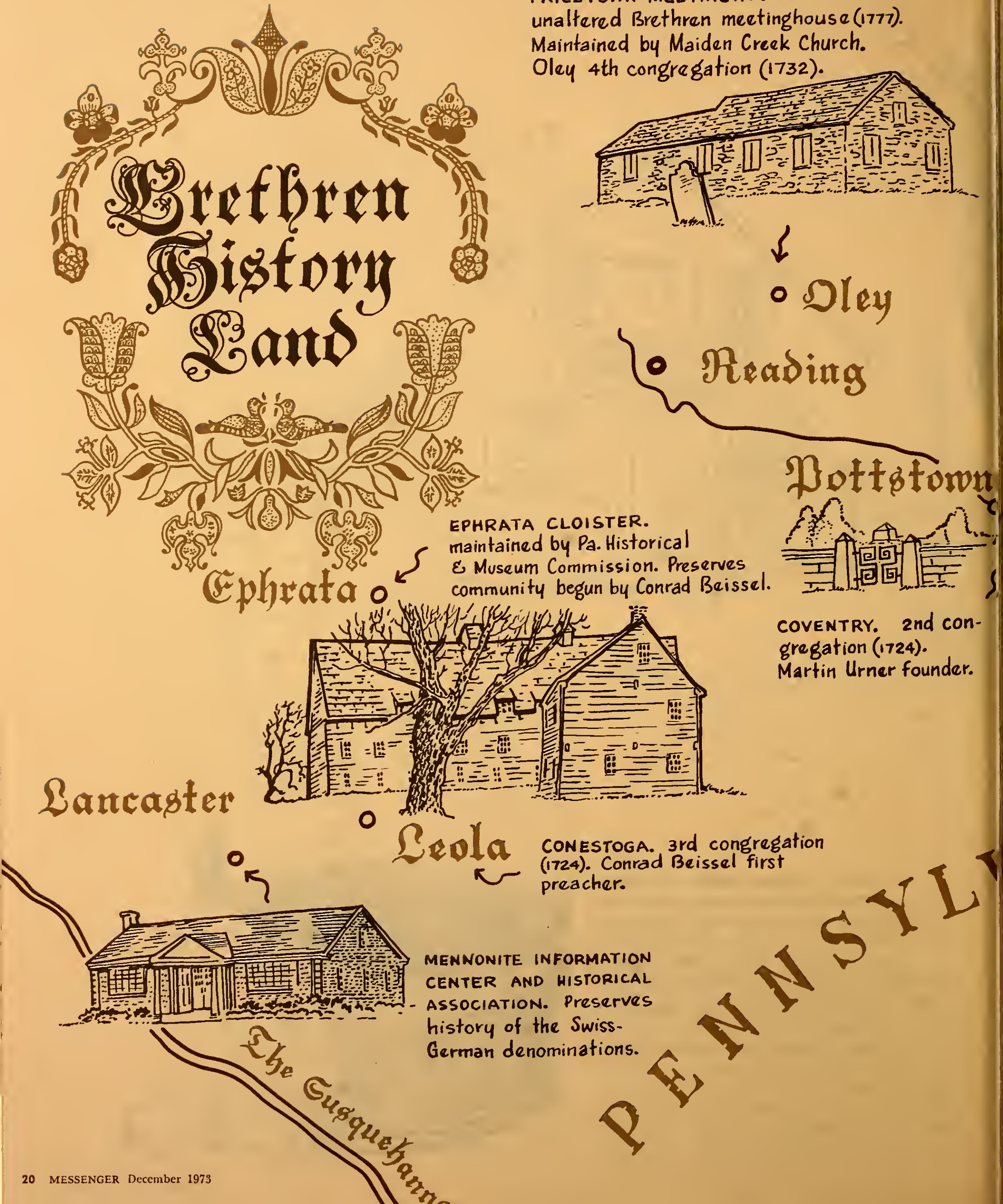
Text continued on 22



The oldest of Brethren churches, the Dunker Meetinghouse at Germantown appears here as it is believed to have looked after its completion in 1770. An outside staircase led to attic rooms which afforded overnight lodging for distant Brethren at meeting times. Remodeled and enlarged since 1770, the building serves as a museum, where relics like the wooden foot tub recall basic convictions, and as a center for community ministries



Brethren History Land


Oley
Reading
Pottstown
Ephrata
Lancaster
Leola
The Susquehann
PENNSYL

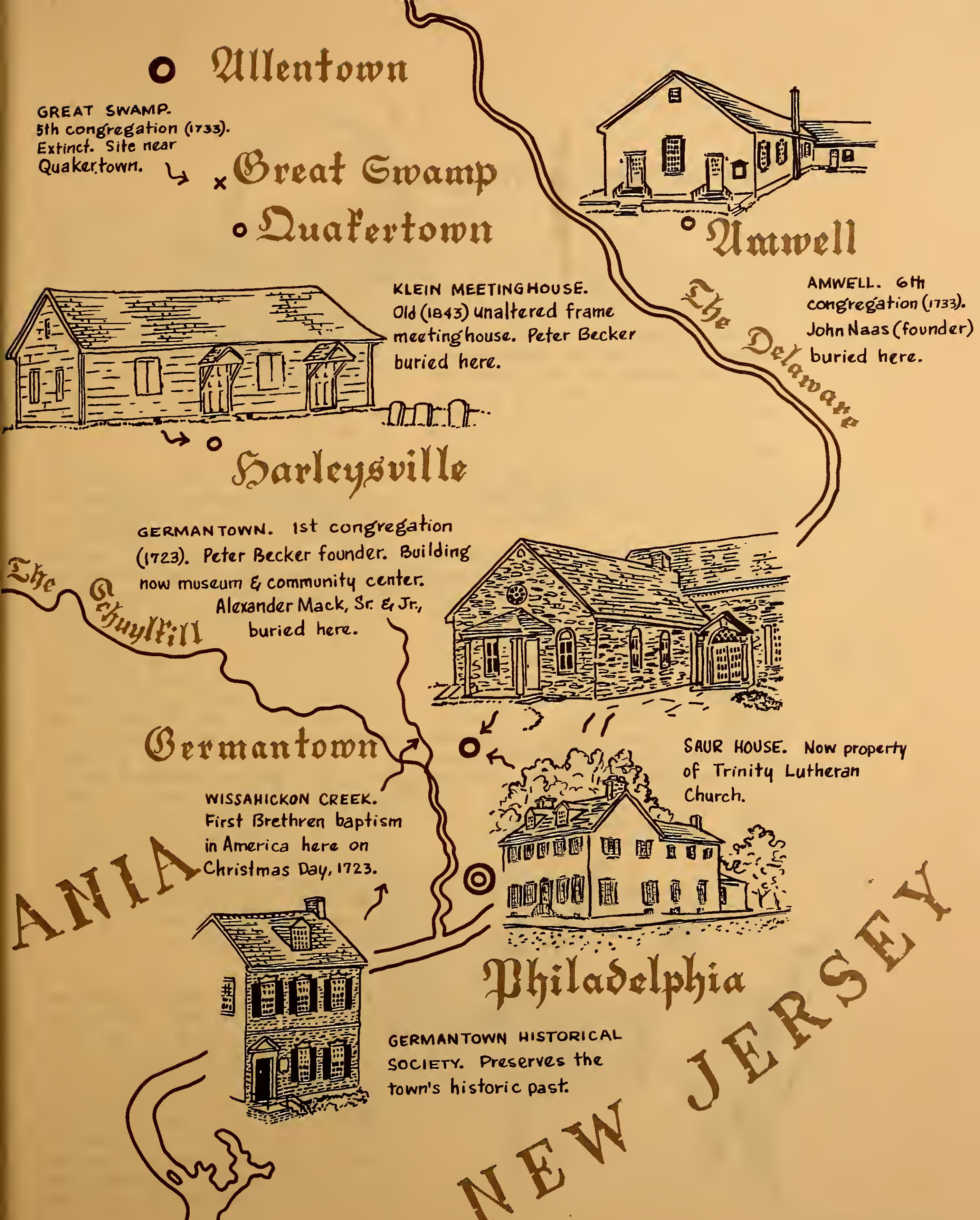
PRICETOWN MEETINGHOUSE. Oldest unaltered Brethren meetinghouse (1777). Maintained by Maiden Creek Church. Oley 4th congregation (1732).

EPHRATA CLOISTER. maintained by Pa. Historical & Museum Commission. Preserves community begun by Conrad Beissel.

COVENTRY. 2nd congregation (1724). Martin Urner founder.

CONESTOGA. 3rd congregation (1724). Conrad Beissel first preacher.

MENNONITE INFORMATION CENTER AND HISTORICAL ASSOCIATION. Preserves history of the Swiss-German denominations.



GREAT SWAMP. 5th congregation (1733). Extinct. Site near Quakertown.

AMWELL. 6th congregation (1733). John Naas (founder) buried here.

KLEIN MEETINGHOUSE. Old (1843) unaltered frame meetinghouse. Peter Becker buried here.

GERMANTOWN. 1st congregation (1723). Peter Becker founder. Building now museum & community center. Alexander Mack, Sr. & Jr., buried here.

SAUR HOUSE. Now property of Trinity Lutheran Church.

WISSAHICKON CREEK. First Brethren baptism in America here on Christmas Day, 1723.

GERMANTOWN HISTORICAL SOCIETY. Preserves the town's historic past.

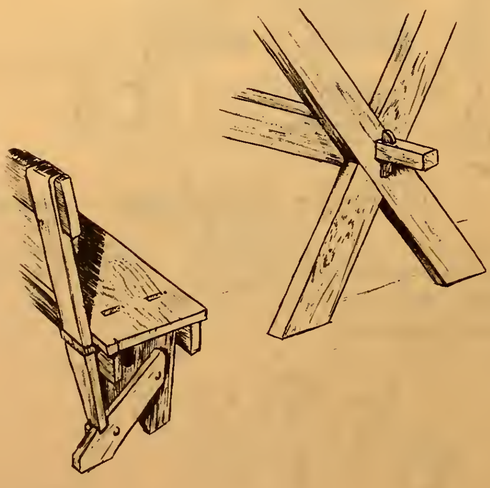
Allentown
Great Swamp
Quakertown
Amwell
The Delaware
Harleysville
The Schuylkill
Germantown
Philadelphia
ANIA
NEW JERSEY

They were kind and loving people

unlikely that *both* sides in a disagreement would elect to betake themselves to another continent to pursue their argument. More persuasive is the suggestion that the reason was economic . . . the Brethren were too busy establishing homes and careers from scratch, and were too dispersed — not all found land in Germantown — to launch an evangelistic campaign. But whatever the reason, it seems likely that the group was organized in some fashion before 1723. A land record of 1720 states that a parcel along the Wissahickon was to be held in the names of John Gumre (Gomorry) and the "congregation of the Brethren." It was on this tract — now in Fairmount Park in Philadelphia — that the 1723 baptism service took place.

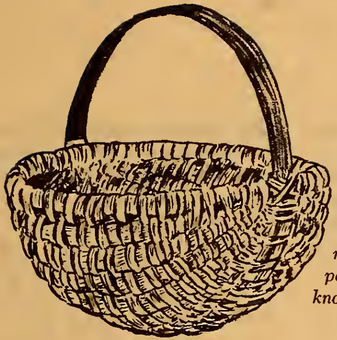
In 1722 Peter Becker and his followers began visiting the scattered fellowship, urging the formation of meetings. As a result, regular meetings began to be held, alternating between the homes of Becker and Gumre until winter weather made the gatherings unfeasible.

The next August, a group of Germans from the Schuylkill area, following up a rumor that Christian Liebe had arrived in Philadelphia, went down to meet him. The Krefeld leader, known for his sufferings as a galley slave after a missionary visit to Switzerland, did not show up. The Germantown Brethren invited the pilgrims from the hinterlands to their meetings. So edified were the Schuylkill folk that repeated meetings were organized and six of the newcomers asked for baptism. Thus it was that on Christmas Day, 1723, Peter Becker, chosen as the elder of the new church, led his flock of 22 persons down the wintry trail to Wissahickon Creek for the trine immersion rite. Love feast and formal church organization followed.

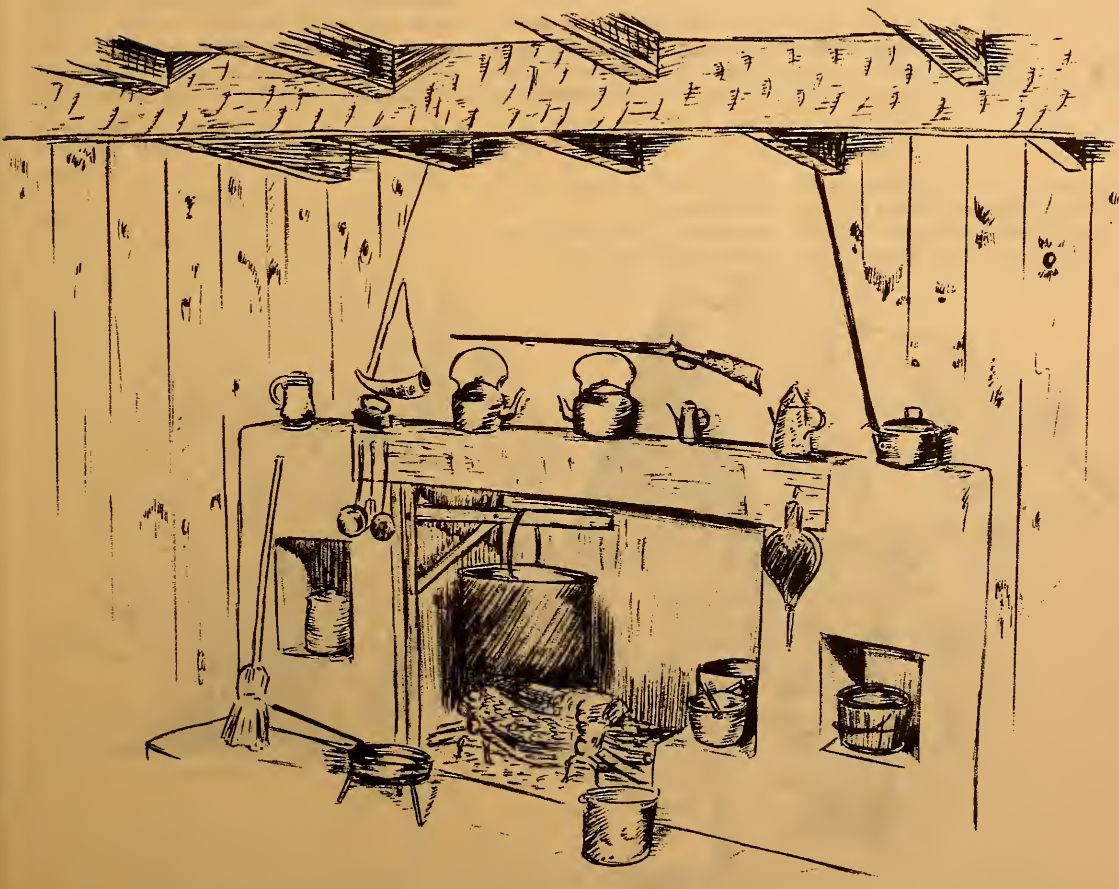


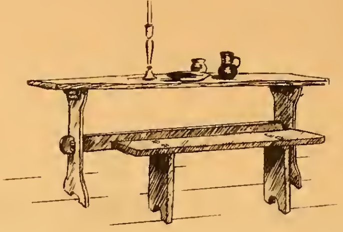
Memorable as the event is for today's Brethren, it is well to recall it in its real context. The Brethren activity at Germantown was an early forerunner of the better-known episodes of the "Great Awakening" associated with Freylinghuysen in New Jersey and Edwards in New England. A critical but shrewd Lutheran writer in 1813-14, describing the movements of renewal among the German speaking population of North America up to his time, stated that " . . . the first tempestuous movement to cause excitement came about among the old Brethren who resided from the Germantown area on into the country. The Brethren have always been diligent proselyters. . . . They were kind, loving people, full of good works which they performed, and the spirit of grace had his fire and hearth among them. They travelled, they preached as far as Virginia, they visited the brethren, spoke of repentance and conversion, and of the inward life, and considered themselves to be the centerpiece of the kingdom of God. Indeed, much good was instituted by them and living Christianity was planted among them. . . . "

Following 1723 remarkable expansion occurred among the Brethren. The Ephrata chroniclers reported that the "whole region was moved," especially the youth. So many wished to attend Brethren meetings that "there was no room to contain the majority." On October 23, 1724, the 14 male members at Germantown set off on foot and on horseback to visit the scattered brothers in the interior. On November 7 their effort produced its first fruit . . . the organization of the Schuylkill



An early Pennsylvania kitchen scene evokes the simplicity and self-sufficiency of the settlers' lives. What had not been brought from the old country had to be handmade with raw materials. A simple wicker basket (left) or a church pew (facing page) reflects patience, attention to detail, and knowledge of materials that marked colonial craftsmanship





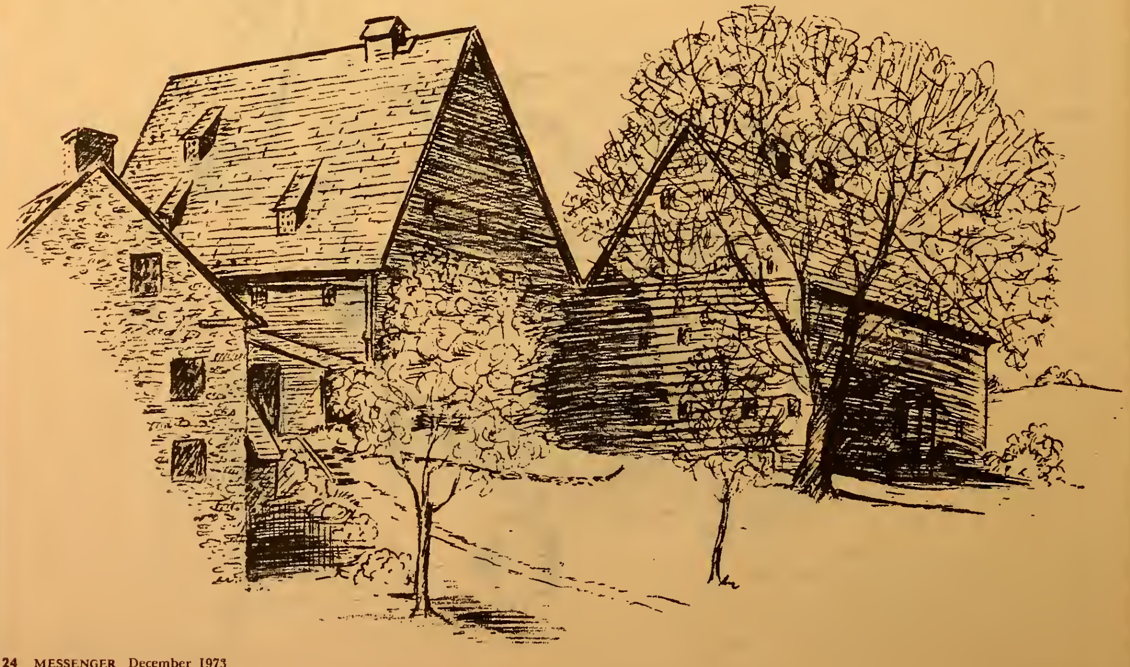
(Coventry) group and the election of Martin Urner as preacher.

News that "a number of awakened souls" could be found in the Conestoga country prompted the missionaries to continue their journey there. The revival spirit was powerfully manifested, six were baptized, among them Conrad Beissel, to be elected the Conestoga group's first preacher. Thus within a year three Brethren congregations had been established.

The following decade was marked in two ways. First was the development of Conrad Beissel's strange ideas that resulted in his followers withdrawing from the Brotherhood in 1728 and their move to Ephrata in 1732. Second was the continued gathering of the scattered European Brethren in America, until by the early thirties the major leaders including Alexander Mack had arrived (1729) and reestablished themselves in Pennsylvania.

In 1732 the Oley congregation was formed in Berks County. Oley had been one of the points where meetings had been held in the 1724 missionary journey of the Germantown Brethren. Oley did not flourish, many of its membership moving on westward to better farmland by 1741. The Pricetown meetinghouse was built in the Oley territory in 1777 and remains today the oldest unaltered church in the Brotherhood and one of the oldest in the United States. In 1733 the fifth congregation,

Preserved by the Pennsylvania Historical and Museum Commission, the buildings of Ephrata Cloister are examples of continental, medieval-type architecture. Simplicity of line outside matched the monastic quality of furnishings, as suggests the table (above) of Conrad Beissel



known as the Great Swamp, was formed in Bucks County after an "awakening" there, nourished by John Naas, recently arrived in nearby New Jersey. Great Swamp had excellent leadership in Abraham Duboy, who settled there in 1738, but by the end of the century its records lapse and the relationship of present-day Bucks County Brethren to Great Swamp is uncertain.

The last congregation formed in this early period was Amwell in New Jersey, founded in 1733 by John Naas, whom tradition notes for his resistance to conscription into the Prussian army.

It was at Amwell that I ended my pilgrimage to these shrines of each Dunker's devotion. In vain I poked through the honeysuckle and poison oak for the tombstone of Naas in the neglected old burying ground. It is there somewhere, but I could not find it. I was more fortunate in my quest for the *spirit* of the early Brethren. I can happily report it to be alive and well, there in Brethren History Land.

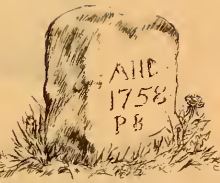
It is alive in Germantown, where, after the church merged in 1964 with First Church, Philadelphia, the Germantown Ministry was launched by the Brotherhood and District. Assisted by local workers and community leaders, resident minister Ron Lutz heads a program of preschool classes, tutoring, Bible school, Scouts, athletics, and adult seminars to meet the needs of the old church's present neighborhood. The Germantown Ministry reflects the same concern for neighbor that the early Brethren expressed with their "poor boxes" and widows' homes.

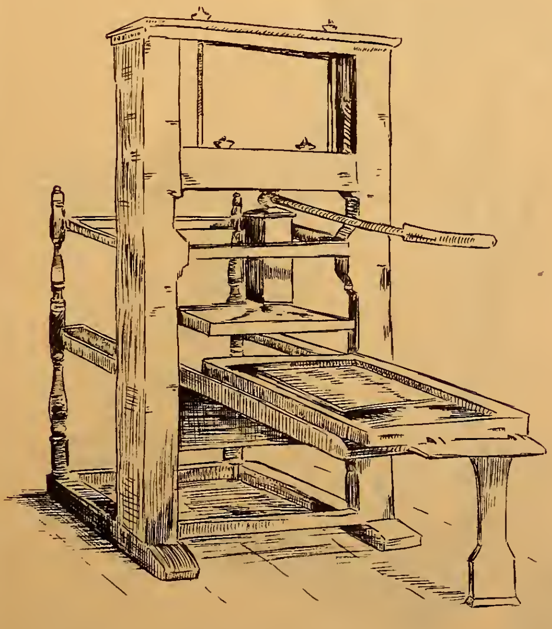
It is alive all over the Brotherhood wherever concerned and dedicated Brethren are earnestly, prayerfully laboring, as did Christopher Saur, "for the glory of God and their neighbor's good."

It is alive in Nigeria where I have just completed thirteen years of service. In fact, the simpler life-style in Lardin Gabas, the fervor of its evangelism, the warmth of its fellowship have opened for me a definite feeling for the early Brethren spirit of love of America.

The early pilgrim fathers of the Brethren were not saints, elevated above the standards of the common run of men, immune from human feelings and frailties. Nor did their lives glide on like serene, peaceful rivers, unrippled by controversy and strife, mirror-smooth with Christian harmony and love. The Brethren squabbled at Krefeld. Beissel split the church at Conestoga. Saur abused Beissel in print. Mack quarreled in public. John Jacob Preisz carried pride of family name to dubious extremes. We would be far off the mark to look back to their era as a time of blameless living, or to them as men whose every act might serve as a guideline for our lives today.

But what we can do, since we cannot attain the perfection they did not profess, is to obey the same call to faithfulness that the early Brethren heard and heeded, to continue being open to the moment when God calls us forth to his vineyard, and to strive to recognize Christ's purposes for us in the world into which we are born.





Two reminders of Brethren past: the Saur press, and the worn gravestone of Peter Becker in the burying ground of Klein Meetinghouse

A door that opens outward

by Warren F. Groff

Let us rejoice in the signals of faithfulness then and now

Families draw strength from remembering their past. Along with that remembering there is the urge to engage in corporate recital and celebration. Often a picture album is consulted as a means of reliving important events: births, child dedications, baptisms, graduations, weddings, vacations, anniversaries. Special attention is given to those times of extraordinary challenge and achievement, to those crossroads where a different turn might have led to smoother or rougher traveling, and to those decisions which seem most fully to embody cherished ideals. Every family leans heavily on members who are gifted with insight and courage, and who have a wide range of experience upon which to draw. Their recollections and accomplishments strengthen family awareness.

This whole process is usually very informal. Few families have access to books or articles which, based on careful research, have been written about them. But all tell their in-group stories, and have their shared memories and anticipations that help define who they are and what they feel constrained to do.

As a particular church family we Brethren seek guidance from a past that is uniquely our own. As part of that continuing search, what is to be learned during this 250th commemorative year from reflections on Brethren beginnings in America?

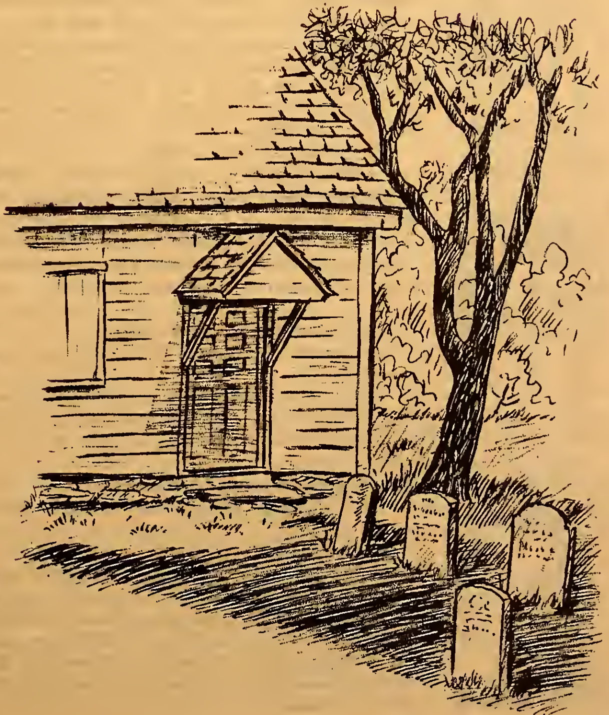
We recreate our past through artistic drawings and historical research. But in a prior and more fundamental way our past keeps recreating itself through such drawings and research, as well as through those ideals that assert themselves in our midst. Simplicity, good neighbor relations, honesty, industry, plain talk, serving and being served, strong family bonds, turning the other cheek, readiness to suffer injustice rather than inflict it, nonparticipation in war, studying the scriptures as a personal and community discipline, being accountable to and for one another — these are some of the markings which keep identifying our faithfulness and judging our faithlessness. They also help establish our place among the various social groupings and church traditions. Their capacity to guide and motivate succeeding generations suggests that our identity as Brethren is not as tenuous as we sometimes assume. This identity is not a task that needs anxiously to be undertaken. Rather, it is a gift gratefully to be received and faithfully to be evidenced in Christlike deeds.

This identity, often described nowadays as our Brethren heritage, points us toward the same qualities of discipline and devotion that claimed our older brothers and sisters. This heritage is not an invitation to look backward, but instead a challenge to look forward. To be sure, stories about early Brethren contain clear signs of an obedience that was often remarkably sturdy. But those signs beckon as a door that opens "outward" rather than "inward." They face us toward promise-filled opportunities for discipleship in our own time and place. They are not lifeless artifacts themselves. We hear the same call to faithfulness they heard and struggled to obey.

We need not imagine that Brethren beginnings reflected more vitality in mission than was actually present. We rejoice in the signals, then and now, of that faithfulness which only Christ embodied in its perfection and which Christ alone mediates to his followers.

We need not idolize those times when, in the providence of God, persons and groups are sent forth as pilgrims, when there is a scattering of the seed, when obedience requires shaking the dust off our feet, even at the cost of severing comfortable ties to place and family. We are free to be equally open to other moments when God is establishing his people in their homeland, when there is cultivation of the ground and harvesting of the crop, when we are called to stay put, and to deepen established structures and relationships.

We need not exaggerate the degree of harmony and shared purpose among Brethren during their early days in America. We draw strength from every manifestation of that integrating, freeing confidence which is prior to, and firmer than every effort to earn it. Whether in 1723 or 1973 that confidence supports a unity which never demands uniformity, a unity which rejoices in the diversity of gifts that strengthen the whole body, a unity which the "world neither gives nor takes away." That unity has the breadth of God's own purpose and love. As such, it promises to gather to itself not only Brethren but all other church families and religious traditions, indeed the whole of humanity for whom Christ died that all might live in the power of his resurrection.



Resources: Retelling our story

by Shirley J. Heckman

Retelling the stories that carry our heritage provides opportunities for those who hear to decide again who they are and in what their lives are rooted. In these pages, we have told again with words and pictures some of the possibilities for the Brethren of the present and the future. Whether these possibilities become realities depends in part on how much they mean in our lives today.

How might we use these pages to enhance their meaning – and perhaps allow them to become "our" heritage and "our" history? A few suggestions:

1. Discussion starters in your family as you consider together who you are as Brethren persons of faith in the 20th Century.
2. A resource for four or five families to consider together.
3. A resource for church school classes of junior highs, senior highs, and adults.

Some ideas for discussion

Thomason speaks of the vineyard to which God calls us. What are some of the "vineyards" to which God is calling us today that are different from those of the years just following 1723 (see page 25)?

Consider together the great themes of the Brethren which Durnbaugh lists (see page 16). What evidence can you give of their validity and vitality in your life and work, that of your family and of your congregation?

Helpful resources for additional study by youth and adults are *Heirs of a Promise* ($1.95); a study guide for thirteen one-hour sessions for *Heritage and Promise* ($1.95); and *Church of the Brethren, Past and Present* ($2.95). These, and others listed with prices on this page are available from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120.

For your families or groups of families

Recall your own visits to the places shown and described.

What are occasions which remind you and your family of your own particular past? which remind your congregation of its past (see page 26)?

For any group of people who can read

As a conclusion of your time together, divide into two groups. Have each group read alternately the sentences beginning, "This identity, often described nowadays . . . " (page 27), to the end of the Groff article. Then sing one or more of the hymns by Alexander Mack Sr. and Jr. and John Naas – #428, #493, and #361 in *The Brethren Hymnal.*

For children

Young children could use the sketchbook as a coloring book. Talk with them about the things they are coloring. Tell them the stories in the articles. Consider using the books created by the Davis family members about John Naas, John Kline, and I. N. H. Beahm, called *The Tall Man, The Middle Man,* and *The Little Man* ($1 each).

Older children would be able to compare the "Brethren History Land" with a road map showing Pennsylvania and New Jersey. Children of fourth grade and older can understand and appreciate the story of the spread of the Brethren throughout the world in the 250 years since the baptism at Germantown in 1723. Consider buying the World Map Pac ($4.50) which includes a slick-surfaced world map with colored dots that can be used for marking the location of the 272 persons on the current World Ministries Commission location list.

Find in your church or home bookshelf volumes like *Stormy Crossing* and *The Brethren Story Caravan.* Consider buying copies of *Jackknife Summer* (65¢) and *Venturing South* (95¢). Let those who enjoy reading tell the others in the group the stories as they unfold.

Some other resources

The Windows of the Bethany Chapel, a filmstrip with cassette ($6.50) which tells stories of our heritage as portrayed in the Bethany Seminary chapel.

Brethren Heritage Series created by persons in the Atlantic Northeast District. A teacher's manual for kindergarten, grades 1 and 2, grades 3 and 4, grades 5 and 6, junior high, senior high, and adults. Students' books for grades 3 and 4, junior and senior high, and adults. Teachers' resource kits for groups up through grades 5 and 6. For more information about these very inexpensive materials or for ordering them, contact Atlantic Northeast District office, 900 Arlington Ave., Harrisburg, Pa. 17109.

Additional Brethren heritage materials for different age groups will be created by the Parish Ministries Commission. Plan now to include study of who we are as Brethren at least one or two months of every year. Only as each of us hears anew the heritage of those who have gone before do we have the possibility of appropriating that history and that heritage as our own. ☐

Reprints of "Brethren Beginnings in America" may be ordered for 25¢ each, $2.50 per dozen from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120. Produced by MESSENGER, December 1973 issue, and the Parish Ministries Commission, Church of the Brethren General Board. Illustrations throughout by Kermon Thomason.

A conversation with Peter on the identity and calling of the church, based on 1 Peter 2:1-10

Think big! You are the people of God

by Rick Gardner

INTERVIEWER: Today we bring you an interview with Saint Peter, the writer of our scripture text. Saint Peter, we welcome you to our service.

PETER: Thank you. It's good to be here. And if you'll just forget that title "Saint" I'll feel a lot more comfortable!

INTERVIEWER: Fine . . . Peter. Tell me, first off, how does it feel to know people are still reading what you wrote 1900 years ago?

PETER: It's great for the ego, I'll say that. Quite honestly, though, the thought that my letter would some day be treated as scripture never entered my mind at the time. We were busy churchmen, dealing with questions and problems the churches were facing — sort of like you have today, I guess.

INTERVIEWER: What exactly was it that led you to write the letter we read from this morning?

PETER: At the time I was kind of a senior adviser to a lot of churches I had worked with in an area called Asia Minor, the area you call Turkey today. I wasn't able to get to these congregations in person anymore, so letter-writing was about the only way of keeping in touch. Anyway, these congregations were facing a minor crisis: Finding their identity in the Roman world. Then too, they were starting to run into harassment on the part of some of the political leaders. So I decided the time was right to send out a letter to remind the churches of who they really were.

INTERVIEWER: You were talking about the *church* in the part of your letter we read today, weren't you?

PETER: That's right. Did what I had to say mean very much to you?

INTERVEWER: Well, to be quite honest, the language you used was a bit strange — living stones, spiritual temples, royal priesthood. . . .

PETER: Yeh, I suspected that might leave you a little cold. What I was doing was reaching back into that part of the Bible you call the Old Testament and taking some ideas you find there and applying them to the church. At the time, you know, the Old Testament was the only Bible we had, so we used it quite a bit. I guess the language of the Old Testament made more sense to us than it does to you today.

INTERVIEWER: One thing that did come through pretty clear is that we as the church are now the people of God. I believe you use the words "a people claimed by God for his own."

PETER: Right. Those words really form the climax to what I was trying to say. Just as the people of Israel looked on themselves as God's people in Old Testament times, so now the church is the people of God in our own time. This is the sense of identity I was trying to get across to our young churches in Asia Minor.

INTERVIEWER: I like what you say very much, though I'll have to admit, I have a question here that bothers me.

PETER: What's that?

INTERVIEWER: Well, if we call ourselves God's people, aren't we saying that we're just a notch better than other people, that we sort of have the market cornered on God's love?

PETER: I'm glad that you asked that. Unfortunately, there have been many Christians who have taken my words that way. But that's not what I meant. We are God's people not in the sense that we're the only ones he loves, but in the sense that we've come to *know* the love of God in a special way through what has happened in our lives.

INTERVIEWER: And *this* sets us apart.

PETER: Yes, but it doesn't set us apart in the sense of making us superior to other people; it sets us apart in the sense of giving us a special calling or mission.

INTERVIEWER: Now that I think of it, I believe you do say that we are a people claimed by God as his own *in order that we might proclaim to others what God is doing for people.*

Peter: Right! Some of your own church leaders have got a hold of what I was trying to say when they speak of the church as an "avant-garde" community. The church is to be like an advance search party, calling others to discover what she herself is already discovering.

Interviewer: This explains then what you mean when you speak of the church as a "chosen race."

Peter: Correct. God has *chosen* us to be his people — not in the sense that he is playing favorites — but in the sense that he has given us a special role to play.

Interviewer: What about that expression "royal priesthood"? Is everyone in the church supposed to be a priest?

Peter: Tell me, what do you think of when you hear the word "priest"?

Interviewer: Oh . . . I picture a person burning a sacrifice in the temple, or maybe a Roman Catholic clergyman hearing confession or celebrating mass.

Peter: That's a start. You might have added, in both cases, that a priest is one who tries to reconnect people with God. Where there is a broken circuit in a person's relationship with God, a priest tries to repair the circuit, so that the connection is again "live."

Interviewer: What you are saying then is that. . . .

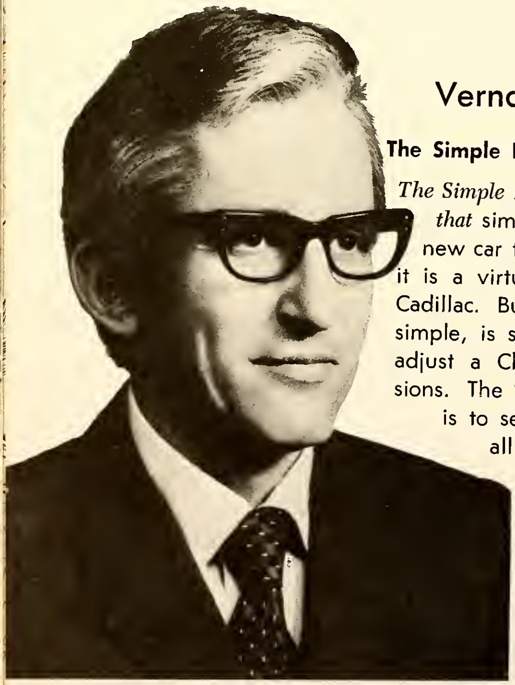
Peter: What I am saying is that we as a church are a fellowship of reconnectors. Where people are *cut off* — cut off from God or each other — you and I as the church are called to be priests to one another. That is, we are called to help one another get reconnected, to each other and to God.

Interviewer: I never really thought of it that way, but it makes sense. . . . Tell me, then, how about that last expression you use: "Dedicated *nation*"? Isn't "nation" a rather political word to describe the church?

Peter: Well, you know, I . . . I *was* trying to sound political there. Not that the church is to build an empire, or compete with other governments for control of the earth. That's not what I had in mind, of course. But in another sense, the church *is* to be *political,* like a nation. A nation, you know, is a very visible group of people, a people with strong ties binding them to each other, and a real force in history.

Interviewer: You're saying that the church is to have a social character like this.

Peter: Right, and I felt it was important to stress this to the Asian churches. There was a real danger that the churches would forget who they were and would just blend into the Roman empire. And I wanted to stress to them: You have a unique political identity of your own. You are a special people with a mission in history.



Vernard Eller's latest book –

The Simple Life: The Christian Stance Toward Possessions

The Simple Life is not a book of do's and don'ts. It is not *that* simple. This book will not recommend not buying a new car this year, nor will it extol the Christian virtue, if it is a virtue, of owning a Volkswagen rather than a Cadillac. But Vernard Eller's new book, if not simple, is simplifying, in that it will help to adjust a Christian's attitudes toward possessions. The "one thing needful," Eller tells us, is to seek first the Kingdom of God and all the other things we need will be added. Further, this wise book tells us, it is a matter of tension, of how to hold the things that are added in relationship to the Kingdom of God, where our hearts must lie. **$1.95 paper**

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the simple life
Vernard Eller

INTERVIEWER: Peter, you've helped us understand better now what you were saying in your letter. One thing further I would like to ask: If you were writing a letter to our churches today, would you say some of the same things?

PETER: I think so. Of course, I'd have to find words that communicate a little more directly today. But as I look at your churches, I feel that your situation has many parallels to ours back then.

INTERVIEWER: Do you feel, Peter, that we take seriously the idea that we are a people with an avant-garde mission?

PETER: On this I see both signs of despair and signs of hope. There are an awful lot of churches which are really foot-draggers, who want nothing more than to be left in peace to enjoy their past. But there are other churches, a growing number I believe, who really want to be in the forefront of what's happening today: churches where people really are allowing God to reconnect their lives with each other, churches where people really are exploring new ways of witnessing to God's action. This, I hope, is a trend of the future.

INTERVIEWER: How about the idea of the church having a special political identity as a people or nation in history? Do you find evidence that the people in our churches actually believe this about themselves?

PETER: Not as much evidence as I'd like to see. I find all too many Christians who want the church to be nothing more than an escape hatch from this world to the next world. I find all too many Christians who simply identify the political calling of the church with the American way of life. And I still find Christians whose vision of the church is no bigger than the group of people they meet with each Sunday morning. To all these people, I want to say: *Think* big! You are the people of God. You have a political calling. You are called to be a visible force in history. You are called to confront individuals and nations with God's plan to reconnect persons in love through Jesus Christ.

INTERVIEWER: That says it well, Peter. Thank you for enlarging our vision on what it means to be God's people.

PETER: My pleasure. And peace to all of you that are in Christ. ☐

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Harvest time: Communication between the young and old

Union Center church in Northern Indiana turned its Harvest Meeting and Homecoming this fall into a particularly fruitful experience — and encounter across the age gaps.

With emphasis on "the latter years" in sermon, basket dinner, and program, the day's events brought an involvement of young and old alike that extended and enriched the fellowship.

In advance of the day, young persons were asked to visit and interview each of the congregation's 45 persons 70 and over, drawing on a list of suggested questions. At the dinner program the emcee introduced the young persons who, in turn with portable mike, stood behind the senior citizens they had interviewed and recounted something of their early experiences and present interests. The reporters proceeded with sufficient humor and excitement that no one thought of leaving.

More significant than the presentations to the 200 at the program were the bonds that were established, bonds which will continue in the months to come, commented E. Paul Weaver, pastor.

"One of the crueler forms of segregation is the segregation of old age," observed Pastor Weaver. "Younger members without any real animosity gradually shut the aging out. In our situation many of our older members did not know even the names of many of our youth, and the reverse was true as well."

Pastor Weaver said that in the visits the youth often probed what interesting things their older friends had done. The common response by the youth was surprise at how much fun the oldsters revealed. The interviews are being transcribed and compiled into a book for the church library.

Congregational gift: A home for a new community ministry

The proposal before the special called congregational meeting at Erie, Pa., was introduced as "food for thought." But at stake was a great deal more — the possibility of helping addicts change their lives.

In acting on the proposal, the Community United Church voted to purchase a large house for $11,000 and to add $1,500 more to it all as a gift to the Open Door Ministry. There Christian help is being extended to men of various ages addicted to drugs and alcohol.

The project began as a coffeehouse in the fall of 1972, directed by William H. Lomonte. On its board was the pastor of Community United Church, Levi J. Ziegler. The venture opened in what was once a "much catered to, yet despised" saloon.

By Christmas young men were asking Mr. Lomonte for something more than a coffeehouse setting; they wanted a place to reside while coming off drugs. Brother Bill, as Mr. Lomonte was known, understood their need, for he himself had been an addict for ten years before graduating from Teen Challenge. As a temporary measure, the upstairs of the coffeehouse was revamped and eight persons came to live there as part of the Open Door Ministry.

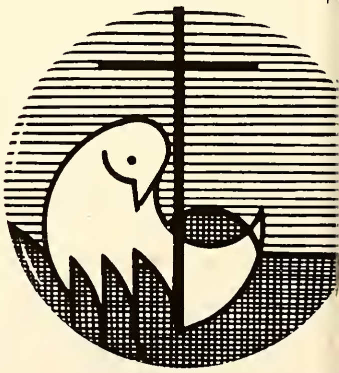
Soon it was clear that larger and more permanent quarters for the ministry were needed. Attention turned to a 14-room house for sale at 410 East Sixth Street. The executor of the estate, impressed with the rehabilative venture, reduced the asking price from $24,000 to $11,000 and even permitted remodeling to begin before the purchaser was known. "I believe the Lord wants you to have this and I know you will find a way," she said to the Open Door board.

Her faith persisted, as did the efforts of Brother Hill and Pastor Ziegler to find and equip a new home for the program. Pastor Ziegler's own congregation came forth, donating the house with the stipulation that if the Open Door Ministry dissolves, the house becomes the property of the congregation.

United Church members have given of volunteer labor as well as dollars to see the project go forward. Since the new facilities were dedicated in July, the court and agencies of the state have asked the ministry to aid in the rehabilitation of persons in their charge.

"Because of the faith of one church, the faith of individuals, and the fact that God still honors the faith persons put in him, Christian ministry to the addict is moving ahead," Mr. Ziegler said.

"Those of us supportive of the Open Door Ministry find ourselves not only trusting God for financial help, but are committed to developing the 'man' that is in the 'walking dead men.' "



Peace evangelism: Accenting the life of positive love

To call people to the positive life-style of Jesus Christ is the thrust of the peace evangelism program of the Brethren Peace Fellowship in the Mid-Atlantic District.

"Peacemaking is more than being against war and violence," declares Larry D. Fourman, a pastor and spokesperson for the group. "Peacemaking means being for the One — Jesus — in whom God revealed his peace."

To broaden this message the Brethren Peace Fellowship has engaged Dale Aukerman as peace evangelist. It also has adopted a shalom symbol designed by Ruth Aukerman, Dale's wife.

The design, according to Ruth, by its roundness connotes the wholeness which shalom is. Its elements depict the hand of the Father, the cross of the Son, the dove of the peace-bringing Spirit, the fish of the early church.

"Peace is where God's Spirit fills what is empty," the artist declares. "Peace is where there is a cross rather than the sword. Peace is living in accord with the fish sign of the early church. Peace is following in the steps of God's Son."

Further, Pastor Fourman explains, the symbol may be a reminder of the newly familiar hymn, "They'll Know We Are Christians by Our Love."

For the Brethren Peace Fellowship the shalom symbol replaces the initial emblem used — a broken rifle. "It is our hope," Mr. Fourman states, "that the new symbol will witness more effectively to the life of positive love to which Jesus calls all men and women."

Buttons of the new symbol are available 1 for 25¢, 3 for 50¢, from Peace Evangelism, Rt. 1, Box 24, New Windsor, Md. 21776.

Action program: Ecumenicity at work on human concerns

The Community Action Program in the Richardson Park section of Wilmington, Del., is a deeply Christian endeavor even if it seeks not to impose a religious orientation.

This is the observation of Allen T. Hansell, retiring CAP president and pastor of the Wilmington Church of the Brethren, which hosted the group this fall at its sixth annual meeting. "It is no small thing when Methodists, Presbyterians, Catholics, Brethren, and other support groups and individuals decide to join together in a common effort to deal with the problems confronting the community," Pastor Hansell stated.

In a summary of the past year's CAP activities the Wilmington Church of the Brethren was the contributor of $800 and the center for the Love Bugs, a group of girls ages seven to nine; the Homemakers Club; the Homemakers Nursery; and the Boys Club, which enrolled 57 boys and four instructors for weight lifting twice a week. And though other churches hosted an array of other programs, space is still at a premium and more room for CAP activities needed.

Under CAP auspices public meetings were convened this year to probe community concerns; ecumenical services were held at Easter and Thanksgiving; and a referral and information service was provided on a 24-hour basis.

"By not going to the community with a religious agenda for the Community Action Program, we have been more highly successful in fulfilling the more authentic demand of the gospel," Pastor Hansell reflected as outgoing president.

"Building the kingdom of God has more to do with feeding the hungry, giving the thirsty a drink, giving clothing to the naked, and visiting those in prison than it does with worrying about religious structure and doctrine."

The retarded: A pilot project in group, community living

Some hard study and creative planning is being given to the care of the mentally retarded and other developmentally disabled citizens in Elkhart County, Indiana.

In line with this, the Elkhart County Association for the Retarded has opted for the development wherever possible of community-based residential services, rather than institutionalization, for the retarded. In a pilot project funded partially through a federal grant, the association this year set up a group home providing intensive training in home living to prepare six young adult women for supervised apartment living within one year.

Together with houseparents the young women try to approximate as much as possible a family learning to live in mutual cooperation. One trainer in the pilot group who spent 20 years at the Fort Wayne State Hospital is assistant in a day care center; each of the other five women similarly are employed in the community.

Upon completion of the training, the women were to move to a three-apartment living unit subsidized by the Goshen City Church of the Brethren. The church provides supervision and transportation; the Association for the Retarded offers management and supportive services. But most important, association officials commented, is the commitment of the church membership to provide the six young women "the human, personal, and protective dimensions which are crucial if the impaired are to experience themselves as true participants in our community."

With 225 mentally retarded persons in Elkhart County needing residential care, the association has commended City church for its pioneering response and has appealed to other congregations also to support and minister to group home trainees.

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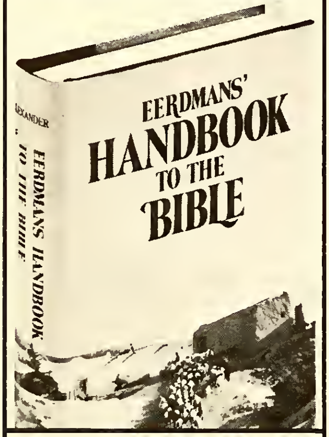
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book review

This world, the other worl

THE POLITICS OF JESUS, by John Howard Yoder. Eerdmans, 1972. 260 pages, $3.45 paper

John Howard Yoder, Old Mennonite scholar, churchman, and teacher, has been a helpful interpreter of the faith for Brethren. Many Bethany students have eagerly searched for his essays tucked away in lesser known periodicals. Though his denomination is a member of neither the National nor World Councils of Churches, Brother John has emerged as the chief advocate for the witness of the peace churches in ecumenical circles.

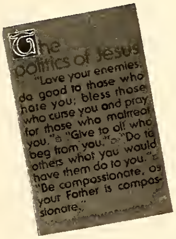
We are fortunate to have now many of his essays available in three books which have appeared in less than two years. *Nevertheless: The Varieties of Religious Pacifism* (Scottdale, Pa.: Herald Press, 1971) is at the same time a sympathetic and critical presentation of many shades of religious pacifism. A careful examination of these typologies can be a helpful way to work at one's own position. *The Original Revolution: Essays on Christian Pacifism* (Scottdale: Herald Press, 1971), represents some of the best of Yoder's work in relating pacifism to the biblical faith, ecumenism, mission, and the nature of the church. It is especially good to have more readily available his classic essay, "Peace Without Eschatology" (first printed in 1959), which was far ahead of many current theologians in rooting discipleship in Christian hope.

It is about his third book that I want to utilize this space in order to share my enthusiasm. *The Politics of Jesus* has precipitated a lively debate in academic circles because of its innovative, yet soundly grounded, theses in biblical ethics. Though not a technical biblical expert himself, Yoder draws upon the best of current scholarship in joining together exegetical studies in fresh, exciting ways. However, in places his writing is so scholarly, technical, and detailed, that a translation may be needed for a "lay" audience. I personally covet for more the edification experienced in our recent seminar sponsored by the peace studies program of the three historic peace churches. We used the chapters of Yoder's book and the biblical passages he draws on as the focus for daily Bible study and worship.

What is the book about? Against the many "authorities" who have maintained that Jesus is not relevant to the questions of social ethics because there is only a personal ethic in the New Testament, Yoder claims that we find in Jesus a model of radical political action. Specific content in Jesus' teachings can be found in his proclamations about the kingdom. His heralding of the Jubilee year was taken by those who heard Jesus gladly as the fulfillment of the messianic expectations. Jesus' style is not as far from the Old Testament's accounts of the holy wars as is often assumed; for the prophets called on the people to trust in God, not in their own weapons. The victory was always credited to God, even when Israel wielded the sword. Likewise the Pauline and later epistles do not basically conflict with the picture of Jesus we have in the gospels. Gathering an impressive array of biblical passages as well as biblical interpreters, Yoder substantiates the above theses around biblical themes, some of which will be all too inadequately and briefly delineated below.

The Jubilee Year. Yoder develops the thesis of André Trocmé that the Nazareth manifesto announcing the "acceptable year of the Lord" was a direct reference to the Jubilee year. Leviticus 25 kept alive a vision of the time when economic life would begin anew, a time of social salvation. Although scholars generally agree that the platform given by Jesus in his home synagogue was the Jubilee proclamation from Isaiah, it will be interesting to see whether there is as much agreement on many of Yoder's specific applications. For example, he interprets the "do not be anxious" text as one which can be understood in the context of the fallow year aspect of the Jubilee theme. "Forgive us our debts as we forgive our debtors" means the very

In one direction


The politics of Jesus
"Love your enemies, do good to those who hate you; bless those who curse you and pray for those who maltreat you." "Give to all who beg from you." "Do to others what you would have them do to you." "Be compassionate, as your Father is compassionate."

money debts which were expected to be completely forgiven in the Sabbatical and Jubilee years. "Sell what you possess" was not a counsel of perfection but a Jubilee ordinance.

The Way of the Cross. It was because of his message of social salvation to the poor that Jesus was tempted by the militant Zealot option as no other. But Jesus adopted another style, the way of suffering love. Yoder is not just another political theologian, here he reveals his firm rootage in the Anabaptist theology of the cross. The New Testament writers, as Yoder reiterates often, were united in their emphasis that there is only one area in which Jesus is consistently to be our example, in his cross. The cross is identified as the punishment of one who threatened society by creating a new kind of community and life-style. The believer's cross, Yoder insists, is not every kind of personal suffering, sickness, or tension, but the price of social nonconformity.

Revolutionary Subordination. In the context of his theology of the cross, Yoder examines the *Haustafeln,* the New Testament passages instructing "wives to be subject to their husbands, slaves to obey their masters" (see, e.g., Col. 3:18 — 4:1). These teachings have often been cited to prove that the ethic derived from Jesus was inadequate. Consequently, as the church became conservative, it borrowed from Stoicism for ethical guidance. Yoder rejects this thesis. For him the call to willing subordination can only be understood if there has been a prior affirmation of dignity. Christians are not called to be doormats. They voluntarily take up the way of the cross (subordination) after they have experienced in Christ the equality which knows neither female nor male, slave nor free. One is only *truly free* to be subject to higher authorities when one no longer worships them (which is slavery). The *Haustafeln* do not consecrate the existing order. They are revolutionary in turning the imperative around. Namely, they command first-century husbands to love their wives and masters to treat slaves justly and fairly, which was truly revolutionary then and today.

Justification by Faith. In one of Yoder's most controversial chapters, he rejects Luther's theme that Paul was preoccupied with personal acceptance. Instead, he follows the New Testament scholar, Krister Stendahl, in affirming that what was at stake was the relationship of God to the Jews and Gentiles and the need to bring them together in a believing community. Many texts are cited to point to the fact that the new man, for Paul, is not individualistic, but a new community made up of two kinds of people. Freedom from the law was espoused on behalf of the Gentiles who were then instructed not to offend their Jewish brothers and sisters who still followed the law. For Yoder the inclusion of the messianic or kingdom motif in the classical reformation doctrine of justification by faith does not mean that the subjective element is excluded. But the weight is certainly shifted far from our historical conditioning in the West which has us automatically interpreting Pauline themes of justification, sin, law, and grace in a personal rather than social way.

Romans 13. According to Yoder, the "let every soul be subject . . . " passages of Romans 13 must be seen in the framework of another strand of New Testament teaching which sees secular government as the province of the sovereignty of Satan (e.g., Rev. 13). Examining the Greek text, Yoder maintains that God does not ordain the powers; rather, he orders them. What we find here is a basic call for a nonresistant

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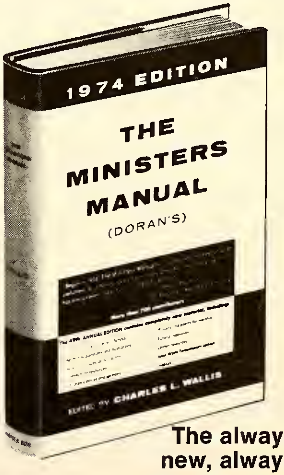

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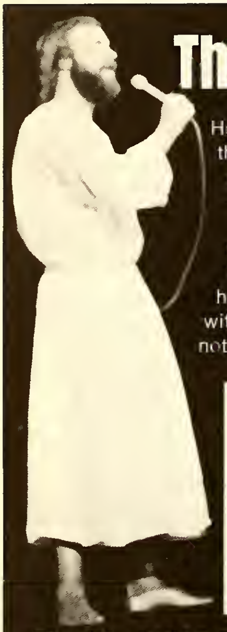

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attitude toward a tyrannical government; not a classic proof for the duty of Christians to kill when ordered by the state. The rulers are ministers of God only to the extent which they carry out the proper functions. Phrases such as "render to each his due" does not mean to render everything to government. It is implied that there might be times when what is requested will not be due. For "nothing is due to anyone except love."

Powers and Principalities. In recent years biblical scholars have been active in researching Pauline teachings about the powers and principalities. Yoder draws on this study to affirm that although the structures were created by God, the powers have rebelled and are fallen. Despite their fall, however, the institutions of our society cannot escape God's sovereignty. He can use them for his purposes. On the cross Christ disarmed them and triumphed over them. This was not effected by some cosmic hocus-pocus. Rather, they are defeated by the sovereign presence of Jesus through his church who herself is a structure and power in society. In following his way the community of faith encounters the power and value structures of the world. Thus, rather than calling for a withdrawal from society, the teachings about powers call the church to be conscience, servant, and conqueror over the powers.

The War of the Lamb. Yoder borrows from the Quakers, who got it from the book of Revelation, the image which points to the certain victory of the way of the cross. Because of this certitude Christians can sacrifice "effectiveness" — the desire to get ahold of society at the top, to make the world come out the way we want it. Because of the work and triumph of Jesus Christ in his resurrection, the calculating link between our obedience and "will it work?" has been broken. Likewise the dichotomy between this-world and other-worldly is no longer a reality for the Christian. For the other world is not a different world but lies in the same direction to which we are being led.

If you read this book, be prepared for challenges to the way you have always read certain scriptures. Be open to entirely new light to break forth from the Word. — DALE W. BROWN

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So be it. Come, Lord Jesus!

"The people who walked in darkness have seen a great light; upon those who dwell in the land of gloom a light has shone. . . . for the yoke that burdened them . . . you have smashed. . . . For every boot that tramped in battle, every cloak rolled in blood, will be burned. . . . For a child is born to us, a son is given us. . . . They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace. His dominion is vast and forever peaceful . . . which He confirms by judgment and justice, both now and forever" (Isaiah 9:2-7).

Lord, we walk in darkness, and our land is in gloom. As we struggle to welcome You, I am reminded of Thomas Merton's prayer: "I have no idea where I am going. I do not see the road ahead of me. . . . Nor do I really know myself. . . ."

Lord, when David prayed, he questioned You. Let me do the same, for Merton's words fit me as they do thousands of American Christians, anguished as myself.

Lord, what is the yoke that burdens us, that keeps us fearful and irascible? Is it jingoism? whiteness? property? Or is it simply unfaith? Smash our yoke.

Lord, when will we burn the boots that tramped in battle, and the cloaks that rolled in blood? When will we stop arms sales to the poor, stop engineering doomsday weapons? War is death to others; spiritual death to us. Be life to us.

Lord, Isaiah called You Wonder-Counselor, peerless in Your wisdom and prudence. Why does our wisdom trade peace for comfort, why does our prudence oppress the weak? Convert us to true wisdom and prudence.

Lord, You are God-Hero — in You God and humanity met. Why do we fear You in ourselves; why do we shrink from Your summons to others? Help us to see You in the suffering.

Lord, You are Father-Forever, devoted irrevocably to people. Why do we abandon people to specialists and bureaucrats, or to the sluggish impersonality of the State? Teach us compassion and service.

Lord, You are the Prince of Peace, the embodiment of reconciliation. Why is inner peace so elusive to us, community so strange, nonviolence so foreign? Why do we enthrone ourselves; why do we idolize the State? Give us Yourself; give us peace.

Lord, Your judgment is upon us because we do not accept Your injustice. You judge us through the Vietnamese, through poor and black people, through our control of half of the world's wealth, through our sterile, unhappy lives. Be justice to us.

Lord, You stood up in the synagogue of Nazareth to apply the words of Isaiah to Yourself (and to us). "The Spirit of the Lord has been given me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favor" (Luke 4:18, 19; Isaiah 61:1, 2).

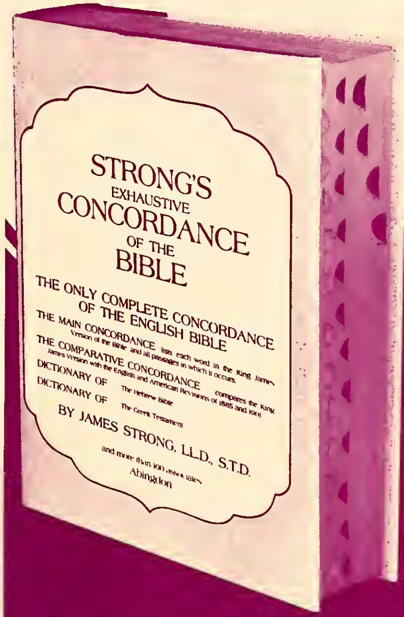
Lord, why do we resist Your Spirit; why do we defile Your anointing? How can we announce Your good news to the poor when we don't believe it ourselves? How can we free captives when we are captive to delusion and indulgence? How can we free the downtrodden when our lives keep them downtrodden? How can we proclaim Your year of favor when we systematize war, bomb insanely, indict patriots, reward war criminals, jail resisters, reject amnesty, idolize power, and resist resistance as "self-righteous," "impractical" and "violent"?

Lord, will You help us to find room for You to banish the gloom and darkness in our hearts and in our land? "There shall be no harm or ruin on all my holy mountain; for the earth shall be filled with the knowledge of the Lord, as water covers the sea" (Isaiah 11:9).

"Lord, we have no idea where we are going. We do not see the road ahead of us. We cannot know for certain where it will end. Nor do we really know ourselves."

"So be it. Come, Lord Jesus!" (Revelation 22:20).

— PHILIP BERRIGAN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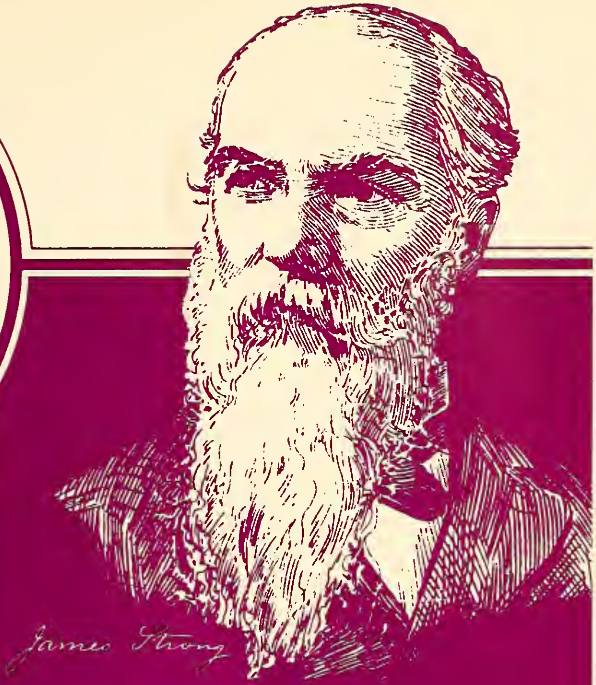

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